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THE

HOLY BIBLE,

ACCORDING TO

THE AUTHORIZED VERSION;

WITH

NOTES, EXPLANATORY AND PRACTICAL;

TAKEN PRINCIPALLY FROM THE

MOST EMINENT WRITERS OF THE UNITED CHURCH OF ENGLAND AND IRELAND:

TOGETHER WITH APPROPRIATE

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INTRODUCTIONS, TABLES, INDEXES, MAPS, AND PLANS:

PREPARED AND ARRANGED BY

THE REV. GEORGE D'OYLY, B.D.

AND

THE REV. RICHARD MANT, D.D.

DOMESTICK CHAPLAINS TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

UNDER THE DIRECTION OF

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THE BOOK OF

PSALMS.

INTRODUCTION.

THE *Book of* Psalms, that is, the Book of Hymns or Praises of the Lord, contains the productions of different writers. These productions are called however the Psalms of David, because a great part of them were composed by him. Some of them were perhaps penned before, and some after, the time of David; but all of them by persons under the influence of the Holy Ghost, since all were judged worthy to be inserted into the canon of Sacred Writ. Ezra probably collected them into one book, and placed them in the order which they now preserve. It appears that the 150 Psalms therein contained were selected from a much greater number, which, it may be presumed, were not suggested by the Holy Spirit. The authority of those, which we now possess, is established, not only by their rank among the sacred writings, and by the unvaried testimony of every age, but likewise by many intrinsick proofs of inspiration. Not only do they breathe through every part a Divine spirit of eloquence, but they contain numberless illustrious prophecies that were remarkably accomplished, and that are frequently appealed to by the evangelical writers. The sacred character of the whole Book is established by the testimony of our Saviour and His Apostles; who in various parts of the New Testament apply the predictions of the Psalms as obviously apposite to the circumstances of their lives, and as expressly intended to describe them.

The Psalms are certainly not arranged with any regard to chronology. Nor are the titles prefixed to them always designed to point out the author, but often apply to the persons appointed to set them to musick. They likewise sometimes appear to be only names of instruments, or directions for the choice of tunes.

Moses may be considered as the first composer of sacred hymns; all nations seem afterwards to have adopted this mode of expressing their religious sentiments, and to have employed hymns in celebrating the praises of their respective objects of worship, on the idea, derived perhaps from revealed truth, that they were acceptable to the Divine nature. The composition of sacred hymns was carried to great excellence by succeeding prophets, but was improved to its highest perfection under David, who, if he did not introduce, certainly established the custom of singing them in the publick service, with alternate interchange of verse, as in our cathedral service. And the practice of Psalmody received the sanction of Christ and His Apostles, who themselves recommended the custom by their precept and example.

The version of the Psalms in our Bible, which was made by the Translators employed under King James the First, is posterior to that printed in our Prayer Books, which was executed in 1539. This last, as very excellent and familiarized by custom, was retained in the *Liturgy, though, being* translated chiefly from the Greek, with some variation in conformity to the Hebrew, it does not so exactly *correspond with the original,* as does that in our Bibles.

The interesting life of David, who was the principal composer of the Book of Psalms, is described with peculiar minuteness in the *historical Books of Scripture*; and many of his Psalms are so characteristick of the circumstances under which they were composed, that there cannot be a more engaging task, than that of tracing their connexion with the events of his history; of discovering the occasions on which they were severally produced, and of contemplating the feeling and descriptive sentiments which they contain. If in the successive scenes of his life we behold him active in the exercise of those virtues which his piety produced, we contemplate him in this Book of Psalms in a no less attractive point of view. We here find him a sincere servant of God, divested of all the pride of royalty; pouring out the emotions of his soul, and unfolding his pious sentiment in every vicissitude of condition. At one time we have the prayers of distress: at another, the praises and exultation of triumph. Hence are these Psalms admirably adapted to all the circumstances of life, and serve alike for the indulgence of joy, or the soothing of sorrow; they chase away despondence and affliction; and furnish gladness with the strains of holy and religious rapture. *Dr. Gray.*

Although David's main purpose in publishing these Divine hymns, setting them to suitable musick, and singing them in the publick worship of God, was to publish to the whole world his endless gratitude for the various and wonderful mercies of God bestowed upon him; yet had he a further, and, if possible, a nobler purpose, that of dispersing true religion throughout every part of his dominions; of inspiring the hearts of his people with a true and lively sense of gratitude to God, their Benefactor, Protector, and Saviour. David well knew, that true gratitude to God is the surest source of true religion, and of every duty enjoined by it: and that, when it is poured out for publick blessings, in which all partake, it naturally mixes with every social affection, and blends them, as it were, into its own being; and by these means becomes the very best bond of society. Therefore, by perpetually pouring out the praises of God in the most exalted and heavenly compositions, and taking all occasions to recount His endless mercies and deliverances wrought for His people from the beginning, he took the most effectual means to fill their hearts with gratitude to their great Benefactor; and, in consequence of that, to render them religiously observant of His laws; to make them humane, friendly, and affectionate to one another, and conscientiously faithful and dutiful to their sovereign. *Dr. Delaney.*

The Psalms are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the mercy, the goodness of God, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governour of the universe. *Bp. Porteus.*

The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs, the exodus of the children of Israel; their journey through the wilderness, and their settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men wrought through faith; their sins and captivities, their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of the Messiah with its effects and consequences; His incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit, the conversion of the Gentiles, the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world, the general judg-

ment, the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects which are presented to our imaginations. We are instructed how to conceive the subjects aright, and how to express the different affections which, when conceived aright, they must excite in our minds. In the language of this Divine Book, the prayers of the Church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God in the days of His flesh; who at the conclusion of His supper is generally supposed, and that upon good grounds, to have sung an hymn taken from it; who pronounced upon the cross the beginning of the twenty-second Psalm, "My God, my God, why hast Thou forsaken me?" and expired with a part of the thirty-first in His mouth, "Into Thy hands I commend My spirit." Thus He, who spake as never man spake, chose to conclude His life, to solace Himself in His greatest agony, and at last to breathe out His soul, in the Psalmist's form of words rather than His own. No tongue of man, or angel, as Dr. Raymond justly observes, can convey a higher idea of any Book, and of their felicity who use it right.

Let us stop for a moment to contemplate the true character of these sacred hymns. Greatness confers no exemption from the pains and sorrows of life. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of Paradise become, as we are more accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who has once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them best. *Bp. Horne.*

The Jews, at some uncertain period, divided the Book of Psalms into five sections or books, probably in imitation of the division of the Pentateuch. These divisions end respectively with the 41st, the 72d, the 89th, the 106th, and the 150th. The four first books of this division terminate with the word Amen, and with a peculiar form of doxology, or praise to God, which was probably, in each instance, added by the collector of the Book of Psalms. Our present order of the Psalms is perhaps that, in which they were sung in the Temple; and this may account for the occasional repetitions. *Dr. Gray, Travell.*

PSALM I.

1 *The happiness of the godly.* 4 *The unhappiness of the ungodly.*

[a] Prov. 4. 14.
‖ Or, wicked.

BLESSED [a] *is* the man that walketh not in the counsel of the ‖ ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the
[b] Josh. 1. 8. Ps. 119. 1. LORD; [b] and in his law doth he meditate
[c] Jer. 17. 8. day and night.

3 And he shall be like a tree [c] planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not † wither; and whatsoever he doeth shall prosper.

† Heb. *fade.*

4 The ungodly *are* not so: but *are* [d] like the chaff which the wind driveth away.

[d] Ps. 35. 5. Isai. 17. 13.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to accept it.*

Psalm I. This Psalm was placed first as a preface to all the rest, being a powerful persuasive to the diligent reading and serious study of the whole book, and of the rest of the Holy Scriptures, taken from that blessedness which attends upon this study and practice. *Poole.*

Ver. 1. *Blessed is the man* &c.] In other words, Great is the happiness of that man, who hath not trod in the steps of the ungodly, or, if he hath at any time been seduced by them, did not persist, like those hardened wretches, in evil courses; much less proceed so far in his impiety, as to be one of that company who deride and scoff at religion. *Bp. Patrick.*

4. — *like the chaff* &c.] The method of winnowing their corn anciently, and as it is now practised in the East, was by throwing it up against the wind with a shovel. *Dr. Shaw.*

5. — *shall not stand in the judgment.*] That is, shall not carry their cause, but in the issue of things shall come off defeated and condemned by God and the world. *Mudge.* Or, shall not be able to justify themselves, or endure the wrath of the Almighty at the last day. *S. Clarke.*

6. — *knoweth the way*] Meaning, approveth the way. *Dimock.*

This Psalm, like the sermon on the mount, opens with a "beatitude" for our comfort and encouragement, directing us immediately to that happiness, which all mankind in different ways are seeking after. He who hath once brought himself to "delight" in the Scriptures, will find no temptation to exchange that pleasure for any which the world or the flesh can offer him. Such an one will make the oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and cheerful hours of prosperity; to them he will apply for comfort, in the dark and dreary seasons of adversity. And, by continual meditation in the Sacred Writings, he will as naturally improve and advance in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. *Bp. Horne.*

Psalm II. This Psalm may be supposed to relate, in the first place, to David, whom God established upon the throne of Israel, notwithstanding the opposition of his enemies. It contains also an illustrious prophecy of the kingdom of Jesus Christ, which, in spite of every attempt, both of Jews and Gentiles, God has wonderfully established, even to the uttermost parts of the earth. It is appointed to be read on Easter-day, when our Lord, by His resurrection, took possession of this glorious kingdom. *Travell, Bp. Patrick.* The sole application of the illustrious prophecy contained in this Psalm to the Messiah was the unquestionable doctrine of the primitive Jewish church. *Dr. Hales.*

1047.
[a] Acts 4. 25.
‖ Or, *tumultuously assemble.*
† Heb. *meditate.*

WHY [a] do the heathen ‖ rage, and the people † imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,
3 Let us break *their* bands asunder, and cast away their cords from us.
[b] Prov. 1. 26.
4 [b] He that sitteth in the heavens shall laugh: the LORD shall have them in derision.
5 Then shall he speak unto them in his *wrath, and* ‖ *vex them* in his sore displeasure.
‖ Or, *trouble.*
6 Yet have I † set my king † upon my holy hill of Zion.
† Heb. *anointed.*
† Heb. *upon Zion, the hill of my holiness.*
7 I will declare ‖ the decree: the LORD hath said unto me, [c] Thou *art* my Son; this day have I begotten thee.
‖ Or, *for a decree.*
[c] Acts 13. 33. Heb. 1. 5. [d] Ps. 72. 8.
8 [d] Ask *of me*, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.
[e] Rev. 2. 27. & 19. 15.
9 [e] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11 Serve the LORD with fear, and rejoice with trembling.
12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. [f] Blessed *are* all they that put their trust in him.
[f] Prov. 16. 20. Isai. 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6.

PSALM III.

The security of God's protection.

¶ A Psalm of David, [a] when he fled from Absalom his son.
[a] 2 Sam. 15. 13.

LORD, how are they increased that trouble me? many *are* they that rise up against me.
1023.
2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.
3 But thou, O LORD, *art* a shield ‖ for me; my glory, and the lifter up of mine head.
‖ Or, *about.*
4 I cried unto the LORD *with my voice*, and he heard me out of his holy hill. Selah.
5 [b] I laid me down and slept; I awaked; for the LORD sustained me.
[b] Ps. 4. 8.
6 [c] I will not be afraid of ten thousands of people, that have set *themselves* against me round about.
[c] Ps. 27. 3.
7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

Ver. 1. Why do the heathen &c.] That *is*, Why do the Jews and Heathens combine together to attempt, what they will never be able to accomplish? *Travell.*

2. The kings of the earth &c.] The kings and governours of the surrounding nations conspire together to oppose the decrees of Providence, and to prevent David from sitting upon the throne of Israel; in the same manner as the rulers of the Jews will conspire against Jesus Christ, the anointed Saviour. *Travell.*

3. Let us &c.] Let us, say they, break asunder their fetters, and cast away from us their yoke. *Dr. Kennicott.*

5, 6. Then shall he speak &c.] Their impious opposition will raise His just indignation, as if He had actually spoken to them from heaven, and said, Notwithstanding all your vain attempts, I have anointed David to be king over My people Israel; as in future times I will anoint One of his posterity to sit at My right hand upon the throne of *glory*. *Bp. Patrick, Travell.*

7. — Thou art my Son; &c.] These words are eminently true of Jesus the Messiah in a prophetical sense, who was invested with the royal office, when He was raised from the dead, and exalted at God's *right* hand to be a Prince and a Saviour, Rom. i. 8. Acts xiii. 33. *Green.*

12. Kiss the Son,] To "kiss" a person when appointed king, was among the eastern people an act of homage. Thus Samuel, when he had anointed Saul king, "kissed him," that is, acknowledged him for his sovereign, 1 Sam. x. 1. Green. See the note on Gen. xli. 40.

"Kiss the Son," that is, submit to Him, worship and love Him; "lest He be angry," lest He turn that grace and favour which He has offered you into heavy displeasure, "and ye perish in the way," ye be *suddenly* cut off in the midst of your counsels. *S. Clarke.*

The confidence which David manifests in this Psalm, shews, in general, that attempts against the designs of God are vain; and that nothing can hurt those whom He loves, and has promised to bless. But the application which the Apostles make to our Lord of these words, "Thou art my Son, this day have I begotten Thee," engages us more especially to consider this Psalm as it relates to the kingdom of Jesus Christ, the Son of God, which has been established in the world, in spite of all opposition from kings and the great men of the earth, and will subsist for ever. And since this kingdom is established among us, and we have the happiness to be Christ's subjects, let us submit ourselves to this glorious King; let us serve Him with humility and joy, and place all our trust and confidence in His favour and protection. *Osterwald.*

Psalm III. The title of this Psalm explains the occasion of it; and it is impossible an hymn could be composed with greater propriety, or nobler sentiments of religion, at a time when David was given over by many as absolutely lost, and his enemies thought it was beyond the power of God to save him. *Dr. Chandler.*

Ver. 2. — *Selah.*] It cannot certainly be known what is meant by this word; the most probable opinion is, that it was a note in musick. *Bp. Patrick.*

This Hebrew word is found seventy times in the Psalms, and three times in Habakkuk. One conjecture is, that it means "the end" or "a pause," and that the ancient musicians put it occasionally in the margin of their psalters, to shew where a musical pause was to be made, and where the tune ended. *Calmet.*

3. — the lifter up of mine head.] David means by this expression, that God would remove his distresses, and make him triumph over all his enemies. *Dr. Chandler.*

4. — out of his holy hill.] That is, out of the tabernacle or place of His religious worship, which was on Sion, called on that account His holy hill. *Dr. Wells.*

7. — for thou hast smitten.] The Hebrew properly means, "Thou art wont to smite," "Thou smitest continually."

— broken the teeth.] As men of violence are frequently resem-

[c] Isai. 49. 11. Hos. 13. 4.

8 [c] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

PSALM IV.

To the chief Musician on Neginoth, A Psalm of David.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

¶ To the [1] chief Musician on Neginoth, A Psalm of David.

[1] Or, over

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; *or,* have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer [2] the sacrifices of righteousness, and put your trust in the LORD.

[2] Psal. 50. 14. & 51. 19.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [b] I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

[b] Psal. 3. 5.

PSALM V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief Musician upon *Nehiloth*, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

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bled to wild ravenous beasts, so the power or means made use of by such men to oppress others, are fitly denoted by the teeth, cheekbone, or jaws, &c.; these being the parts, whereby beasts of prey chiefly devour their prey. Hence, to break the teeth, cheekbone, &c. of an enemy, is frequently used in Scripture to denote the depriving an enemy of his power to hurt. *Dr. Wells.*

8. — *thy blessing is upon thy people.*] Rather, May Thy blessing be upon Thy people. *Green.*

The example of king David in this Psalm should teach us, that all our security depends upon God's protection, of which neither the power nor malice of our enemies can deprive us, if we repose our trust and confidence in Him. We should therefore pray to Him, that He would not suffer us to be misled by any worldly designs or stratagems, but that He would be our shield, our comforter, and supporter, and make the world see that salvation belongeth only to Him, and that His blessing is peculiar to His people. *Lord Clarendon.*

Psalm IV. When, or upon what occasion David penned this Psalm, is not certainly known, though the matter of it makes it probable, it was in the same (or the like) distress wherein he composed the foregoing. *Bp. Patrick.*

— *chief Musician*] That is, the master or director of the sacred musicians and musick of the temple: of whom see 1 Chron. vi. 31. and xv. 16. *Poole.*

— *Neginoth.*] Stringed instruments played on with a bow. *Dr. Kennicott.*

By these words, "To the chief Musician," &c. he seems to mean, I recommend this Psalm to the care and ordering of the master or director of the sacred musick in the temple, and him who plays most skilfully upon stringed instruments. *S. Clarke.*

Ver. 1. — *O God of my righteousness:*] O my righteous God. *Bp. Hare, Edwards.* Or the expression may mean, O God, who art to do me justice, to whom I apply for justice. *Mudge, Merrick.* O God, the witness and defender of my righteous cause. *S. Clarke.*

— *enlarged me.*] Set me free from distress. *Street.*

2. *O ye sons of men,* &c.] O ye wicked men, how long will ye defame my government? how long will ye carry on your vain attempts, and go on in lying and spreading false calumnies against me? *Dr. Wells.* Otherwise, by "my glory" he may mean, "God who is my glory:" for so God is called, Psalm iii. 3. and cvi. 20. David was accustomed to glory, and with good reason, on account of his steadfast worship of the true God, and of His favour towards him. This zeal for God's service exposed him to the censure of disgrace and ridicule by the wicked. *Le Clerc.*

4. *Stand in awe, and sin not:*] The rendering of the Greek is, "Be ye angry, and sin not;" that is, Though you be angry, take care you do not sin. So St. Paul (Ephes. iv. 26.) recites it. *Dr. Wall.*

5. *Offer the sacrifices of righteousness,*] That is, act righteously, which is the most acceptable sacrifice. *Dr. Wells.*

6. *There be many* &c.] This seems to relate to the righteous, who, in times of calamity and persecution, like the friends of distressed David, are tempted to despond, on seeing no end of their troubles. *Bp. Horne.*

—— *lift thou up* &c.] Manifest Thy love and favour to me and mine. *S. Clarke.*

7. *Thou hast put* &c.] Other men do not so much rejoice in their vintage and harvest, when it is most abundant, *as I do* in the assurance of Thy favour towards me. *Bp. Hall.*

We may learn from this Psalm, 1st, That however our enemies seek to oppress us, yet God, whose power no man can resist, hath chosen to Himself, and will take to His love, *those* who are godly, and that when they cry unto Him, He will hear them. 2dly, That we ought to "commune with our own hearts," which, in the language of Scripture, is to retreat from the world, and give ourselves up to private meditation and reflexion. And the design of this self-communion is, to restrain us from vice; to cherish and improve the seeds of virtue; to give us leisure for examining into the state of our souls; to stamp upon our hearts a love for God, and a reverence for His laws; to make us, in short, "stand in awe and sin not." 3dly, That in God alone is rest, in Him security, in Him tranquillity. We ought therefore to pray to our heavenly Father, that, amidst all the storms and troubles of this life, we may lie down and sleep in peace, looking up to Him for safety, succour, and protection. *Bp. Nicholson, Bp. Porteus.*

Psalm V. David most probably composed this Psalm, when he was persecuted by Saul or Absalom, and their adherents. *Edwards.*

— *Nehiloth.*] That is, organs or other wind-instruments. *Dr. Wells.*

[a] Psal. 130. 6.

3 [a] My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

† Heb. *before thine eyes.*

5 The foolish shall not stand † in thy sight: thou hatest all workers of iniquity.

† Heb. *the man of bloods and deceit.*

6 Thou shalt destroy them that speak leasing: *the* LORD will abhor † the bloody and deceitful man.

† Heb. *the temple of thy holiness.* † Heb. *that which observe me.* ‖ Or, *steadfastness.*

7 But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

† Heb. *wickedness.* [b] Rom. 3. 13. ‖ Or, *Make them guilty.* ‖ Or, *from their counsels.* † Heb. *thou coverest over, or, protectest them.*

8 Lead me, O LORD, in thy righteousness because of † mine enemies; make thy way straight before my face.

† Heb. *in his mouth, that is, in the mouth of any of them.*

9 For *there is* no ‖ faithfulness † in their mouth; their inward part *is* † very wickedness; [b] their throat *is* an open sepulchre; they flatter with their tongue.

10 ‖ Destroy thou them, O God; let them fall ‖ by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because † thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou † compass him as *with* a shield.

† Heb. *crown him.*

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

¶ To the chief Musician on Neginoth ‖ upon Sheminith, A Psalm of David.

‖ Or, *upon the eighth.*

O [a] LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

[a] Ps. 38. 1.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 [b] For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

[b] Ps. 30. 9. & 88. 11. & 115. 17. & 118. 17. Isai. 38. 18.

6 I am weary with my groaning; ‖ all the night make I my bed to swim; I water my couch with my tears.

‖ Or, *every night.*

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [c] Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

[c] Matth. 7. 23. & 25. 41. Luke 13. 27.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

Ver. 3. — *and will look up.*] Toward heaven, the throne of Thy glory, from whence I hope for help. *Bp. Wilson.*

5. *The foolish.*] The wicked. *S. Clarke.*

6. — *that speak leasing:*] That make it their business to raise and disperse false and scandalous reports of me. *S. Clarke.*

8. *Lead me,* &c.] Guide me, O Lord, in the plain path of truth and righteousness, lest, if I err from it, my enemies rejoice and triumph. *Travell.*

9. — *their throat is an open sepulchre;*] They utter mischief with open mouths, gaping, like noisome tombs, to swallow up the innocent. *Travell.*

10. *Destroy thou them.*] Concerning passages of this imprecatory kind in the book of Psalms, it is to be observed, that they are not spoken of private and personal enemies, but of the opposers of God and His anointed; nor of any among these, but the irreclaimable and finally impenitent; and this by way of prediction rather than imprecation; which would appear, if the original verbs were translated, as they should be, in the future tense. The verse before us would then run thus: "Thou wilt destroy them, *O God;* they shall perish by their own counsels: Thou wilt cast them out in the multitude of their trangressions, for they have rebelled against Thee." *Bp. Horne.*

These four things are remarkable in this Psalm: 1st, The fervency and confidence with which *good* men call upon the Lord in their necessities. 2d, Their zeal for His service, and the joy and reverence with which they adore Him, in places set apart for publick worship. 3d, God's abhorrence and detestation of sin, and especially of pride and deceit; and the punishment reserved for the proud and unjust. And lastly, *His favourable protection of* all those that fear Him, and trust in Him. *Osterwald.*

Psalm VI. In this Psalm are described two conditions of the writer: in the first, he complains of some grievous disorder, heightened by the malicious joy of his enemies, from which he prays to be relieved; in the second, his prayer is answered, and he triumphs in the disappointment of his enemies. *Mudge.* This being one of the penitential Psalms, is appointed to be used on Ash-wednesday, and is suitable to the condition of those, who are any ways afflicted or distressed, in mind, body, or estate. *Travell.*

— *Neginoth upon Sheminith,*] The harp of eight strings. *Bp. Patrick.*

Ver. 2. — *my bones are vexed.*] That is, shaken, or made to tremble. *Bp. Horne.* My pain reaches to my bones and inward parts. *S. Clarke.*

3. — *but thou, O Lord, how long?*] But Thou, O Lord, how long wilt Thou thus afflict me? *Dr. Wells.*

5. *For in death there is no remembrance of thee.*] For the dead are utterly unable to commemorate Thy wonderful works, and propagate the memory of them to posterity. *Bp. Patrick.*

7. — *it waxeth old*] That is, dim, or is grown stiff with weeping. *Bp. Wilson, Green.*

8. *Depart from me,* &c.] Away with your idolatrous insinuations, as if the God of Israel could not deliver His servant: He hath heard his prayer, and will deliver him from death, and from your expectation of triumphing in his fall. *Green.*

—— *ye workers of iniquity;*] Ye that put your trust in idols. *Bp. Wilson.*

We are all God's children, and reproof and correction is as due to children from their parents, as nourishment; they cannot prosper without it: crosses and afflictions are God's chastisements, without which we cannot be, if we are His children. Therefore the pious and godly man does not, must not pray, that all things may succeed according to his own wish, and that he may know

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 *David prayeth against the malice of his enemies, professing his innocency.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

¶ Shiggaion of David, which he sang unto the LORD, concerning the ‖ words of Cush the Benjamite.

‖ Or, *business.*

about 1063.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending *it* in pieces, while *there is* † none to deliver.

† Heb. *not a deliverer.*

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [z] according to my [a] righteousness, and according to mine integrity *that is* in me.

[z] Psal. 18. 20.

9 Oh let the wickedness of the wicked come to an end; but establish the just: [b] for the righteous God trieth the hearts and reins.

[b] 1 Sam. 16. 7. 1 Chron. 28. 9. Psa. 139. 1. Jer. 11. 20 & 17. 10. & 20. 12.

10 † My defence *is* of God, which saveth the upright in heart.

† Heb. *My buckler is upon God.*

11 ‖ God judgeth the righteous, and God is angry *with the wicked* every day.

‖ Or, *God is a righteous judge.*

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 [c] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

[c] Job 15. 35. Isai. 59. 4. James 1. 15.

15 † He made a pit, and digged it, [d] and is fallen into the ditch *which* he made.

† Heb. *He hath digged a pit.*

[d] Ps. 9. 15. & 10. 2. Prov. 5. 22.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

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nothing but prosperity in this world: all that he prays is, that those afflictions, which he must pass through, may not fall upon him out of God's anger, and that His displeasure may not pursue him beyond that adversity. *Lord Clarendon.*

Psalm VII. David is said to have composed this Psalm concerning the words, or the matter of Cush the Benjamite. Whether Saul, or Shimei, or any one else, be intended under this name, it is sufficiently clear, that David had been maliciously aspersed and calumniated by such a person: and that the Psalm was written to vindicate himself from the imputation, whatever was the nature of it. *Bp. Horne.*

Shiggaion.] This word denotes a wandering song, or a Psalm ascribed to David, as composed by him in the time of his wanderings, when he was falsely accused by his enemies, and hunted by Saul, as a partridge on the mountains. *Fenwick.* Or it may mean a song expressing grief. *Dr. Kennicott, Street.*

Otherwise, it is thought to be the name of a certain kind of song, to the tune of which this Psalm was to be sung. *S. Clarke.*

Ver. 2. *Lest he tear* &c.] Lest mine enemy tear, &c. *Green.*

3. — *done this;*] With which I am falsely charged. *Bp. Wil on.*

4. *If I have rewarded* &c.] David probably alludes to the circumstance of Saul's life having been twice preserved by him, when he had been pressed by his attendants to embrace the opportunity of taking it away. See 1 Sam. xxiv. and xxvi. *Bp. Horne.*

6. — *awake for me to the judgment* &c.] Inflict that punishment upon mine enemies which Thou hast commanded should be inflicted upon malicious oppressors and persecutors. *Dr. Clarke.*

7. *So shall the congregation — compass thee about:*] So, by seeing justice done to me through Thy special Providence, shall the congregation of the people be induced to resort unto *Thee* to do them justice. *Dr. Wells.* "Compass Thee about" with prayer for Thy goodness to me, and for the manifold blessings they shall enjoy under my government. *S. Clarke.*

—— *return thou on high.*] When God seems to take no notice of the transgressions of men, it is as if He descended from the place of His power, and from His judgment-seat; but when He visits and judges their iniquities, He seems to elevate Himself on high, or to return to His judgment-seat. *Edwards.*

9. — *trieth the hearts and reins.*] That is, knoweth intimately the very thoughts and desires of all men. *Bp. Horne.*

11. *God judgeth the righteous,*] The meaning is, God will maintain the cause of the righteous. *Dr. Wells.*

12. *If he turn not, he will whet* &c.] If the wicked will not repent, God will whet &c. *Dr. Wells.* "Whet his sword," prepare and speedily execute His judgments upon him. *S. Clarke.*

14. *Behold, he travaileth* &c.] See the *folly of these* wicked plots and contrivances against my life, which *shall all* miscarry, and deceive the expectation of this wicked *slanderer. Travell.*

15. *He made a pit,*] This alludes to the method of catching wild beasts in pits covered over slightly with reeds or small branches of trees. *Dr. Shaw.*

We learn from this Psalm, that the wickedness of the ungodly shall come to an end; that God lets them alone, and bears with them for a time; but if they persist in their wickedness, He prepares for them the punishments they deserve, and will make the evil which they design for others fall upon their own heads. These are powerful motives to induce us to adore the justice of God: to improve by His forbearance and longsuffering; and to avoid every thing that may expose us to His vengeance. *Osterwald.*

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

¶ To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent *is* thy name *in all the* earth! who hast set thy glory *above* the heavens.

[a] Matth. 21. 16. † Heb. *founded.*

2 [a] Out of the mouth of babes and sucklings hast thou † ordained strength because of *thine* enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy *fingers*, the moon and the stars, which thou hast ordained;

[b] Job 7. 17. Ps. 144. 3. Heb. 2. 6.

4 [b] What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion

[c] 1 Cor. 15. 27.

over the works of thy hands; [c] thou hast put all *things* under his feet:

† Heb. *Flocks and oxen all of them.*

7 † All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

PSALM IX.

1 *David praiseth God for executing of judgment.* 11 *He inciteth others to praise him.* 13 *He prayeth that he may have cause to praise him.*

¶ To the chief Musician upon Muth-labben, A Psalm of David. 1018.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † thou hast maintained my *right* and my cause; thou satest in the throne judging † right.

† Heb. *thou hast made my judgment.*

† Heb. *in righteousness.*

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

Psalm VIII. The scope and meaning of this Psalm seems plainly to be this: to display and celebrate the great love of God to man, not only in his creation, but especially in his redemption by Jesus Christ; whom, as He was man, He advanced to the honour and dominion here mentioned, that He might carry on that great and glorious work. Thus Christ is the principal subject of this Psalm, of whom it is interpreted, both by Christ Himself, Matth. xxi. 16, and by His holy Apostle, 1 Cor. xv. 27. Hebr. ii. 6, 7. *Poole.*

In a prophetical sense, it is understood of Christ's victory over Satan. *Reeves.*

This Psalm is suited to the service of the Ascension-day, when we commemorate so signal a proof of the Divine love, as the exaltation of our nature, in the second Adam, to the right hand of the Majesty on high. *Travell.*

— upon Gittith,] Some have supposed this expression to denote, that this Psalm was to be sung to a harp which David brought with him from Gath: others, to a musical instrument used at the time of the vintage. Both may be true: the instrument bearing this name might have been used by the people of Gath; and the Jews might have adopted it from them, and afterwards it might have become the favourite instrument amidst the festivity and dances of the vintage. *Street.*

Ver. 2. *Out of the mouth* &c.] Thou art pleased to make choice of the meanest and most humble persons, and even very children in age, to sing hosannas to the Son of David, Matt. xxi. 16. to acknowledge Thy power and majesty. And this Thou hast done, that they whose pride makes them resist and despise Thee, may be thus visibly punished; and the power of the devil destroyed. *Dr. Hammond.*

3—6. *When I consider* &c.] When, on the one hand, I survey the glorious bodies in the heavens, and compare them with man, I am induced to think degradingly of him, and to wonder why he should be the object of Thy care. When, on the other hand, I consider the rank of being in which Thou at first placedst man, making him but a little below the angels, I correct myself for having made too degrading a comparison of him, and adore Thee for Thy providential care of him at present, and for the dignity to which Thou didst advance him, when Thou madest him the head of the visible creation. *Green.*

4. *— visitest him?*] With Thy presence and protection. *Bp. Wilson.*

The following prayer is so well adapted to the sentiments contained in this Psalm, that it may be added in the place of practical reflexion. O our God, since Thou hast been so mindful of us, never suffer us to be unmindful of Thee: since Thou hast shewed Thy mercy in visiting and redeeming us, never let us shew ourselves unthankful for this Thy visitation and redemption. Suffer *us not* to abuse Thy creatures which Thou hast given us for food, nor Thy gifts bestowed for clothing, nor wantonly and cruelly to make use of our dominion. But give us grace so highly to esteem Thy rich mercies, and with such temperance and sobriety to use Thy creatures, that Thy name thereby may still be more magnified, Thy bounty exalted, Thy providence more declared, Thy honour enlarged, Thy person glorified, and our souls at last saved by the merits of our Lord and Saviour Jesus Christ. *Bp. Nicholson.*

Psalm IX. This Psalm consists of two parts; a thanksgiving, and a prayer. Upon what particular occasion it was composed, is not known; probably, to celebrate the victories gained by David over the neighbouring nations, after God had exalted him to be king in Sion. *Bp. Horne.*

This and the two following are the proper Psalms appointed for the fast service on the thirtieth of January.

— Muth-labben,] Some suppose Labben to be the name of a prince or chief in the enemy's army; and Muth-labben to mean "the death of Labben," in celebration of which this Psalm may have been composed. *Dimock.* Or it may be the title of a tune or instrument. *S. Clarke.*

Ver. 3. *When mine enemies* &c.] Rather, It was Thou who madest my enemies turn their backs, and through the dread of Thee they fell and were destroyed. *Bp. Patrick.*

6 O ‖ thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [a] he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [b] The LORD also will be † a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 [c] When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ‖ humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 [d] The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

‖ Or, *The destructions of the enemy are come to a perpetual end: and their cities hast thou destroyed, &c.*
[a] Ps. 96. 13. & 98. 9.
[b] Ps. 37. 39. & 46. 1. & 91. 2.
† Heb. *an high place.*
[c] Gen. 9. 5.
‖ Or, *afflicted.*
[d] Ps. 7. 16.

PSALM X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 † The wicked in *his* pride doth persecute the poor: [a] let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his † heart's desire, and ‖ blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: ‖ God *is* not in all his [b] thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* † never *be* in adversity.

7 [c] His mouth is full of cursing and † de-

† Heb. *In the pride of the wicked he doth persecute.*
[a] Ps. 7. 16. & 9. 16. Prov. 5. 22.
† Heb. *soul's.*
‖ Or, *the covetous blesseth himself, he abhorreth the LORD*
‖ Or, *all his thoughts are, There is no God.*
[b] Ps. 14. 1. & 53. 1.
† Heb. *unto generation and generation.*
[c] Rom. 3. 14.
† Heb. *deceits.*

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6. *O thou enemy, &c.*] As for the enemy, they are utterly destroyed; they are become everlasting desolations, for their cities Thou hast erased, the memory of them as well as themselves is perished. *Edwards.*

12. *When he maketh inquisition for blood, he remembereth them:*] When He calls His enemies to account for the blood of His people, which they unjustly shed or coveted. *S. Clarke.*

To "make inquisition for blood," is not to inquire after blood spilt, but to sit as inquisitor or judge on all capital crimes, where the blood of the offender is due to justice. "Them" refers to the "humble" or afflicted, at the end of the verse. *Mudge.*

14. — *in the gates of the daughter of Zion:*] That is, in the solemn assemblies of Thy people, the inhabitants of Zion. *S. Clarke.*

15. — *in the pit*] See the note on Psalm vii. 15.

16. — *Higgaion.*] A meditation, or a fit subject of meditation. *Fenwick.*

Or possibly the word here means an interlude of soft whispering notes, as Selah another of bolder and louder ones. *Mudge, Dr. Kennicott.*

17. — *into hell,*] By the word "hell" in this place is meant the region of the dead; and the psalmist seems to foretell that the wicked will descend to the grave by some great and signal overthrow. *Mudge, Edwards.*

The Psalmist here teaches us, that God will reign for ever, and will judge the world with righteousness; that He will render to the wicked according to their works; that all those who forget Him shall perish, that He will not suffer the wicked always to prevail; that He never forsakes those that seek Him; and that the expectation of the sorrowful shall not be in vain. These are feelings which we should always retain, which should fill us with trust in His name, and strongly engage us to fear Him. *Ostervald.*

Psalm X. Some have supposed this Psalm to have been occasioned by foreign enemies making inroads into the country; and others by domestick ones in the court of Saul. *Mudge, Rosenmüller.*

Ver. 2. — *the poor:*] This word here means, the humble, the afflicted, and helpless. *Bp. Wilson.*

3. *For the wicked boasteth &c.*] The first part of this verse points out that alarming symptom of a reprobate mind, a disposition to exult and glory in those lusts which are the shame and disgrace of human nature, whether the world or the flesh be their object. The latter clause is differently rendered, as implying either that "the wicked blesseth the covetous, whom God abhorreth," or that "the wicked, being covetous, or oppressive, blesseth himself, and abhorreth the Lord." Either way, an oppressing, griping, worldly spirit is characterized, with its direct opposition to the Spirit of God, which teaches that sin is to be confessed with shame and sorrow; that in God alone man is to make his boast; and that it is more blessed to give than to receive. *Bp. Horne.*

5. *His ways are always grievous; &c.*] That is, always troublesome and injurious to all about him. *S. Clarke.* As for God's laws and judgments, he never lays them to heart; and he despises and contemns all his opposers. *Dr. Hammond.*

ceit and fraud: under his tongue *is* mischief and ‖ vanity.

‖ Or, *iniquity.*

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poor.

† Heb. *hide themselves.*

9 He lieth in wait † secretly as a lion in his den: he lieth *in* wait to catch the poor: he doth catch *the poor*, when he draweth him into *his* net.

† Heb. *in the secret places.*

10 † *He* croucheth, *and* humbleth himself, *that the* poor may fall ‖ by his strong *ones.*

† Heb. *He breaketh himself.*

‖ Or, *into his strong parts.*

11 He hath said in his heart, God hath forgotten: [a] he hideth his face; he will never see *it.*

[a] Ps. 94. 7.

12 Arise, O LORD; O God, lift up thine hand: forget not the ‖ humble.

‖ Or, *afflicted.*

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it.*

14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor † committeth himself unto thee; thou art the helper of the fatherless.

† Heb. *cleaveth.*

15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16 [c] The LORD *is* King for ever and ever: the heathen are perished out of his land.

[c] Ps. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19.

17 LORD, thou hast heard the desire of the humble: thou wilt ‖ prepare their heart, thou wilt cause thine ear to hear:

‖ Or, *establish.*

18 To judge the fatherless and the oppressed, that the man of the earth may no more ‖ oppress.

‖ Or, *terrify.*

PSALM XI.

1 *David encourageth himself in God against his enemies.*
4 *The providence and justice of God.*

¶ To the chief Musician, *A Psalm* of David. about 1060.

IN the LORD put I my trust: how say ye to my soul, Flee *as a* bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may † privily shoot at the upright in heart.

† Heb. *in darkness.*

3 If the foundations be destroyed, what can the righteous do?

4 [a] The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

[a] Heb. 9. 24.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and ‖ an horrible tempest: *this shall be* the portion of their cup.

‖ Or, *a burning tempest.*

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16. *He croucheth*, &c.] He will meanly crouch and counterfeit any thing that will serve his purpose; so that the helpless may *fall into his power. Travell.*

12. — *the humble.*] Or rather, the "afflicted," as in the margin. *Street.*

13. — *Thou will not require it.*] The wicked concludes from God's patience, that He will never punish him. *Bp. Patrick.*

15. *Break thou* &c.] This may be either a prayer, or a prediction, implying that the time will come, when the power of Jehovah will dash in pieces that of the enemy, by the demolition either of sin or the sinner, until wickedness be come utterly to an end, and righteousness be established for ever in the kingdom of the Messiah. *Bp. Horne.*

18. *To judge the fatherless* &c.] Thy gracious assistance shall assert the right of those who are helpless and oppressed; so that their insolent persecutors, whose sordid minds cling entirely to this world, may be prevented from doing them further mischief. *Travell.*

We may learn from this Psalm, 1st, That to behold the righteous cause oppressed, and good men seemingly deserted by Heaven, is apt to offend the weak, and oftentimes stagger those who are strong. 2dly, That prosperity begets presumption in the wicked; and he, who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The longsuffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. 3dly, That though "the wicked saith in his heart, Thou wilt not require it," the faithful know assuredly, that God beholds all that travail and vexation which some inflict, and others sustain, upon the earth; and that He will infallibly recompense to the former their deeds, to the latter their sufferings. *Bp. Horne.*

Psalm XI. This Psalm seems to have been composed by David, when, in order to avoid the evil designs of Saul, his friends advised him to flee to the mountainous parts of Judea. *Edwards.*

In the first verse David expostulates with his friends for advising him to fly to the mountainous parts of Judea, as the only safe retreat from Saul. In the second and third verses, he subjoins the reasons which his friends assigned for their advice. In the four last, he replies to the advice of his friends, telling them that the God of heaven, who searcheth the heart, would protect the innocent. *Green.*

Ver. 3. *If the foundations be destroyed*, &c.] When the fundamental laws of the land, such as stipulate protection to the subject, are subverted by the prince, who ought to be the guardian of them, what has the persecuted subject to trust to? or what can he do, but, as in a state of nature, fly to the fastnesses of the mountains for security? *Green.* Had David been guilty of any crime, he ought to have had a fair trial by the laws: but Saul tried to assassinate him, contrary to justice, and to the fundamental law of all nations. *Dr. Kennicott.*

4. *The Lord is in his holy temple*, &c.] The meaning is, that the Lord is the supreme and righteous Ruler of all affairs; that He knows the most secret designs of men, and can disappoint them. *Bp. Patrick, Dr. Wells.*

6. — *snares.*] Or, "burning coals." *Bp. Horne.* By this word, live coals, or simply the lightning, seems to be understood. *Bp. Lowth.*

—— *fire and brimstone.*] These terms are evidently borrowed from the history of Sodom and Gomorrah. St. John also, at the conclusion of his prophecy, Rev. xx. describing the destruction of the ungodly, refers to the overthrow of Sodom and Gomorrah, which, as St. Jude informs us, "are set forth for an example," or figure, "suffering the vengeance of eternal fire," Jude ver. 7. *Bp. Horne.* They mean dreadful judgments in this world, and eternal vengeance in the world to come. *S. Clarke.*

—— *the portion of their cup.*] It being the custom, in old

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.

To the chief Musician ‖ upon Sheminith, A Psalm of David.

‖ Or, upon the eighth.

‖ HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

‖ Or, Save.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with † a double heart do they speak.

† Heb. an heart and an heart.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh † proud things:

† Heb. great things.

4 Who have said, With our tongue will we prevail; our lips † *are* our own: *who is* lord over us?

† Heb. are with us.

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* ‖ puffeth at him.

‖ Or, would ensnare him.

6 The words of the LORD *are* pure words: * *as* silver tried in a furnace of earth, purified seven times.

* 2 Sam. 22. 31. Ps. 18. 30. & 119. 140. Prov. 30. 5.

7 Thou shalt keep them, O LORD, thou shalt preserve † them from this generation for ever.

† Heb. him, that is, every one of them.

8 The wicked walk on every side, when † the vilest men are exalted.

† Heb. the vilest of the sons of men are exalted.

PSALM XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

To the ‖ chief Musician, A Psalm of David.

‖ Or, overseer.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

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times, to set before each guest a certain portion of liquor for his share; it is very common in Scripture to describe the different allotments, which the providence of God dispenses to good and bad men, by the image of a cup. *Travell.*

This Psalm furnishes us with an example of the confidence which the righteous have in the Lord their God, who is their sure refuge, even when they are in the most deplorable condition, and know not what will become of them. It also teaches us, that God has His throne in the heavens; that He sees and knows both the good and the wicked; that His soul hates those that love unrighteousness; that He will cause the fire of His vengeance to fall upon them; and, as He is perfectly just Himself, He loves justice above all things, and always favours the upright. *Osterwald.*

Psalm XII. This Psalm is a complaint of the corrupt manners of that age, especially, as is probable, of the court of Saul; so that it was hard to find an honest plaindealing man, in whom one might confide. *Bp. Patrick.*

It was probably written on the occasion of Saul's evil administration, and the persecution of David and other good men. *S. Clarke.*

— *Sheminith.*] See the note on the title to Psalm vi.

Ver. 2. *They speak vanity.*] Or falsehood. *Mudge.*

4. *Who have said,* &c.] Who have said, We will prevail by false accusations, we are not afraid to speak or affirm what we please; for who can call us to account for what we say, however false it may be? *Dr. Wells.*

6. *The words of the Lord are pure words:*] The promises which God hath made to me and His people have no deceit in them, but shall certainly be fulfilled in their season. *S. Clarke.*

7. — *from this generation*] From this kind of scornful oppressors. *S. Clarke.*

8. *The wicked walk* &c.] It must needs be, that wicked men should abound every where, when the worst men are exalted and preferred to places of honour and command. *Bp. Hall.* The vile men, whom David here complains of as advanced to power, were probably his persecutors in the days of Saul, such as Doeg, Cush, &c. *Green.*

For the consolation of the afflicted and poor in spirit, God hath promised in this Psalm, to "arise, and set them in safety," or place them in a state of salvation. Such all along has been His promise to the Church, which, by looking back to the deliverances wrought of old for the servants of God, is now encouraged to look forward and expect her final redemption from the scorn and insolence of infidelity. *Bp. Horne.*

Psalm XIII. In this Psalm David, being in danger from his enemy, entreats the Lord to deliver him, and rejoices in hopes of His salvation. *Green.*

Ver. 2. — *shall I take counsel in my soul,*] That is, Shall I be perplexed in my soul, not knowing which way to turn? *Bp. Horne.*

3. — *lighten mine eyes,* &c.] Give me wisdom to find out proper measures for my safety, and cheer my spirits; lest I die with grief, or my enemy destroy me. *Dr. Wells.*

4. — *when I am moved.*] Or overcome by them. *Dr. Wells.*

It is observable, that this, and many other psalms with a mournful beginning, have a triumphant ending; to shew us the prevailing power of devotion, and to convince us that prayer brings with it the comforts of heaven, and revives our weary spirits, in the gloomy seasons of sorrow and temptation. *Bp. Horne.*

¶ To the chief Musician, *A Psalm* of David.

[a] Ps. 10. 4. & 53. 1.

[a] THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

[b] Rom. 3. 10.

2 The LORD looked down from heaven upon the children of men, [b] to see if there were any *that did* understand, *and* seek God.

† Heb. *straking.*

3 *They* are all gone aside, they are *all together* become † filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as they* eat bread, and call not upon the LORD.

† Heb. *they feared a fear.*

5 There † were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

† Heb. *Who will give,* &c.

7 † Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

Psalm XIV. David here complains of the impiety and general corruption of the people who had led the Israelites into captivity; describes their terrours; and begs of God to bring back His captive people to their own land. *Green.*

2. *The Lord looked down* &c.] Contrary to the opinion of the wicked, the Lord has all along "looked down from heaven upon the children of men." *Dr. Wells.*

4. — *eat up my people as they eat bread,*] That is, cruelly devour my people without fear or remorse. *Bp. Hall.*

5. *There were they in great fear:* &c.] In the parallel place, Ps. liii. 5, after the words, "There were they in great fear," are added these, "where no fear was;" which certainly connect better with what follows, "for God is in the generation of the righteous." David is supposed to be speaking primarily of Israel's defection from him to Absalom, and here to be assigning the motive of that defection in many, namely, fear of the rebels' growing power, and distrust of his ability to protect them; which fear, he observes, was groundless, because his cause was the cause of God, who would not fail to appear in its support and vindication. *Bp. Horne.*

6. *Ye have shamed the counsel of the poor,*] Laughed at his dependence upon God. *Bp. Wilson.*

7. *Oh that the salvation* &c.] This pious wish is uttered by David, that it would please God, who dwelleth in Zion "between the cherubims," Ps. lxxx. 1, to send from thence, as from His throne, deliverance to His people; redeeming them from the oppression and captivity under which they laboured. *Fenton.*

The works of God are so visible to all the world, and afford such manifest indications of the being and attributes of the infinite Creator, that they plainly argue the vileness and perverseness of the Atheist, and leave him inexcusable. For it is a sign a man is a wilful perverse Atheist, that will impute so glorious a work, as the creation is, to any *thing,* yea, a mere nothing, (as chance is,) rather than to God. It is a sign the man is wilfully blind, that he is under the power of the devil, under the government of prejudice, lust, and passion, not right reason, that will not discern what "*every one can see,* what every man may behold afar off," Job xxxvi. 25, even the existence and attributes of the Creator from His works. *Dr. Derham.*

Psalm XV. In this Psalm the author describes a citizen of Zion; or what is necessary and requisite in the conduct and behaviour of a member of the Jewish church. *Edwards.* This seems to be a contrast to the preceding Psalm: it is appointed to be used on the Ascension-day, as it contains the character of one, who should be qualified to ascend into the hill, and dwell in the presence of God, whither our Saviour Christ is gone before. *Travell.*

PSALM XV.

David describeth a citizen of Zion.

¶ A Psalm of David.

[a] Psal. 24. 3, &c. † Heb. *sojourn.*

LORD, [a] who shall † abide in thy tabernacle? who shall dwell in thy holy hill?

[b] Is. 33. 15.

2 [b] He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

‖ Or, *receiveth, or, endureth.*

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor ‖ taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

[c] Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 22. 12. & 18. 8.

5 [c] *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

PSALM XVI.

David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.

‖ Or, *A golden psalm of David.*

¶ ‖ Michtam of David.

Psalm XV. 1. *shall abide in thy tabernacle?*] Who shall be admitted to the tabernacle on Thy holy mountain? or who shall have the privilege of worshipping therein? *Travell.* Who shall be accounted a true member of the kingdom of grace here, and of glory hereafter? *S. Clarke.*

4. — *He that sweareth* &c.] He that promises by an oath to do a thing, and does accordingly, though it be to his own hurt, and breaks not his oath. *Dr. Wells.*

5. *He that putteth not out his money to usury,*] That is, to any poor brother Israelite, God having forbidden usury in this case: (see Deut. xxiii. 19, 20.) *Dr. Wells.*

— *shall never be moved.*] Shall never fail of God's favour. *Dr. Wells.*

The following prayer is a just improvement of the above Psalm:

Gracious God, who hast vouchsafed to let us know upon what conditions we may be received into Thy protection and eternal favour; give us grace to practise those virtues Thou hast enjoined us; make us to love justice in all our actions, and uprightness in all our words; make us as tender in the wrongs and injuries done to our neighbours, as if they were done to ourselves; infuse into our hearts an abomination of all vice, by how great persons soever countenanced; and a love and reverence for virtue, and of virtuous men, in how little esteem soever they are in this world: and let us do all this out of our true love of Thee, and of Thy Son Jesus Christ. Amen. *Lord Clarendon.*

Psalm XVI. In this Psalm David declares his full trust and confidence in God for protection and assistance; and renders Him thanks for his security in this life, and for the hopes of a happy immortality in the next. The latter part contains a clear prophecy of the resurrection of our Lord Christ, to which St. Peter and St. Paul directly apply it, Acts ii. 25. and xiii. 35. *Travell.*

Michtam] If one may guess from the signification of this word, joined to the Greek translation, it may be, A Psalm to be written

PRESERVE me, O God: for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: [a] my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* ‖ hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

5 [b] The LORD *is* the portion † of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 [c] I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall † rest in hope.

10 [d] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

[a] Ps. 50. 9. Job 22. 2. & 35. 7.

‖ Or, *give gifts to another.*

[b] Lam. 3. 24. Deut. 32. 9. † Heb. *of my part.*

[c] Acts 2. 25.

† Heb. *dwell confidently.*

[d] Acts 2. 31. & 13. 35.

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and cagerness.* 13 *He prayeth against them in confidence of his hope.*

¶ A Prayer of David.

HEAR † the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* † not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the

† Heb. *justice.*

† Heb. *without lips of deceit.*

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in golden letters, and set up, like our Commandments, in some publick place "to teach;" (for so it is expressed, Psalm lx.) that *is*, that the people might learn it, and be able to join. *Mudge.*

Ver. 2. — *my goodness extendeth not to thee.*] Or, my good things are not needful for Thee: they would be a sacrifice of no value; else I would give them Thee. The best sacrifice I can offer to Thee is beneficence to Thy saints and servants. *Green.*

4. — *drink offerings of blood*] This alludes to sacrifices in which the blood of men was offered. *Bp. Patrick.* A principal ceremony is here put for the whole of idolatry. *Gerard.*

—— *nor take up their names into my lips.*] David here declares that he will have no conversation with idolaters, nor swear by the name of their gods. *Bp. Wilson.*

6. *The lines are fallen* &c.] That is, my lot and portion, or kingdom, *is* appointed unto me in a pleasant country. *Bp. Wilson, Dr. Wells.* They used with cords to measure their grounds in surveys, Amos vii. 17: and hence, by a figure, a measuring cord comes frequently to signify any space or portion of land that belongs to a person. *Dr. Hammond.*

7. — *my reins*] That *is*, my inward thoughts and affections. *S. Clarke.*

8. *I have set the Lord always before me:*] As my God, and my support. *Green.*

9. — *my glory*] By this word he meant his tongue. The Psalmist, as applying his own tongue to the best purpose, the praise of God, had reason to call it his glory. *Merrick.*

—— *my flesh also shall rest in hope.*] David here declares that he would lay down his body in the grave, in a certain hope of his resurrection to immortality. *Bp. Hall.*

10. *For thou wilt not leave* &c.] I know, that Thou, O God, wilt not forsake me in distress; nor even when I die, wilt Thou suffer me to remain for ever in the grave.—So also, when that Holy Person, who shall hereafter submit to death for the sake of mankind, is laid in the grave, I am well assured Thou wilt raise Him from thence, before His body be in the least corrupted. *Bp. Patrick, Travell.* Thou wilt not abandon my life to the grave. This may signify either, Thou wilt not suffer the grave to exert its dominion over me too soon, that is, immaturely; or, so maintain it over me too long. In the former sense David seems to have meant it of himself: in the latter it is applicable to our Lord, whom God raised up the third day, having loosed the bonds of death, because it was not possible He should be holden of it. *Green.*

—— *thine Holy One*] Meaning *David* in the literal sense, and in the spiritual *Messiah*, in whom the prophecy was fulfilled. See it applied to Him by St. Peter, *Acts* ii. 25, &c. *Green.*

We are here to observe the sentiments of the children of God, and their happiness. As to their sentiments, David teaches us, by his example, that they always trust in God; that they love and esteem the pious and virtuous above all; that they avoid the company and errours of the wicked, and adhere inviolably to the pure service of God. As to their happiness, this Psalm teaches us that it is very great; that God Himself is their portion and inheritance; that He is on their right hand that they may never be moved; that the sense of their happiness makes them rejoice and praise God continually; and that they are even convinced that God will not abandon them to the power of death. Lastly, this Psalm foretells that Christ should not see corruption, but be exalted to heaven, where He reigneth over all things, and has prepared for all true believers joys that never shall expire. *Osterwald.*

Psalm XVII. In this prayer David humbly represents to God his innocence in those things whereof he was accused, probably of seeking Saul's life and the kingdom; and therefore beseeches Him to grant him deliverance from his persecutors and calumniators. *Bp. Patrick.*

Ver. 1. — *out of feigned lips.*] Deceitful dissembling lips. *S. Clarke.*

2. *Let my sentence come forth from thy presence;*] Let me be tried and judged by Thee, to whom I make my appeal from the unjust accusations of men. *S. Clarke.*

3. — *in the night;*] That is, when the heart is freest from disguise. *Green.*

—— *shalt find nothing;*] Canst find in me no wicked design. Such were the appeals of David to God, for his innocence under the persecution of Saul. And what stronger appeals can be made *Green.* See the old translation.

4. *Concerning the works of men,* &c.] Though as to what others are wont to do in like circumstances, I know it is usual not to scruple at means for self-preservation; yet from the respect I have

word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps † slip not.

† Heb. *be not moved.*

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

‖ Or, *that savest them which trust in thee from those that rise up against thy right hand.*

7 Shew thy marvellous lovingkindness, O thou ‖ *that* savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

† Heb. *that vaste me.*

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

† Heb. *my enemies against the soul.*

9 From the wicked † that oppress me, *from* † my deadly enemies, *who* compass me about.

† Heb. *The likeness of him (that is, of every one of them)* is as a lion *that desireth* to rend.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

† Heb. *sitting.*

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion † lurking in secret places.

† Heb. *prevent his face.*

13 *Arise,* O LORD, † *disappoint him,* cast him down: deliver my soul from the wicked, ‖ *which is* thy sword:

‖ Or, by *thy sword.*

‖ Or, *From men by thine hand.*

14 ‖ From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* ‖ they are full of children, and leave the rest of their *substance* to their babes.

‖ Or, *their children are full.*

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

¶ To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of † this song *in* the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

† 2 Sam. 22.

I Will love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, † my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

† Heb. *my rock.*

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 ᵇ The sorrows of death compassed me,

ᵇ Ps. 116. 3.

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to Thy commands, I have kept me from following others in using violent and murderous practices for my safety. *Dr. Wells.*

8. — *as the apple of the eye,*] By the apple of an eye is meant its pupil. *Dr. Wells.* See note at Deut. xxxii. 10.

9. — *who compass me about.*] The allusion here is to huntsmen, who, spying game, go round to see how they may most advantageously pitch their nets to take it. *Dr. Kennicott.*

10. — *inclosed in their own fat:*] That is, bloated, and puffed up with pride. *Bp. Wilson.* The meaning is, that pride is the child of plenty, begotten by self-indulgence; which hardens the hearts of men against the fear of God, and love of their neighbours: rendering them insensible to the judgments of the former, and the miseries of the latter. *Bp. Horne.*

10, 11. *They are inclosed* &c.] By changing the situation of a single letter in the original, which has probably been misplaced by the copyists, these verses may be explained thus: "They draw close their cords; with their mouth they speak exultingly, *We* have succeeded now. They come about me, they set their eyes stooping down upon the earth." The image here is taken from hunters, and the circumstances follow very properly. They compassed him about; they inclosed him in their net; "we have succeeded at last," they said; they came round him; they stooped down and looked earnestly at him; their eyes fixed, like a lion that is just leaping at his prey. *Mudge.*

13. *Arise, O Lord, disappoint him,* &c.] The Psalmist, having characterized those who pursued after him to take away his life, now intreats God to "arise," or appear in his cause; to "disappoint," or "prevent" the enemy in his designs; and to "cast him down," to overthrow and subdue him. The next words may be thus rendered; "Deliver my soul from the wicked by Thy sword, from men by Thy hand, O Lord, from the men of the world:" the expressions, "sword, and hand of Jehovah," being frequently used to denote His power and vengeance. *Bp. Horne.*

— *which is thy sword:*] Which is the instrument Thou employest for the execution of Thy judgments. *S. Clarke.*

14. — *whose belly thou fillest* &c.] Whose bellies Thou fillest with Thy stores, or abundance of temporal blessings; whose children are fed to the full, and who leave the rest of their substance to their little ones. *Green, Bp. Horne.*

15. *As for me, I will behold* &c.] He either prays that he may keep on, or is confident that he shall keep on, in a way of righteousness, and enjoy the presence of God, and be satisfied every morning with the image or idea of God. *Mudge.*

— *when I awake,*] He appears to say this with reference to the resurrection of the just. *Dr. Hammond.*

The confidence with which David calls upon the Lord in this Psalm, and the hope he possessed that God would have regard to his innocence, shews the great happiness of the good; since they can in all conditions apply themselves to God with assurance, knowing that He will always be their protector. The last words of this Psalm should raise our thoughts to the desire and expectation of eternal life, which the righteous shall enjoy after the resurrection. *Osterwald.*

Psalm XVIII. The departure of the children of Israel from Egypt, the passage of the Red sea, and the appearance of God on mount Sinai, are subjects from which the Hebrew poets have taken the most sublime part of their imagery: and as these historical facts, and the images taken from them, have a certain connexion with each other, it often happens that more than one of them are made use of, and they are united and blended together in order to increase the dignity and grandeur of the subject; of which we have an example in this Psalm. *Bp. Lowth, Street.* The sublimity of the figures used in this Psalm, and the consent of ancient commentators, even Jewish as well as Christian, but above all the quotations made from it in the New Testament, prove that the kingdom of the Messiah is here pointed at, under that of David. *Bp. Horne.* There is no doubt that after David had first composed this Psalm, he reviewed it, and made some small alterations in it; which is the reason of the trifling differences between this Psalm as it stands here, and as it stands in 2 Sam. xxii. *Dr. Wells.*

Ver. 2. — *horn of my salvation,*] See note on 1 Sam. ii. 1.

and the floods of † ungodly men made me afraid.

† Heb. *Belial.*

5 The ‖ sorrows of hell compassed me about: the snares of death prevented me.

‖ Or, *cords.*

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke † out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

† Heb. *by his.*

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of ‖ many waters.

‖ Or, *great waters.*

17 He delivered me *from my* strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright † before him, and I kept myself from mine iniquity.

† Heb. *with.*

24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands † in his eyesight.

† Heb. *before his eyes.*

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt ‖ shew thyself froward.

‖ Or, *wrestle.*

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my ‖ candle: the LORD my God will enlighten my darkness.

‖ Or, *lamp.*

29 For by thee I have ‖ run through a troop; and by my God have I leaped over a wall.

‖ Or, *broken.*

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5. *The sorrows of hell* &c.] David here means, that such sorrows as had almost brought him to the grave, compassed him about: and his enemies came on so suddenly that he had not time to escape them by flight. *Dr. Wells.*

—— *the snares of death*] These "snares" or toils "of death," or the grave, allude to the ancient manner of hunting, which is still practised in some countries, and was performed by surrounding a considerable tract of ground by a circle of nets, (compare Ps. cxl. 5,) and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass; and then it was that the slaughter began. *Parkhurst.*

7. *Then the earth* &c.] The Psalmist seems here to allude to a dreadful tempest, which fell upon his enemies, and made the very earth tremble under them. *Bp. Patrick.* This and the following verses are highly poetical; and must be understood to signify, that the deliverance of David was the effect of the Divine power miraculously exerted. *Travell.*

8. *There went up a smoke out of his nostrils.*] The ancients placed the seat of anger in the nose, or nostrils, because when the passion grows warm or violent, it discovers itself by the heated vehement breath which proceeds from them. This description of a smoke arising into, and a fire breaking forth from, the nostrils of God, denotes, by a poetical figure, the greatness of His anger and indignation. *Dr. Chandler.*

10. — *he rode upon a cherub*, &c.] He was attended, and as it were, carried by angels as in a chariot, and did move very swiftly; yea He did move as swift as the wind, and a rapid wind did accompany His descent. *Dr. Wells.*

11. *He made darkness* &c.] The meaning is, that He and all His heavenly attendants were surrounded with thick dark clouds. *Dr. Wells.*

12. — *coals of fire.*] The word, rendered "coals of fire," signifies living, burning coals. Where the lightning fell, it devoured all before it, and turned whatever it touched into burning embers. *Dr. Chandler.*

15. *Then the channels* &c.] This alludes to the manner of God's destroying the Egyptians by drying up the channels of the sea, that deep on which the earth is said to be founded; and so engaging them to enter into it, and then bringing the waters upon them. This poetical description is preparatory to David's deliverances which follow. *Fenton.*

16. — *many waters.*] Sudden and great calamities are frequently expressed in Scripture under the figure of a deluge of waters. *Bp. Lowth.*

18. *They prevented me*] That is, came on me suddenly, unawares, when I was unprovided and helpless. *Bp. Patrick.*

19. — *a large place.*] Meaning a state of liberty. *Bp. Patrick.*

26. — *with the froward* &c.] That is, to the perverse Thou wilt shew Thyself an adversary. *Green.*

28. — *light my candle:*] Give me light and joy. *Bp. Wilson*

29. *For by thee* &c.] Through Thee I break the troops of the enemy; through my God I leap over walls, that is, take the fenced cities of my enemies. *Edwards, Bp. Wilson.*

30 *As for* God, his way *is* perfect: [e] the word of the LORD is ‖ tried: he *is* a buckler to all those that trust in him.

31 [d] For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' *feet*, and setteth me upon my high places.

34 *He* teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and ‖ thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that † my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 *For* thou hast girded me with strength unto the battle: thou hast † subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 † As soon as they hear of me, they shall obey me: † the strangers shall ‖ † submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47 *It is* God that † avengeth me, and ‖ subdueth the people unto me.

48 He delivereth me *from* mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the † violent man.

49 [e] Therefore will I ‖ give thanks unto thee, O LORD, *among* the heathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM XIX.

1 *The creatures shew God's glory.* 7 *The word his grace.* 12 *David prayeth for grace.*

¶ To the chief Musician, A Psalm of David.

THE [a] heavens declare the glory of God; and the firmament sheweth his handywork.

[e] Psal. 12. 6. & 119. 140. Prov. 30. 5.
‖ Or, *refined.*
[d] Deut. 32. 31. 39. 1 Sam. 2. 2. Psal. 86. 8. Isai. 45. 5.
‖ Or, *with thy meekness thou hast multiplied me.*
† Heb. *mine oncles.*
† Heb. *caused to bow.*
† Heb. *At the hearing of the ear.*
† Heb. *the sons of the stranger.*
‖ Or, *yield feigned obedience.*
† Heb. *die.*
† Heb. *giveth avengements for me:*
‖ Or, *destroyeth.*
† Heb. *man of violence.*
[e] Rom. 15. 9.
‖ Or, *confess.*
[a] Gen. 1. 6.

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33. *He maketh my feet* &c.] He maketh me able to stand on the sides of mountains and rocks, (which were anciently used as fastnesses in time of war.) The feet of the sheep, the goat, and the hart, are particularly adapted to standing on such places. *Street.*

34. — *so that a bow of steel* &c.] Probably this sentence should be read, agreeably to some of the ancient versions, Thou makest my arms like a bow of brass. *Edwards, Bp. Lowth.*

The ancients had the art of giving a temper to brass which made it as hard and solid as steel; and made various kinds of weapons and armour of bronze. *Calmet.*

35. — *thy gentleness* &c.] That is, Thy kindness maketh me great. *Street.*

36. *Thou hast enlarged* &c.] David means, that God had opened a free course for him to victory and triumph, and had also endued him with strength to run that course. *Bp. Horne.*

40. — *given me the necks of mine enemies.*] The word, here translated "neck," is the back part of the neck; and therefore equivalent to back, as the Greek translates it. The passage may therefore be rendered, As for my enemies, Thou givest me their back; that is, puttest them to flight. *Mudge, Bp. Lowth.*

45. *The strangers shall fade* &c.] Foreign nations faint with fear and trembling in their strong holds. *Edwards.*

48. — *from the violent man.*] He certainly means from Saul. *Dr. Kennicott.*

50. — *to his anointed,*] To Christ the spiritual David, and to all true Christians, which are His seed. *Bp. Wilson.*

From the first words of this hymn we learn, that the Divine favours and deliverances should inspire us with the most tender and sincere affection, and lead us to praise God continually. David's account of the extreme dangers he had been exposed to, and the wonderful power of God displayed in his deliverance, shews, that into whatever extremities we fall, we should never despair of God's assistance, if we fear Him; that His power is greater than man's, and that He never wants means to deliver those who hope in Him. Lastly, David's zeal, expressed in the latter verses of this Psalm, proves that it is not sufficient to praise God in private for His mercies, but we ought to proclaim His praises and lovingkindness to the utmost of our power, that His holy name may be glorified by us, and by all men. *Osterwald.*

Psalm XIX. This Psalm descends gradually from an opening uncommonly splendid and sublime, to a gentler and more moderate strain, and the softest expressions of piety and devotion. The whole composition abounds with great variety of both sentiment and imagery. The glory of God is demonstrated in His works both of nature and providence. The piety of it is so natural, and yet so exalted; so easy to be understood, so adapted to move the affections, that it is hardly possible to read it with any attention, without feeling something of the same spirit by which it was composed. *Bps. Lowth* and *Sherlock.*

From a citation which St. Paul hath made of the fourth verse, it appears, that, in the exposition of this Psalm, we are to raise our thoughts from things natural to things spiritual; we are to contemplate the publication of the Gospel, the manifestation of the Light of life, the Sun of righteousness, and the efficacy of evangelical doctrine. In this view the ancients have considered the Psalm, and the Church hath therefore appointed it to be read on Christmas-day. *Bp. Horne.*

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There* is no speech nor language, where their voice is not heard.

4 [a] ‖ Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ‖ law of the LORD *is* perfect, ‖ converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold: [d] sweeter also than honey and the honeycomb. [c]

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from ‖ the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, † my strength, and my redeemer.

Or, without there is no † where their voice is not heard.

† Heb. the dropping of honeycombs.

‖ Or, rule, or, direction.

‖ Or, testimony.

† Heb. truth.

† Heb. my rock.

[a] Psal. 72. 127.
[b] Psal. 119. 105.
[c] Prov. 8. 19.
[d] Or, much.

PSALM XX.

1 *The church blesseth the king in his exploits.* 7 *Her confidence in God's succour.*

¶ To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob † defend thee.

2 Send † thee help from the sanctuary, and † strengthen thee out of Zion.

† Heb. set there on an high place. † Heb. thy help. † Heb. support thee.

Ver. 2. *Day unto day uttereth speech,*] The return of the sun from one day unto another day tells us that there is a God; and the like return of the moon or stars, or darkness from one night unto another night, teaches us the same. *Dr. Wells.*

3. *There is no speech* &c.] They are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another, and that, when understood, a no less forcible way; the way of picture, or representation. *Bp. Horne.*

4. *Their line is gone out* &c.] Rather, Their sound is gone out into all the earth, and their report, &c. *Dr. Waterland* and *Old Translation.* The meaning is, they proclaim the Divine glory in plain and intelligible characters, to the remotest parts of the earth; as the Gospel shall be proclaimed hereafter by the preaching of the Apostles. Rom. x. 18. *Travell.*

—— *a tabernacle for the sun.*] The nuptials of the Jews, and other eastern nations, were celebrated with great magnificence and splendour. They were held under a tent, or canopy, erected for that purpose, to which custom David here alludes; as he does in the next verse to the custom of the bridegroom's going out at midnight with lamps and torches. The passage will receive great light from our Saviour's parable of the wise and foolish virgins. *Dodd.*

8. — *pure,*] The original word should be translated as it is in the Greek, "clear" or "bright." *Bp. Lowth, Dr. Kennicott.*

9. — *clean,*] That is, pure, or free from all alloy of superstition. *Dr. en.*

10. *More to be desired* &c.] The Divine law is far more precious than the richest treasures upon earth; and more delightful to him who practises it, than the most luxurious sensual pleasures. *Travell.*

—— *and the honeycomb.*] Or, as in the margin, the dropping of the honeycomb, which is the choicest part of the honey. *Green.*

Pliny says, "In all kinds of honey, that which flows of itself as wine and oil, and is called acetom, that is, without sediment, is most commended." And Homer mentions "honey spontaneously distilling," as peculiarly sweet. *Parkhurst.*

12. — *his errors?*] That is, sins of ignorance and infirmity; or, as it follows, those secret faults which escape our notice. *Green.*

13. — *presumptuous sins;*] Wilful and deliberate sins. *Dr. Wells.*

—— *the great transgression.*] The meaning of this expression may be, rebellion and final apostasy from God. *Bp. Horne.* Or, idolatry. *Dr. Kennicott.* Or it may be taken generally, any great transgression. *Dr. Wells.*

King David here mentions two principal means by which God has made Himself known to us; which are, the works of nature, and His word. Let us therefore make a good use of both these means; meditating upon the marvellous works of God, which afford us such proofs of His power and wisdom; but particularly let us apply ourselves to the reading and meditating on His word. David's high encomiums on God's word inform us, that it is a sure, evident, and unerring rule of faith and practice; that it is of infinitely more value than the most excellent things of this world; that it was given to enlighten and sanctify us, to rejoice and comfort the heart; that the *fear* of the Lord procures perfect happiness to those who are possessed with it, and that *there is* great reward in the keeping of His holy commandments. *Ostervald.*

Psalm XX. The first verses of this Psalm are spoken by the people, or rather the priests of the temple, upon the king's coming to offer sacrifice, before he set out upon some expedition: in the sixth, the high priest, upon seeing the sacrifice consumed to ashes, joined perhaps with the other usual signals of favour, breaks out in the expression, "Now I know," &c. The last again are spoken by the people or priests as a chorus. *Madge.*

This and the following are two of the Psalms appointed to be used in our Inauguration service.

Ver. 2. *Send thee help* &c.] Send thee help from the holy heavens, and from His sanctuary, *which is* a type and figure thereof; and strengthen thee out of Sion, where He hath by His command appointed the holy ark of His covenant to be placed, and from whence He gives answers and directions to all thy actions. *Bp. Hall.* See note at Exod. xxvi. 33.

† Heb. turn to ashes: or, make fat.

3 Remember all thy offerings, and † accept thy burnt sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him † from his holy heaven † with the saving strength of his right hand.

† Heb. from the heaven of his holiness. † Heb. by the strength of the salvation of his right hand.

7 *Some trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further success.*

¶ To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast † made him most blessed for ever: thou hast † made him exceeding glad with thy countenance.

† Heb. *set him to be blessings.* † Heb. *gladded him with joy.*

7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore ‖ shalt thou make them turn their † back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

‖ Or, *thou shalt set them as a butt.* † Heb. *shoulder.*

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

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3. — *accept*] The Hebrew expression is, "turn to ashes," (see the margin;) and if we look to the period under the law, we shall find this the usual method of signifying the Divine acceptance of the sacrifice. *Dr. Magee.* See the note on Gen. iv. 4.

5. — *in the name of our God*] To the honour of God, as the conqueror.

—— *we will set up our banners:*] In token of triumph; which among other ways was celebrated by the setting up of banners or trophies. *Poole.*

9. *Save, Lord:* &c.] We ought to read this according to the Greek translation: O Lord, save the king; and hear us when we call. *Mudge, Calmet.*

It appears from this Psalm, that a nation should pray for the prince whom God hath set over them, and interest themselves in the advantages or deliverances which God grants to their governours: also that it is the favour and protection of God which makes the glory and safety of the people, and of kings; that it is to that favour, and not to their own strength and power, they are to attribute their good success; and therefore, that kings and their subjects should strive above all things to obtain the favour of God. *Ostervald.*

Psalm XXI. This is a Psalm of triumph and thanksgiving for victory. It is generally considered as describing, under the figure of David, the exaltation, glory, and majesty of Christ, who completely triumphed over death. The fourth, fifth, and sixth verses, are indeed particularly applicable to our blessed Redeemer. It is appointed by the Church to be used on the Ascension-day. *Travell.*

Ver. 3. *For thou preventest him* &c.] Didst crown him with manifold blessings both more and sooner than he either desired or expected. *Poole.*

4. *He asked life of thee,* &c.] David had in the days of Saul only asked for "life;" and God had given to him and his posterity, "length of days for ever and ever." *Mudge.*

9. *Thou shalt make them* &c.] The meaning is, they shall as certainly perish, as if they were cast into a fiery oven; the Lord, who is jealously incensed against them, shall utterly consume them with a sharp and unavoidable destruction. *Bp. Patrick.*

10. *Their fruit*] That is, their offspring. *Green.*

12. — *shalt thou make them turn their back,*] Or, as in the margin, Thou shalt make them a mark to shoot at. *Green.*

—— *thine arrows*] The judgments of God are called His "arrows," being sharp, swift, sure, and deadly. *Bp. Horne.*

From this, as from the preceding Psalm, we learn that God defends just and pious kings who call upon Him and trust in Him; whereas He throws down and destroys unrighteous princes, and especially such as oppose the establishment of His kingdom, and the designs of His providence. *Ostervald.*

Psalm XXII. This Psalm contains a most full and clear prophecy of our blessed Saviour's passion, and the propagation of His Gospel. It is entitled a Psalm of David; and I doubt not but that the greatest part of it related primarily to David himself: It contains a most pathetick and poetical description of his own sufferings and calamities; but expressed in such figures as were most literally fulfilled in the sufferings of Christ. *Archdeacon Randolph.*

¶ To the chief Musician upon ‖ Aijeleth Shahar, A Psalm of David.

22 MY † God, my God, why hast thou forsaken me? *why art thou so* far † from helping me, *and from* the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and † am not silent.

3 But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 ᵇ All they that see me laugh me to scorn: they † shoot out the lip, they shake the head, *saying*,

8 ᶜ † He trusted on the LORD *that* he would deliver him: let him deliver him, ‖ seeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou ‖ didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* † none to help.

12 Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They † gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are ‖ out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: ᵈ they pierced my hands and my feet.

17 I may tell all my bones: they look *and* stare upon me.

18 ᵉ They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; † my darling † from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

↓ Or, *the hind of the morning.*
* Matth. 27. 46. Mark 15. 34.
† Heb. *from my salvation.*
‡ Heb. *there is no silence to me.*
ᵇ Matth. 27. 39.
† Heb. *open.*
ᶜ Matth. 27. 43.
† Heb. *He rolled himself on the LORD.*
‖ Or, *if he delight in him.*
‖ Or, *kept me in safety.*
† Heb. *not a helper.*
† Heb. *opened their mouths upon me.*
‖ Or, *tendered.*
ᵈ Matth. 27. 35. Mark 15. 24. Luke 23. 33. John 19. 23, 37.
ᵉ Luke 23. 34. John 19. 23, 24.
† Heb. *my only one.*
† Heb. *from the hand.*

It is very properly appointed to be used on Good Friday, as it contains a wonderful prophecy of our Saviour's sufferings; and He Himself repeated the first verse of it while He was hanging on the cross. *Travell.*

— *Aijeleth Shahar.*] Or, hind of the morning. The morning-hind was probably a well-known song, which gave name to a particular tune, if not instrument; not unlikely of the melancholy kind, as possibly it might describe a poor hind pursued by hunters. *Mudge.*

Ver. 1. *My God, my God,* &c.] Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that He was deprived, for a time, of the Divine presence and comforting influence, while He suffered for our sins. If the Master thus underwent the trial of a spiritual desertion, why doth the disciple think it strange, unless the light of Heaven shine continually upon his tabernacle? *Bp. Horne.*

—— *the words of my roaring?*] He means the words of his complaint. *Bp. Patrick.*

3. — *inhabited the praises of Israel.*] That is, dwellest in the tabernacle, where the praises and thanksgivings of Israel are offered to Thee for mercies granted them. *Edwards, Bp. Horne.*

7. *All they* &c.] From this verse to the twentieth, the words are prophetical of Christ, and literally fulfilled in Him. See Matth. xxvii. 39. *Dimock.*

12. *Many bulls* &c.] Mine enemies, who are as furious and formidable as the bulls fed in the rich pastures of Bashan, beset me on every side. *Green.* See note at Numb. xxxii. 1.

14. *I am poured out like water.*] He means that his flesh has no consistency, or is loose as water. *Green.*

15. *My strength is dried up* &c.] In other words, *I* am quite exhausted and dried up, like a piece of a broken pot: so extreme is my thirst, that I am scarce able to utter my complaints; but am just upon the point of expiring and returning to the dust of the earth. How exactly was this prophecy verified in the person of our blessed Lord, when He sweat as it were great drops of blood, and endured all the agonies of the cross! *Travell.*

—— *my tongue cleaveth to my jaws.*] Parching thirst, here expressed by the Psalmist, is one of the usual concomitants of extreme grief of mind, or torture of body. *Dr. Hales.*

16. *For dogs have compassed me:* &c.] A multitude of malicious people have beset me fiercely as dogs, and got me into their power in order to wound and destroy me. *Dr. Hammond.* Thus these words may be figuratively applied to David; but they were literally fulfilled in the Saviour of the world, whose feet and hands His enemies pierced through with nails on the cross. *Green.*

17. *I may tell all my bones:* &c.] The skin and flesh were distended by the posture of the body on the cross, that the bones, as through a thin veil, became visible, and might be counted; and the holy Jesus, forsaken and stript, naked and bleeding, was a spectacle to heaven and earth. *Bp. Horne.*

18. *They part my garments* &c.] This was so far true of David, that his enemies spoiled his goods, and rifled his substance. But it is particularly remarkable, that at our *Saviour's* crucifixion the soldiers divided His garments among them, and His coat being without seam, they would not rend it, but cast lots for it; and thus, as the Evangelists themselves tell us, this Scripture was fulfilled. Such exact agreement in these minute circumstances could not occur casually; and it carries with it a striking proof of the interposition of God, and a strong confirmation of the truth of the Gospel. *Archdeacon Randolph.*

21. *Save me from the lion's mouth:* &c.] The faith of David was as exemplary as his piety. God seems to have inspired him with a comfortable assurance that his prayers were heard. "For Thou hast heard me," says he, "from the horns of the unicorns." *Archdeacon Randolph.*

—— *unicorns.*] The animal here meant is probably the rhinoceros. It has one horn upon its nose, which is very strong, and

[f] Heb. 2. 12.

22 [f] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he *hid* his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

[g] Psal. 2. 8. & 72. 11. & 86. 9.

27 [g] All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD's: and [h] he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall [i] come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

PSALM XXIII.

David's confidence in God's grace.

¶ A Psalm of David.

[k] Isai. 40. 11. Jer. 23. 4. Ezek. 34. 11. 12. 23. John 10. 11. [l] Pet. 2. 25.

THE LORD *is* [k] my shepherd; I shall not want.

2 He maketh me to lie down in † green pastures: he leadeth me beside the † still waters.

† Heb. *pastures of tender grass.* † Heb. *waters of quietness.*

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, [l] I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

[l] Psal. 3. 6. & 118. 6.

5 Thou preparest a table before me in the presence of mine enemies: thou † anointest my head with oil; my cup runneth over.

† Heb. *makest fat.*

6 Surely goodness and mercy shall fol-

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grows to a considerable length. *Green.* See the note on Numb. xxiii. 22.

25. — *I will pay my vows*] That is, offer the sacrifice which I vowed. *Mudge.*

26. *The meek shall eat* &c.] Of this sacrifice the humble or afflicted, he says, *should eat*, and praise God for the mercy He had shewn to His servant. The latter part of the verse is addressed to them; "your heart shall live for ever:" take courage and fear not, God will never desert them that fear Him. *Mudge.*

29. *All they that be fat* &c.] It is here foretold that the "fat ones of the earth," the great, the opulent, the flourishing, the nobles and princes of the world, should be called in to partake of the feast, and join in the Christian worship and service. Rich, as well as poor, are invited; and the hour is coming when all the race of Adam, as many as sleep in the "dust" of the earth, unable to raise themselves from thence, quickened and called forth by the voice of the Son of Man, must bow the knee to the King Messiah. *Bp. Horne, Archdeacon Randolph.*

29—31. — *and none can keep alive* &c.] The Greek version and some other ancient versions probably give the true reading of these clauses: "My soul shall live, and my posterity shall serve God. My seed shall be reckoned to the Lord in the generation which *shall* come. And they shall declare His righteousness to a people which *shall* be born; for He, the Lord, hath done it." The words thus read and translated are a plain prophecy of the propagation of the Gospel, and calling of the Gentiles. *Abp. Secker, Archdeacon Randolph.*

31. — *he hath done this.*] That is, He hath fulfilled His promises and Divine predictions. *Michaelis.*

We are presented in this Psalm with a very plain prophetick description of our Lord's sufferings and profound humiliation. Here we read those very words which He uttered at His crucifixion, "My God, my God, why hast Thou forsaken Me?" Here we see pourtrayed the insults offered to Him by the Jews while He hung upon the cross, His hands and His feet pierced, His garments divided by lot, and the principal circumstances described of His passion and death. God was pleased that all these things should be foretold by David, to the end that, when they came to pass, we might have the clearest proof of His being the true Messiah. The contemplation therefore of this Psalm ought on the one hand to strengthen our faith in Jesus the Saviour of the world; and on the other hand, to quicken our hopes in Him, while it sets before us the glory to which God has exalted Him after His sufferings, and which He now enjoys at the right hand of the Father. *Osterwald.*

Psalm XXIII. The sweetness of many of the Psalms in composition, sentiment, diction, and arrangement, has never been equalled by the finest productions of heathen poetry. And I must confess I never met with any image so truly pleasing and delightful, as the following description of the Deity in the character of a shepherd. *Bp. Lowth.*

Ver. 3. *He restoreth my soul:*] When I am ready to faint, He refreshes me and brings me to life again. *Mudge.*

4. — *the valley of the shadow of death,*] A valley overspread with the horrours of darkness and of death. *Green.*

—— *thy rod* &c.] Thy protection will dispel all my fears. *Green.*

5. — *thou anointest my head* &c.] The overflowing of a cup, and the being anointed with sweetsmelling oils, are the usual emblems of a feast, and are made use of in Scripture as the images of plenty and prosperity. *Travell.*

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on Him for the blessings and conveniences of life, and an habitual trust in Him for deliverance out of all such dangers and difficulties as may befall us. The man who always lives in this disposition of mind, when he reflects upon his own weakness and imperfection, comforts himself with the contemplation of those Divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of Him who is his support. He is not sensible of his own want of strength, when he knows that his Helper is almighty. In short, the person who has a firm trust on the Supreme Being, is powerful in His power, wise by His wisdom, happy by His happiness. He treats the benefit of every Divine attribute, and loses his own insufficiency in the fulness of Infinite Perfection. *Addison.*

low me all the days of my life: and I will dwell in the house of the LORD † for ever.

† Heb. to length of days.

PSALM XXIV.

1 *God's lordship in the world.* 3 *The citizens of his spiritual kingdom.* 7 *An exhortation to receive him.*

1017.

¶ A Psalm of David.

[a] Deut. 10. 14. Job 41. 11. Psal. 50. 12. 1 Cor. 10. 26, 28. [b] Job 38. 6. Psal. 104. 5. & 136. 6. [c] Psal. 15. 1. [d] Isai. 33. 15, 16. † Heb. *The clean of hands.*

THE [a] earth *is* the LORD's, and *the* fulness thereof; the world, and they that dwell therein.

2 [b] For he hath founded it upon the seas, and established it upon the floods.

3 [c] Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [d] † He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, ‖ O Jacob. Selah.

‖ Or, O God of Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

¶ *A Psalm* of David.

[a] Psal. 22. 5. & 31. 1. & 34. 8. Isai. 28. 16 Rom. 10. 11.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I [a] trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 [b] Shew me thy ways, O LORD; teach me thy paths.

[b] Psal. 27. 11. & 86. 11. & 119.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, [c] † thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.

[c] Psal. 103. 17. & 106. 1. & 107. 1. Jer. 33. 11. † Heb. *thy bowels.*

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach sinners in the way.

9 The meek *will he* guide in judgment: and the meek will *he* teach *his* way.

Psalm XXIV. The bringing of the ark of God to mount Sion by David, 1 Chron. xv. gave occasion to this Psalm. The removal of the ark was celebrated in a great assembly of the people, and with suitable splendour during every part of the ceremony. The Levites led the procession, accompanied by a great variety of vocal and instrumental musick; and this ode appears to have been sung to the people when they arrived at the summit of the mountain. The opening is expressive of the supreme and infinite dominion of God, arising from the right of creation. *Bp. Lowth.* The ascension of our Lord into heaven is represented by the carrying of the ark up to mount Sion; and the sublime description in the four last verses, of the entrance of the King of glory, is highly applicable to Him: it is therefore appointed to be read on the Ascension-day. *Travell.*

Ver. 2. — *he hath founded it upon the seas,* &c.] He hath settled it so firmly, and established it above the waters, that they cannot overwhelm it. *Bp. Patrick.*

3. — *who shall stand in his holy place?*] Who shall serve God acceptably in the place which He hath sanctified to His service. *Poole.*

4. — *who hath not lifted up his soul unto vanity.*] That is, he who hath not put his trust in false gods. *Bp. Lowth.*

5. — *righteousness*] By this word here is meant a just recompense. *Bp. Wilson.*

6. — *thy face, O Jacob.*] Or rather, as in the margin, "thy face, O God of Jacob." *Bp. Hare.* See the note on Psalm xvii. 15. The Israelites were required to worship at the sanctuary of God three times a year. *Bp. Lowth.*

7. *Lift up* &c.] We may now conceive the procession to have arrived at the gates of the tabernacle. While the ark is brought in, the Levites, divided into two choirs, sing alternately the remainder of the Psalm. Indeed it is not impossible that this mode of singing was pursued through every part of the ode; but towards the conclusion the fact will not admit of a doubt. *Bp. Lowth.* The lifting up the head is an image adapted to a portcullis; the head of which, as it is lifted, rises up conspicuous above the gate. *Mudge.*

We learn from this Psalm, that God, who created the earth, is the supreme and almighty King thereof, and that His glory and power ought to be celebrated for ever; also, that those only *will* be admitted into the presence of the Lord who walk uprightly, who are sincere and faithful in all their behaviour, who avoid fraud and deceit, who call upon the Lord and seek *His* face. *Osterwald.*

Psalm XXV. David seems to have written this Psalm after the commission of some grievous sin, or in some great distress; which brought to mind all the offences of his youth, and made him earnestly beseech God to pardon them, and to deliver him from his enemies. *Travell.*

Ver. 3. — *let them be ashamed* &c.] Pour shame upon the face of those which rise up against me spitefully, without any just cause or provocation on my part. *Bp. Hall.*

8. — *teach sinners in the way.*] That is, penitent sinners. *Dr. Wells.*

9. *The meek will he guide* &c.] He will never fail to assist and direct in the ways of virtue, those who are truly humbled before Him for their sins. *Dr. Hammond.*

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 For thy name's sake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him shall he teach *in the way that* he shall choose.

† Heb. *shall lodge in goodness.*

13 His soul †shall dwell at ease; and his seed *shall* inherit the earth.

[a] Prov. 3. 32.

14 [a] The secret of the LORD *is* with them that fear him; ‖ and he will shew them his covenant.

‖ Or, *and his covenant to make them know it.*

15 Mine eyes *are* ever toward the LORD; for he shall † pluck my feet out of the net.

† Heb. *bring forth.*

16 Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with † cruel hatred.

† Heb. *hatred of violence.*

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

¶ *A Psalm* of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

[a] Psal. 7. 9.

2 [a] Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

[b] Psal. 1. 1.

4 [b] I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish *with* the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place †where thine honour dwelleth.

† Heb. *of the tabernacle of thy honour.*

9 ‖ Gather not my soul with sinners, nor my life with † bloody men:

‖ Or, *Take not away.*

† Heb. *men of blood.*

10 In whose hands *is* mischief, and their right hand is † full of bribes.

† Heb. *filled with.*

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

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10. *All the paths* &c.] They, who observe and keep His commandments, will find abundant goodness and faithfulness in the ways of the Lord, who will order all things for their good. *Travell, Bp. Patrick.*

12. — *that he shall choose.*] That he ought to choose. *Dr. Kennicott.*

14. *The secret of the Lord* &c.] The counsel and covenant of the Lord to them that fear Him, is to make known or reveal to them His will. *Dr. Hammond.* Or by the word "secret," may be meant, God's love and favour, which is called His "secret," Job xxix. 4. Prov. iii. 32; and that very fitly, because it is known to none but him that enjoys it. *Poole.*

17. *The troubles of my heart are enlarged:*] This should rather be translated, "Relieve the sorrows of my heart." *Dr. Kennicott, Bp. Lowth.*

20. — *let me not be ashamed;*] That is, disappointed. *Bp. Wilson.* Compare Job vi. 20.

21. — *for I wait on thee.*] For I trust in Thee. *Mudge.*

22 *Redeem Israel,* &c.] After imploring forgiveness of his sins, that the people might not be visited for his sake, and after expressing his personal penitence *and* sorrow, David concludes with a prayer for the deliverance of his country.

After the example of David, the pious and devout Christian, who really and in truth puts his *entire confidence* in God, is never weary or ashamed of that confidence. If he finds that his prayers are not so graciously heard, as that he receives all that he hath prayed for, he receives yet an unspeakable comfort by having done as he ought to do; and though he prospers not as he would wish, yet if he prays as he should, he hath made a good progress towards his own deliverance; and hath raised a good defence against any affliction that invades him: nor will he be frighted out of his innocence by the promises, or threats, or tyranny of his proud oppressors. *Lord Clarendon.*

Psalm XXVI. It is generally agreed, that this Psalm was composed on account of some injurious charge brought against David by some of Saul's courtiers. *Dimock.*

Ver. 1. *Judge me,*] Give sentence in my favour. *Street.*

2. *Examine me,* &c.] David here begs of God, who knew the secret thoughts of his mind, and the inclinations of his will, to search deeply into them, and prove his integrity. *Bp. Patrick.*

4. — *vain persons,*] False and treacherous persons. *Bp. Patrick.*

6. *I will wash* &c.] David means, that he would cleanse his heart and hands from all the impurity of his sins; and then that he would approach to God's altar, and offer his sacrifice. *Bp. Hall.*

—— *wash mine hands*] It was a custom among the Jews for those who brought sacrifices to be offered, to wash their hands before they laid them upon the heads of the victims. *Lewis.*

It was a common usage for the Jews always to wash before prayers; and the priests in particular were not to perform any office in the sanctuary, till they had poured water from the laver and washed in it. It is to this that David here alludes. *Fenton.*

—— *compass thine altar,*] Among other ceremonies connected with the feast of tabernacles, it was usual on the seventh day for the people to compass the altar seven times carrying branches in their hands, and singing hosannas. *Lewis.*

8. — *the place where thine honour dwelleth.*] That is, the tabernacle, where God had made His glory to dwell among them. *Bp. Patrick.*

12. *My foot standeth in an even place:*] That is, I stand in a sure place, so that I need not fear to fall. *Bp. Wilson.*

David's earnest desire to serve God in the tabernacle, should stir us up to discharge the duties of religion with the same fer-

PSALM XXVII.

1 David attaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.

¶ *A Psalm* of David.

[a] Micah 7. [b] Ps. 118. 6.

THE LORD *is* [a] my light and my salvation; whom shall I fear? [b] the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, † came upon me to eat up my flesh, they stumbled and fell.

† Heb. *eat my flesh.* [c] Psal. 3. 6.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold ‖ the beauty of the LORD, and to enquire in his temple.

‖ Or, *the delight.*

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices † of joy; I will sing, yea, I will sing praises unto the LORD.

† Heb. *of shouting.*

7 Hear, O LORD, *when* I cry with my voice † have mercy also upon me, and answer me.

† Heb. *be gracious.*

8 ‖ *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

‖ Or, *My heart said unto thee, Let my face seek thy face,* &c.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD † will take me up.

† Heb. *will gather me.*

11 [c] Teach me thy way, O LORD, and lead me in † a plain path, because of † mine enemies.

[c] Psal. 25. 4. & 86. 11. & 119. † Heb. *a way of plainness.* † Heb. *those which observe me.*

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted,* unless I had believed to see the goodness of the LORD in the land of the living.

14 [c] Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[c] Ps. 31. 24. Isai. 25. 9. Hab. 2. 3.

PSALM XXVIII.

1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.

¶ *A Psalm* of David.

vency. But the care this pious king took to purify himself before he went unto the altar of God, should convince us, that in order to appear in the presence of God, we should be pure, and lead a holy life. Lastly, we should join with David in the prayer which he offers up to God at the end of this Psalm, and beseech Him to preserve us from being like the wicked, lest we share with them in the punishments that are prepared for them. *Ostervald.*

Psalm XXVII. David, being persecuted by his enemies, and in danger of his life from false witnesses, testifieth in this Psalm his entire confidence in the protection of the Almighty; beseecheth Him to continue His favour; and is persuaded He will never forsake him. *Green.* He probably composed it upon the occasion of Saul's persecution of him. *Rosenmuller.*

Ver. 2. — *to eat up my flesh.*] This expresses the utmost malice of his enemies, assailing him with the fury of wild beasts.

3. — *in this will I be confident.*] I will still have confidence in God's assistance. *Dr. Hammond.*

4. — *that I may dwell* &c.] David's prayer was, that he might perpetually attend upon the service of God, and enjoy the sweet pleasure the Lord there imparts to His people, and receive His directions from the tabernacle. *Bp. Patrick.*

—— *the beauty of the Lord,*] By "the beauty of the Lord" he means the cheering countenance of God, whose presence was more conspicuously manifested in His temple. *Estmarin.*

5. — *pavilion.*] The word, here translated "pavilion," signifies originally a shepherd's cot or shed, made of the boughs and branches of trees: and is applied to any habitation, provided it be private; as a lion's den, a king's palace; and also to the holy tabernacle, as it is in this place. When therefore David says, that God should "hide him in His pavilion," he means that God would keep him as safe, as any one should be, whom a king should receive into his tent, so that his enemies would not dare to hurt him. *Rosenmuller.*

—— *in the secret of his tabernacle*] That is, in as safe a place as the Holy of Holies, which is called God's secret, Ezek. vii. 22. *Poole.*

8. — *Seek ye my face;*] These are words which his heart dictated as from God. *Mudge.*

—— *Thy face, Lord, will I seek.*] I will apply to Thee by prayer. *Bp. Wilson.*

10. *When my father and my mother* &c.] Should all earthly dependences fail me, the Lord would take me under His care. *Bps. Wilson* and *Patrick.*

12. — *false witnesses are risen up* &c.] As this passage is strictly prophetical of the Messiah, much light is thrown on it from Mark xiv. 56. *Dr. Kennicott.*

13. — *in the land of the living.*] In this present life. *Bp. Patrick.*

14. *Wait on the Lord:*] Wait the Lord's time with patience. *Bp. Wilson.*

In this Psalm we are to remark, 1st, That those who fear God and trust in Him, are never afraid of men; but are calm and unshaken, even when reduced to the most deplorable condition. 2dly, That the most inestimable advantage, and the greatest consolation we can enjoy in this world, is, to meet often in the house of God, there to praise and adore Him, and to receive the testimonies of His favour. 3dly, That when God does incline our hearts to seek His face, we should improve the mercy, and not slight the gracious invitation. *Ostervald.*

Psalm XXVIII. In this Psalm David intreats God to defend him from the malice and artifice of his heathen enemies, and from the judgments that should fall upon them. He then praises God for the care He had taken of him, trusts in His assistance, and prays for the prosperity of the Israelites. *Green.*

† Heb. *From me.* [a] Ps. 143. 7.

UNTO thee will I cry, O LORD my rock; be not silent † to me: [a] lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands ‖ toward thy holy oracle.

‖ Or, *towards the oracle of thy sanctuary.* [b] Ps. 12. 2. Jer. 9. 8.

3 Draw me not away with the wicked, and with the workers of iniquity, [b] which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

‖ Or, *his strength.* † Heb. *strength of salvations.* ‖ Or, *rule.*

8 The LORD *is* ‖ their strength, and he *is* the † saving strength of his anointed.

9 Save thy people, and bless thine inheritance: ‖ feed them also, and lift them up for ever.

PSALM XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reason of his power,* 11 *and protection of his people.*

¶ A Psalm of David.

GIVE unto the LORD, O † ye mighty, give unto the LORD glory and strength.

† Heb. *ye sons of the mighty.*

2 Give unto the LORD † the glory due unto his name; worship the LORD ‖ in the beauty of holiness.

† Heb. *the honour of his name.* ‖ Or, *in his glorious sanctuary.*

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon ‖ many waters.

‖ Or, *great waters.*

4 The voice of the LORD *is* † powerful; the voice of the LORD *is* † full of majesty.

† Heb. *in power.* † Heb. *in majesty.*

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and [a] Sirion like a young unicorn.

[a] Deut. 3. 9.

7 The voice of the LORD † divideth the flames of fire.

† Heb. *cutteth out.*

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the ‖ hinds ‖ to calve, and discovereth the forests: and in his temple ‖ doth every one speak of *his* glory.

‖ Or, *to bring forth young.* ‖ Or, *every whit of it uttereth, &c.*

Ver. 1. — *then that go down into the pit.*] Those that are abandoned to destruction. *Bp. Patrick.*

3. *Draw me not away with the wicked,*] Cast me not off with them. *Bp. Wilson.*

4, 5. *Give them according &c.*] In these verses, as indeed in most of the imprecatory passages, the imperative and the future tenses are used promiscuously; "Give them — render them — He shall destroy them." If therefore the verbs in all such passages were uniformly rendered in the future, every objection against the scripture imprecations would vanish at once, and they would appear clearly to be what they are; namely, prophecies of the Divine judgments, which were afterwards to take place. *Bp. Horne.*

8. *The Lord is their strength, &c.*] It is the Lord who gives courage and strength to His servants, and protects him whom He hath appointed king over His people. *Bp. Patrick.*

A prayer collected out of the above Psalm: O heavenly Father, we humbly beseech Thy goodness, when we cry unto Thee, to hear our supplications; for if Thou turn away Thine ear, and neglect to give us audience in these our pressures and afflictions, the men of Thy hand will prevail against us, and bring down our life into the pit. We acknowledge before Thee that our ways have been perverse, our works wicked, and the imagination of our hearts only vain and evil continually: yet, O Lord, we desire to be holy; render therefore unto us, not according to our deserts, but according to Thy great mercies. *Bp. Nicholson.*

Psalm XXIX. In this Psalm the supreme dominion of God, and the awfulness of His power, are demonstrated from the tremendous noise, and the astonishing force of the thunder, which the Hebrews, by a bold but very apt figure, denominated "the voice of the Most High." It is enough to say of it, that the sublimity of the matter is perfectly equalled by the unaffected energy of the style. *Bp. Lowth.*

Ver. 2. — *worship the Lord in the beauty of holiness.*] In other words, Worship ye the Lord in that beautiful and glorious sanctuary, where He exhibits His presence to His people. *Bp. Hall.* See the margin.

3. *The voice of the Lord is upon the waters:*] That is, the thunder, called here the voice of the Lord, is upon the waters collected in the clouds. *Green.*

5. — *the cedars of Lebanon.*] See note at 1 Kings v. 6.

6. *He maketh them also to skip &c.*] This description is figurative and poetical. The figures are rather too strong for a modern language; but they are agreeable to that of the Hebrews, in which they have a singular beauty. *Calmet.*

7. — *the flames of fire.*] That is, the flashes of lightning. *Mudge.*

8. — *the wilderness of Kadesh.*] The wilderness of Kadesh was part of that wilderness through which the Israelites passed in their way to Canaan. See Numb. xiii. 26. *Bp. Horne.* It was the frontier of Idumea and Paran. *Calmet.*

9. *The voice of the Lord maketh the hinds to calve,*] The terrour of this voice causeth the hinds to cast their calves for fear. *Bp. Hall.*

—— *and discovereth the forests: and in his temple &c.*] The storm strips the trees of their leaves, and opens the recesses of the forest. *Travell.*

While His temple remaineth unshaken by these tempestuous blasts, and all His pious worshippers there securely sing the praises of His glorious majesty and power. *Bp. Patrick.*

Other commentators explain this difficult verse differently: The voice of Jehovah maketh the oaks to tremble; and maketh bare the trees of the woods. *Bp. Lowth, Abp. Secker.*

And in His temple every thing proclaimeth His glory. By "His temple" may be meant the heavens. *Bp. Hare.*

The practice of the great duty of praising God for His works, and for His mercies, will preserve in our souls a constant and

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

1042. ¶ A Psalm *and* Song *at* the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks ‖ at the remembrance of his holiness.

‖ Or, *to the memorial.*

5 For † his anger *endureth but* a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

† Heb. *there is but a moment in his anger.* ‡ Heb. *on the evening* † Heb. *singing.*

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast † made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

† Heb. *settled strength for my mountain.*

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? * Shall the dust praise thee? shall it declare thy truth?

* Psal. 6. 5. & 88. 11. & 115. 17.

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that ‖ *my* glory may *sing* praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

‖ That is, my tongue, or, my soul.

PSALM XXXI.

1 *David showing his confidence in God craveth his help.* 7 *He rejoiceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiseth God for his goodness.*

¶ To the chief Musician, A Psalm of David.

IN * thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

* Ps. 22. 5. Isai. 49. 23.

2 Bow down thine ear to me; deliver me speedily: be thou † my strong rock, for an house of defence to save me.

† Heb. *to me for a rock of strength.*

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

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lively sense of His glorious perfections; which will be a means of making us truly religious, and will make all other religious duties easy and pleasant to us. His almighty power will make us dread offending Him; the sense of our dependence upon Him, and His continual care over us, will incline us to love Him with all our heart and soul; and the grateful remembrance of His past mercies will make us put our whole trust in Him for the time to come. *Bp. Wilson.*

Psalm XXX. This Psalm of David is plainly expressive of his gratitude to God for delivering him from his foes, and rescuing him from his distresses. And as it appears, 2 Sam. v. 11. and 1 Chron. xiv. 1, that Hiram, king of Tyre, sent materials and workmen to build an house for David about the time when the Lord had confirmed him king over Israel, I apprehend that this hymn might have been composed on that occasion. *Street.*

A Psalm and Song at the dedication &c.] An ode on taking possession of the house built for David. *Street.*

Ver. 3. *O Lord, thou hast brought* &c.] When I was just at the point of death, Thou hast preserved me from the very brink of the grave. *Travell.*

4. — *give thanks at the remembrance of his holiness.*] The meaning is, Celebrate His holy name. *Green.*

5. — *in life:*] Life is often put for a long and happy time, as in Psal. xxxiv. 12; and for an eternal and immortal duration, 2 Tim. i. 10. Jam. i. 12. *Poole.*

6, 7. *And in my prosperity* &c.] There should not be a full stop at the end of the sixth verse; but after the words "stand strong" in the seventh. The word rendered "prosperity" denotes peace and tranquillity, arising from an affluent prosperous condition. When God had settled him quietly on the throne, he thought all his troubles were over, and that he should enjoy uninterrupted happiness; that God had "made his mountain so strong, that it should never be moved;" that is, had placed him secure from all danger. *Dr. Chandler.*

7. — *thou didst hide* &c.] He means, that when God withdrew His protection, displeased with his presumption, and the security he had fondly promised himself, he was immediately disturbed by fresh troubles, and his dream of uninterrupted tranquillity vanished. *Dr. Chandler.*

9. *What profit is there* &c.] What service, said I, can I do Thee, when I am dead? Shall my ashes be able to please Thee, or to declare the truth of Thy promises. *Bp. Patrick.*

This religious song of thanksgiving is particularly adapted to persons who have escaped great danger. Those whom God has thus delivered ought to celebrate His goodness, and invite all men to celebrate it with them. But above all, we ought to take notice of the instructions here given us concerning the usefulness of afflictions. Even the best of men sometimes forget themselves in prosperity: but God makes use of adversity to inspire them with a holy fear, to bring them to a sense of their duty, and to oblige them to have recourse to *Him*; and then He is reconciled and hears their cry, changing their sorrow into joy, and their complaints into songs of praise. *Oderveld.*

Psalm XXXI. David being pursued by his enemies, probably in his retreat from Keilah, 1 Sam. xxiii. intreats the Lord in this Psalm to deliver him. He then returns thanks that his prayers are heard. *Green.*

Ver. 3. — *for thy name's sake lead me.*] The Psalmist here beseeches God to glorify Himself, by guiding his steps so that he might escape the danger which threatened him. *Bp. Patrick.*

[b] Luke 23. 46.

5 [b] Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, *yea*, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like † a broken vessel.

† Heb. *a vessel that perisheth.*

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* ‖ let them be silent in the grave.

‖ Or, *let them be cut off for the grave.*

18 Let the lying lips be put to silence; which speak † grievous things proudly and contemptuously against the righteous.

† Heb. *a hard thing.*

19 [c] *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

[c] Isai. 64. 4. 1 Cor. 2. 9.

20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he hath shewed me his marvellous kindness in a ‖ strong city.

‖ Or, *fenced city.*

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [d] Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

[d] Ps. 27. 14.

PSALM XXXII.

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

‖ Or, A Psalm *of David giving instruction.*

¶ ‖ *A Psalm* of David, Maschil.

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5. *Into thine hand I commit my spirit:*] David, in his distresses, might by these words express his resignation of himself and his affairs into the hands of God: but it is certain, that Christ actually did expire upon the cross with the former part of this verse in His mouth, Luke xxiii. 46. *Bp. Horne.*

—— *thou hast redeemed me,*] David means, that it was God who had often rescued him out of his difficulties. *Bp. Patrick.*

6. — *lying vanities:*] That is, Gentile practices, of consulting auguries and divinations, which deceive their expectations. *Dr. Hammond.* Or by this expression may be meant, strange gods. *Dr. Kennicott.*

7. — *thou hast known my soul in adversities;*] Thou hast relieved me in the lowest condition. *Dr. Hammond.*

8. — *in a large room.*] In a place of liberty. *Green.*

9. — *mine eye is consumed* &c.] My eyes are wasted with weeping, and my whole frame is in a manner destroyed. *Travell.*

12. — *I am like a broken vessel.*] I am cast aside like a broken vessel, quite past all use and regard. *Bp. Hall.*

15. *My times are in thy hand:*] He declares his assurance that his life was not subject to the will of his enemies, but was at the disposal of God. *Bp. Patrick.*

19. — *before the sons of men!*] Publickly, and in the view of the world. *Poole.*

20. *Thou shalt — secret of thy presence*] As if they were in the "secret of God's tabernacle," as it is called, Psalm xxvii. 5. See the note there.

—— *pavilion*] See the note on Psalm xxvii. 5.

—— *from the strife of tongues.*] From the mischief of contentious and slanderous tongues. *Poole.*

21. *Blessed be the Lord:* &c.] When David consulted God, whether the inhabitants of Keilah would deliver him up, He shewed him distinguished kindness in revealing to him their intended treachery, 1 Sam. xxiii. 12. *Green.*

22. — *nevertheless*] Notwithstanding my fears and want of faith. *Bp. Wilson.*

23. — *plentifully rewardeth the proud doer.*] Will fully punish in due time the insolent oppressor. *Dr. Wells, Bp. Wilson.*

The considerations that make the soul cheerful in the hour of affliction, are, that God is merciful; that as He is not ignorant, so neither is He unmindful of our troubles: that He is a friend, who "knows" us in adversity, no less than in prosperity: that He hath not subjected us to the necessity of being overcome by our spiritual enemies; but hath, "with the temptation, made a way for us to escape." *Bp. Horne.*

Psalm XXXII. It is generally supposed that David wrote this Psalm after the pardon he obtained for his adultery with Bathsheba, and his murder of Uriah. *Rosenmüller.* This being a penitential Psalm, is appointed for Ash-Wednesday. *Travell.*

— *Maschil.*] This word seems to signify, as in the margin, a *Psalm of instruction* or *recollection.* The Psalms which have this title are generally of a moral nature, and are designed to convey some salutary advice, (as this, ver. 8.) and to dispose the mind to attention and reflexion. *Mudge.*

[a] Rom. 4. 7.

BLESSED *is he whose* [a] *transgression is forgiven, whose sin is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. [b] I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

[a] Prov. 28. 13. Isai. 55. 24. 1 John 1. 9.

6 For this shall every one that is godly pray unto thee † in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

† Heb. *in a time of finding.*

[c] Psal. 9. 9.

7 [c] Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

† Heb. *I will counsel thee, mine eye upon thee.*

8 I will instruct thee and teach thee in the way which thou shalt go: † I will guide thee with mine eye.

[d] Prov. 26. 3.

9 [d] Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad *in* the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous: *for* praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the ‖ goodness of the LORD.

[a] Psal. 119. 64.

‖ *Or, mercy.*

6 [b] By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

[b] Gen. 1. 6, 7.

7 He gathereth the waters of the sea to-

Ver. 3. *When I kept silence.*] While I neglected to confess my sin I had no rest; my mind and conscience persecuted me day and night. *Bp. Wilson.*

4. — *my moisture is turned* &c.] The following description of a Syrian summer, by Dr. Russel, is the most beautiful comment that can be met with on this passage: "From the end of May (if not sooner) not so much as one refreshing shower falls, and scarce a friendly cloud appears to shelter from the excessive heat of the sun, till about the middle of September. The verdure of the spring fades before the middle of May; and before the end of that month the whole country puts on so parched and barren an aspect, that one would scarce think it capable of producing any thing, there being but very few plants which have vigour enough to resist the extreme heat. *Harmer.*

6. — *in the floods* &c.] That is, when calamities (which are here represented under the image of floods of water) are sent abroad into the world, they shall not come near the good man. *Green.*

7. — *thou shalt compass me about* &c.] Thou shalt give me occasion to sing and Thee many songs of deliverance. *Dr. Wells.*

8. *I will instruct thee* &c.] Hearken then unto me, thou that art in search of godly wisdom: I will give thee counsel, and direct thee to the wisest and safest course of life; I will have thee continually under my care and inspection. *Bp. Patrick, Wessely.*

9. — *lest they come near unto thee.*] The rendering should be, agreeably to some of the ancient versions, "else they will not come near thee." *Dr. Hammond, Green.*

11. *Be glad in the Lord.*] It seems probable that this verse ought to be the first of the following Psalm. *Bps. Lowth* and *Hare, Dr. Kennicott.*

Outward calamities, and inward pangs of conscience, are the strokes of God's hand, designed to humble the sinner, and lead him to confession; and in the infliction of these, such severity is sometimes necessary, that the patient is brought to death's door, before a turn can be given to the disease: but the pain of a blow upon an ulcerated part, however exquisite, is well compensated if, by promoting a discharge, it effect a cure. Encouraged, by the example and declaration of David, to hope for mercy on confession of sin, it is foretold in this Psalm, that humble penitents shall be led to make their prayer unto God in the acceptable time, and in the day of salvation, while He "may be found;" that so they may be forgiven, and preserved from great and overwhelming calamities; from the fears of death, and the terrours of judgment. *Bp. Horne.*

Psalm XXXIII. This Psalm is an acknowledgment of the great power, and wisdom, and goodness of God in His works of creation and providence: wherein all are obliged to sing praises to His name, and faithfully to serve and depend on Him. *Dr. Hammond.* It was probably composed on the occasion of some special benefit received from God. *Reeves.*

Ver. 2. — *with harp:* — *with the psaltery.*] The harp among the Jews was played upon with a bow; the psaltery with the fingers. *Rosenmüller.* He mentions these instruments, because they were used in the publick worship and praises of God in the tabernacle. *Poole.*

— *with the psaltery and an instrument of ten strings.*] This should be rendered as it is in the Greek, "on the ten-stringed lute." *Green.*

8. — *a new song;*] The "new song" shews the Psalm to be composed upon a new occasion. This appears likewise from the tenth verse, which speaks of some grand defeat given to the projects of the heathen. *Mudge.*

4. — *all his works* &c.] That is, all His works are done agreeably to His word or promises. *Dr. Wells.*

6. *By the word of the Lord* &c.] The meaning is, that the whole body of the heavens, and all that is in them, were created by His bare speaking of the word, commanding that they should have a being. *Dr. Hammond.*

7. *He gathereth the waters* &c.] The element of water, though

gether as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done*; he commanded, and it stood fast.

[c] Isai. 19. 3. † Heb. maketh frustrate.

10 [c] The LORD † bringeth the counsel of the heathen *to nought*: he maketh the devices *of the people* of none effect.

[d] Prov. 19. 21. Isai. 46. 10. † Heb. *to generation and generation.* [e] Psal. 65. 4. & 144. 15.

11 [d] The counsel of the LORD standeth *for ever*, the thoughts of his heart † to all generations.

12 [e] Blessed *is the* nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of *an host*: a mighty man is not delivered by much strength.

17 An horse *is* a vain *thing* for safety: neither shall he deliver *any* by his great strength.

[f] Job 36. 7. Psal. 34. 15. 1 Pet. 3. 12.

18 [f] Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

¶ *A Psalm* of David, when he changed his behaviour before ‖ Abimelech; who drove him away, and he departed.

‖ Or, *Achish*, 1 Sam. 21. 13.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my fears.

5 ‖ They looked unto him, and were lightened: and their faces were not ashamed.

‖ Or, *They looked unto him.*

6 This poor man cried, *and* the LORD heard *him*, and saved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

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it be naturally apt to spread itself, yet hath He, in His providence and power, gathered up as in one heap; and part thereof, instead of overflowing the face of the earth, He hath confined in the secret receptacles thereof. *Bp. Hall.*

15. *He fashioneth their hearts* &c.] He formed their hearts one and all, and consequently must know what are their thoughts and intentions. *Mudge.*

17. *An horse is a vain thing* &c.] If David was the author of this Psalm, these words may refer to his victory over the Syrians, 2 Sam. x. 18; where it is said he slew forty thousand horsemen. *Dimock.* See the note on 1 Kings x. 28.

22.—*according as we hope in thee.*] We desire Thy mercy on no other terms, and in no other degree, but in proportion to the sincerity of our trust. *Dr. Kennicott.*

This Psalm engages us to make these reflexions: 1. That it is a duty highly reasonable, as well as delightful, to praise God; but that none but upright men can discharge it in a becoming manner. 2. That we ought to praise God, because He has created the world by His almighty power, and because He governs it wisely and justly by His providence. 3. That if it was a great advantage to the Israelites to be the people whom God had chosen for His inheritance; the favour which God has vouchsafed us, in admitting us into His church, and entering into covenant with us, is a still more glorious privilege. 4. That God has a perfect knowledge of all that passes in the world, that He sees all the thoughts and actions of men; the recollection of which should engage us to walk before Him in holiness and righteousness. Lastly, we should observe that the true way to have God our friend, is to trust in Him, to fear Him, and without ceasing to apply to Him for mercy. *Osterwald.*

Psalm XXXIV. The title informs us, that this Psalm was composed by David when he was sent away from Abimelech on his feigning himself mad. See 1 Sam. xxi. 13. But the name there given to the king of Gath is Achish. Hence Dr. Kennicott conjectured, that Abimelech was the common title of the king of Gath, (as Pharaoh of Egypt,) and Achish his particular name. *Street.* This Psalm, which was perhaps composed for the use of those who resorted to David, contains the noblest encouragements to piety and virtue, from an assurance, that all such as are so devoted are the immediate care of almighty God; as all those of a contrary character are His abhorrence, and the sure marks of His vengeance. And surely this Psalm, considered in this light, is one of the noblest, the best-turned, and best-judged, and best-adapted compositions that ever were penned. *Dr. Delaney.* It should be remarked, that the twentieth and twenty-first verses are of particular importance, as containing the famous prophecy, that "not a bone of the Just One (Messiah) should be broken:" John xix. 36. *Dr. Kennicott.*

Ver. 5. *They looked unto him,* &c.] The Greek, and other ancient versions, render this verse, "Come unto Him, and be enlightened; and let not your faces be ashamed." *Dr. Wall.*

—— *and were lightened:* &c.] The meaning is, that the humble looked unto God for David's protection, and received that light, that is, that comfort and joy from *Him* upon his return in safety, which diffused itself throughout their whole hearts; so that "their faces were not ashamed," or, as the word signifies, "not put to the blush for shame," by being disappointed as to their hope on his account. *Dr. Chandler.*

6. *This poor man*] Meaning himself. *Edwards.*

7. *The angel of the Lord* &c.] The Divine protection and sal-

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any *good thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

a 1 Pet. 3. 10. 12 a What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

b Job 36. 7. Psal. 33. 18. 1 Pet. 3. 12. 15 b The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

† Heb. *to* or *broken of heart.* † Heb. *contrite of spirit.* 18 The LORD *is* nigh †unto them that are of a broken heart; and saveth † such as be of a contrite spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous ‖ shall be desolate. ‖ Or, *shall be guilty*

22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSALM XXXV.

1 David prayeth for his own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing. 22 Thereby he inciteth God against them.

¶ *A Psalm* of David.

PLEAD *my cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

a Psal. 40. 14. & 70. 2. 4 a Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

b Job 21. 18. Psal. 1. 4. Isai. 29. 5. Hos. 13. 3. † Heb. *darkness and slipperiness.* 5 b Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be † dark and slippery: and let the angel of the LORD persecute them.

7 For without cause have they hid for

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vation vouchsafed to the faithful, is here signified; whether we suppose that by "the angel of Jehovah," is meant the presence of Christ in the church militant; or the ministration of created spirits to the heirs of salvation, as in the case of Elisha, 2 Kings vi. 17. *Bp. Horne.*

8. *O taste*] Seriously consider and make trial, by a steadfast fidelity to God in all troubles. *Dr. Wells.*

9. — *his saints*:] His servants. *Bp. Wilson.*

11. — *ye children*,] Ye that are humbly disposed to be taught as children. *Dr. Wells.*

21. — *shall be desolate*.] This should be rendered with the Chaldee Paraphrase, "shall be condemned to die." *Green, Rosenmüller.*

This Psalm is among the noblest and most edifying: David here teaches us, both by his instructions and example, that when God grants us any favour, we should not only thank Him for it, but invite other men to praise Him with us; that the Lord never fails to hear and deliver those who call upon Him in their distress; that His eyes are always over the righteous, whom, if exposed to many misfortunes, He delivers at the last; whereas He sets His face against the wicked for their destruction. *Osterwald.*

He who seeketh the Lord shall find Him; and he who hath found Him, can want nothing. Faith, hope, charity, temperance, purity, patience, and contentment, are the true riches; and the lack of them the poverty most to be dreaded. Moreover, God is never wanting to provide for His servants, what He seeth needful and best in matters temporal. *Bp. Horne.*

Psalm XXXV. This Psalm, from the contents of it, seems to have been composed by David when he was persecuted by Saul, and falsely accused by Doeg, and others of his enemies; from whom he begs of God for deliverance. *Edwards.* This Psalm, though in some measure applicable to David, the author of it, is more strictly so to Jesus. See John xv. 25. *Dimock.*

Ver. 2. — *shield and buckler*,] The word, here rendered "shield," seems to denote the lesser kind of shield; and that translated "buckler," the great shield. *Edwards.*

4. *Let them be confounded* &c.] Concerning this and the like imprecations, which may seem strange and severe, it must be considered, 1. That they did not proceed from any passionate or revengeful spirit in David towards his enemies; from which how free he was, appears not only from *his own words* here, *ver.* 12, 13, 14, but from the whole course of his life, and the frequent instances mentioned in his history of his meek and merciful carriage to his enemies when they were in his power. These imprecations, therefore, proceeded from his zeal for God, and for piety and justice; to which they shewed themselves to be constant and implacable adversaries: and by the direction of the prophetical Spirit of God, wherewith he was endued; which Spirit did exactly know the condition of his enemies; and that those, against whom they were levelled, were hardened and incurable. 2. That they contain nothing but a prayer to God, that He would accomplish His own threatenings, and execute His own law of retaliation, of "eye for eye, and tooth for tooth;" and so bring upon them the evils which they designed against him. Which also was of great and good use, both to glorify God's justice, and to warn and reform other sinners by the terrour of their example. 3. That they may be taken only for predictions. *Poole.* See the note on Psalm v. 10.

6. *Let their way be dark* &c.] So that none of them may be able to escape on account of the darkness and slipperiness of their way: but that all of them may be easily overthrown by the pursuing angel. *Rosenmüller.*

me their net *in a* pit, *which* without cause they have digged for my soul.

† Heb. which he knoweth not of.

8 Let destruction come upon him † at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

† Heb. Witnesses of wrong.

11 † False witnesses did rise up; † they laid to my charge *things* that I knew not.

† Heb. they asked me.

12 They rewarded me evil for good *to* the † spoiling of my soul.

† Heb. depriving. ‖ Or. afflicted.

13 But as for me, when they were sick, my clothing *was* sackcloth: I ‖ humbled my soul with fasting; and my prayer returned into mine own bosom.

† Heb. walked. † Heb. as a friend, as a brother to me.

14 I † behaved myself † as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

† Heb. halting.

15 But in mine † adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

† Heb. my only one.

17 LORD, how long wilt thou look on? rescue my soul from their destructions, † my darling from the lions.

[c] Psal. 40. 9, 10. & 111. 1. † Heb. strong.

18 [c] I will give thee thanks in the great congregation: I will praise thee among † much people.

19 Let not them that are mine enemies † wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

† Heb. falsely.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence: O LORD, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, † Ah, so would we have it: let them not say, We have swallowed him up.

† Heb. Ah, ah, our soul.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour † my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

† Heb. my righteousness.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

PSALM XXXVI.

1 *The grievous estate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

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7. — *in a pit,*] See the note on Psalm vii. 15.

10. *All my bones shall say,*] By this figure David means to declare, that he would praise God with all the strength of his body, as well as power of his soul. *Dr. Wells.*

11, 12. *False witnesses — spoiling of my soul.*] This was never more literally true of David, than it was of the holy Jesus, when, standing before Pontius Pilate, He received no other return from the Jews for all the gracious words which He had spoken, and all the merciful works He had done among them, than that of being slandered and put to death. *Bp. Horne.*

12. — *to the spoiling of my soul.*] Attempting to rob me of my life. *Green.*

13. — *my prayer returned &c.*] The meaning seems to be, My prayer returned with blessings on my own head. *Merrick.* The sentence may perhaps be better explained thus, "My prayer *rested* or *settled* in my bosom;" that is, I was never without a prayer for them in my breast. *Mudge, Dr. Kennicott.* The Hebrews used various attitudes in prayer; the one here alluded to was that used in great grief, at which time they prayed with the head inclined on the bosom. *Rosenmüller.*

15. — *and I knew it not;*] This may mean, that the perfidy of his enemies was unknown to him; he suspected no such thing from them. *Rosenmüller.*

16. *With hypocritical mockers &c.*] Together with these were profane flatterers and buffoons; and their rage against me was as violent as if they could have devoured me. *Bp. Patrick.* Or the passage should perhaps rather be rendered, "They vilified me with profane scoffs and taunts; and ceased not to gnash upon me with their teeth." *Edwards, Green.*

17. — *my darling from the lions.*] Deliver my dear and precious life from these cruel and brutish enemies. *Bp. Hall.*

19. — *that hate me without a cause.*] This is applied to Christ by Himself, John xv. 25. *Bp. Wilson.*

21. — *our eye hath seen it.*] They openly avow that they themselves have been eyewitnesses of my treasonable practices. *Dr. Wells.* Or the meaning may be, We have seen what we wished; we have had our will. *Green.*

24. *Judge me,*] Vindicate me. *Green.*

What David in this Psalm says against his enemies, must not be misunderstood. Nor must we believe that we are allowed to wish evil to those who do evil to us, or to rejoice when that evil happens to them. We are to consider, that the enemies of David were enemies to God Himself; and that David, being a prophet, and having an express promise of the Divine assistance, might denounce destruction to them: but, in his heart, he did not wish it to befall them, and he was even afflicted at the evil which did befall them, as he himself testifies in this Psalm. *Ostervald.*

¶ To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himself in his own eyes, † until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth ‖ mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [a] Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like † the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How † excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be † abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O † continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

† Heb. *to find his iniquity to hate.*

‖ Or, *vanity.*

[a] Ps. 57. 10. & 108. 4.

† Heb. *the mountains of God.*

† Heb. *precious.*

† Heb. *watered.*

† Heb. *draw out at length.*

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

¶ *A Psalm* of David.

FRET [a] not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thyself also in the LORD; and he shall *give* thee the desires of thine heart.

5 † [b] Commit thy way unto the LORD; trust also in him; and he shall bring *it to* pass.

6 And he shall bring forth thy righteous-

[a] Prov. 23. 17. & 24. 1.

† Heb. *in truth, or, stableness.*

† Heb. *Roll thy way upon the LORD.*

[b] Prov. 16. 3. Matth. 6. 25. 1 Pet. 5. 7.

Psalm XXXVI. There are three parts of this Psalm: the first, in which the author describes the treacherous and false contrivances of wicked men: the second is the address of the good man to God, in which he acknowledges all those attributes, which are the support of righteous men, to be infinite and boundless; and from thence his assurance of being supported: the last, as the consequence of this, represents the downfall of the wicked. *Mudge.*

Ver. 1. *The transgression of the wicked* &c.] The transgressions of a bad man shew plainly, in the apprehension of a good one, that the former is destitute of the true fear of God. *Abp. Secker.* Or differently, thus; "The wicked man, according to the wickedness of his heart, saith, There is no fear of God before mine eyes." *Bp. Lowth.*

Or this passage may be rendered, with some ancient versions; "The wicked man hath an oracle of rebellion in his heart." The wicked man hath no regard to the oracles of God; he hath one in his heart which dictates nothing but rebellion. *Mudge, Green.*

2. — *he flatteth himself* &c.] He soothes himself in his own conceit, and cunningly imagines that he shall not be discovered: yet at length shall his iniquity come to light, and make him hateful to all men. *Bp. Patrick.*

5, 6. *Thy mercy, O Lord,* &c.] This passage is truly sublime. Here the mind of the Psalmist seems to exert its utmost faculties in vain to describe the attributes of God, whose unparalleled magnitude mocks its feeble endeavours; and to this end it employs the grandest imagery that universal nature can suggest: and yet this imagery, however great, proves totally inadequate to the purpose. *Bp. Lowth.*

8. — *the fatness of thy house,*] By this expression is meant all God's blessings, both temporal and spiritual. *Bp. Hall.*

9. — *in thy light shall we see light.*] The images of light and darkness are commonly made use of in all languages to imply or denote prosperity and adversity, agreeably to the common sense and perception which all men have of the objects themselves. But the Hebrews employ those figures more frequently, and with less variation than other people. *Bp. Lowth.*

10. — *thy righteousness*] Rather, *Thy beneficence or bounty. Street.*

11. — *remove me.*] Or cause me to fall. *Dr. Wells.*

12. *There are the workers* &c.] The expression used in the original, represents strongly before the eyes the sudden downfall of the wicked. Upon the very spot where they practise their treachery, they receive their downfall. *Mudge.*

We have here represented to us the behaviour of wicked men, who fear not God, and sooth themselves in their sins, instead of hating them; and the very different conduct of the righteous, who adore the justice of God, and are grateful for His favours. The use we should make of this Psalm is, to avoid the sentiments of the wicked, and to cleave to God by a sincere love and holy fear; to the end that we may rejoice in Him with the righteous, and say with David, "O God, how excellent is Thy lovingkindness!" *Osterwald.*

Psalm XXXVII. In this Psalm David seems to intend to prevent the scandal or offence against *religion*, which might be taken from observing the wicked in prosperity, and the godly under affliction. *Dr. Wells.* He may be supposed speaking to himself, or exhorting others to trust in God from his own example. *Dimock.*

Ver. 1. *Fret not thyself* &c.] In other words, Be not vexed at the prosperity of the wicked, neither be provoked by it to accuse the providence of God, nor wish thyself in their situation. *Bp. Patrick.*

5. *Commit thy way* &c.] We are exhorted here to commend our honest designs to God, and to leave the event to Him, in full confidence that He will direct it for the best. "*Travell, Bp. Patrick.*

noon as the light, and thy judgment as the noonday.

† Heb. *Be silent to the LORD.*

7 † Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be*.

e Matt. 5. 5. 11 e But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

‖ Or, *practiseth.* 12 The wicked ‖ plotteth against the just, and gnasheth upon him with his teeth.

d Ps. 2. 4. 13 d The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay † such as be of upright conversation.

† Heb. *the upright in way.*

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as † the fat of lambs: they shall consume; into smoke shall they consume away.

† Heb. *the preciousness of lambs.*

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ‖ ordered by the LORD: and he delighteth in his way.

‖ Or. *established.*

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* † ever merciful, and lendeth; and his seed *is* blessed.

† Heb. *all the day.*

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; none of his ‖ steps shall slide.

‖ Or. *goings.*

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like ‖ a green bay tree.

‖ Or. *a green bay tree, that groweth in his own soil.*

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

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10. — *thou shalt diligently consider* &c.] When thou seekest for his place, there shall not be found any footsteps of his prosperity. *Dr. Wells.*

12. — *gnasheth upon him* &c.] Could even tear him with his teeth. *Bp. Wilson.*

13. *The Lord shall laugh* &c.] The Lord, who takes notice of all his secret plots, shall laugh him to scorn; for, howsoever the foolish wicked man flatters himself in the conceit of his safety, yet the all-wise God sees that his destruction is at hand. *Bp. Hall.*

18. *The Lord knoweth* &c.] The actions of good men are seen, and will not fail of being rewarded by God; not only with the comforts of this life continued to them and their posterity, but with a never-failing possession in heaven. *Dr. Hammond.*

20. *But the wicked shall perish,* &c.] They shall vanish away into smoke; as the fat of lambs, which is laid upon the altar in sacrifice, so shall they be suddenly consumed. *Bp. Hall.*

27. — *dwell for evermore.*] "Dwell in the land for ever."

That is, enjoy a long and prosperous life in the land, with great tranquillity and peace. *Bps. Hare* and *Patrick.* Thou shalt never be exiled from the land which God hath given thee. *Beaumillon.*

33. *The Lord will not leave* &c.] God will find means to clear his innocence, though he be pronounced guilty by his enemies. *Dr. Wells.*

—— *nor condemn him.*] Nor suffer him to be condemned. *Edwards.*

35. — *like a green bay tree.*] This should rather be rendered, as in the margin, "like a flourishing tree in its native soil." *Green.*

The original simply signifies, "a native tree;" a tree growing in its native soil, not having suffered by transplantation: such a tree spreads itself luxuriantly. *Script. illust. Expos. Ind.*

36. *Yet he passed away,* &c.] Yet, firm as he seemed to stand, he vanished on a sudden like a cloud: I looked about for him, to see whether he might not, like a tree, be transplanted to some other spot; but there was no such man to be seen. *Bp. Patrick.*

37 Mark the perfect *man*, and behold the upright: for the end *of that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* † rest in my bones because of my sin.

† Heb. *peace, or, health.*

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds *stink and* are corrupt because of my foolishness.

6 I am ‖ troubled; I am bowed down greatly; I go mourning all the day long.

† Heb. *turned.*

7 For my loins are filled with a loathsome *disease*: and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also † is gone from me.

† Heb. *is not with me.*

11 My lovers and my friends stand aloof from my † sore; and ‖ my kinsmen stand afar off.

† Heb. *stroke.*

‖ Or, *my neighbours.*

12 They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

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38. — *the end of the wicked shall be cut off.*] They and their posterity shall be destroyed. *Dr. Hammond.*

The design of this whole Psalm is, to convince men of the justice of God's dealings with all His people; to persuade them not hastily to conclude or judge of the ways of Providence, but to wait to see the end: not to depend upon their own reason, but to apply to God for light and satisfaction; for human reason being too short to pass judgment upon the ways of an infinitely wise and just God, would only lead men into doubts and fears, and rash censures of His providence. *Bp. Wilson.*

The "meek," mentioned at ver. 11, are they, who bear their own adversities, and the prosperity of their enemies, without envy, anger, or complaint. For these there is a possession in the kingdom and city of the Prince of "peace," which "the Lord the righteous Judge shall give them at that day." "Blessed are the meek," saith that Lord and Judge Himself, "for they shall inherit the earth," Matth. v. 5. In the mean time, they, and they only, possess the present earth, as they go towards the kingdom of heaven, by being humble, and cheerful, and content with what their good God has allotted them. They have no turbulent, repining, vexatious thoughts that they deserve better; nor are vexed, when they see others possessed of more honour, or more riches, than their wise God has allotted for their share. But they possess what they have with a meek and contented quietness; such a quietness as makes their very thoughts pleasing, both to God and themselves. *Bp. Horne.*

Psalm XXXVIII. This is another of those Psalms, which are called *penitential*, and therefore applicable to Ash Wednesday: it was composed by David under some great affliction and anguish of mind. It is not certain whether he here describes the state of his mind under various images, chiefly borrowed from bodily diseases and pains; *or* whether he was actually afflicted with sickness: very probably he was suffering from both. His complaints strongly express the anguish he felt from the conviction of his sinfulness, the displeasure of God, the coldness of his friends, and the insults of his enemies. He humbly supplicates the pardon of God, confesses his guilt, and, with patience and resignation, declares his hope and confidence to be only in the Divine favour. *Travell.*

— *to bring to remembrance.*] That is, either that by this humble and mournful prayer he might prevail with God to remember and pity him; for now He seemed quite to have *forgotten him*; or that, by reviewing this Psalm afterwards, he might call to mind his former danger and misery, and God's wonderful mercy in delivering him from them; which all are too apt to forget. And that others also might remember and consider what God had done for him; first in chastening, and then in restoring him: and might make use of his example for their benefit. *Poole.*

Ver. 2. — *thine arrows* &c.] The arrows, and the hand of God, are His judgments on sin; those internal pangs which pierce the soul, and those external afflictions which weigh down the spirits. *Bp. Horne.*

4. *For mine iniquities are gone over mine head:*] That is, my sins have brought so many evils upon me, that they overwhelm me like a flood. *Bp. Patrick.*

5. — *because of my foolishness.*] Meaning, the affliction had been justly brought upon him by his sin foolishly committed. *Bp. Hall.*

9. — *all my desire is before thee;*] That is, Thou knowest all my wants. *Dr. Wells.*

11. *My lovers and my friends* &c.] This passage is very similar to the words of Job xix. 13, and following verses, in which he complains of being deserted by his friends and companions; many other parts of this Psalm are also like the words and circumstances of Job. *Rosenmüller.*

13. — *heard not;* &c.] The meaning is, that he took no notice of their designs; only in a patient and humble silence commended himself to the care of God. *Bp. Hall.*

This Psalm offers to our consideration these three things: 1. It represents to us the sentiments of a penitent sinner, humbled under the load of his sins, and a sense of the Divine displeasure: these sentiments are expressed in this prayer; "O Lord, rebuke me not in Thy wrath: neither chasten me in Thy hot displeasure."

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For ‖ in thee, O LORD, do I hope: thou wilt ‖ hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready † to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies † *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste † to help me, O LORD my salvation.

‖ Or, *thee do I wait for.*
‖ Or, *answer.*
† Heb. *for halting.*
† Heb. *being living, are strong.*
† Heb. *for my help.*

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *The consideration of the brevity and vanity of life,* 7 *the reverence of God's judgments,* 10 *and prayer, are his bridles of impatiency.*

¶ To the chief Musician, *even* to [a] Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.

[a] 1 Chron. 25. 1.
† Heb. *a bridle, or, muzzle for my mouth.*

2 I was dumb with silence, I held my peace, *even* from good; and my sorrow was † stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know ‖ how frail I *am*.

5 Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man † at his best state *is* altogether [b] vanity. Selah.

6 Surely every man walketh in † a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the † blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest † his beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at

† Heb. *troubled.*
‖ Or, *what time I have here.*
† Heb. *settled.*
[b] Ps. 62. 9 & 144. 4.
† Heb. *an image.*
† Heb. *conflict.*
† Heb. *that which is to be desired in him, to melt away.*

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2. What is said in this Psalm is very proper for the instruction and consolation of those who are afflicted with pains and diseases, or in any other manner: David teaches them by his own example to look upon the evils that befall them, how severe soever they be, as a just correction for their sins; and to ask God pardon for them. 3. If they suffer by the malice and injustice of men, they should imitate David in his humility, patience, and meekness; and wait with resignation till God, who never forsakes the innocent, is pleased to deliver them. *Ostervald.*

Psalm XXXIX. The foundation of this Psalm is much the same with the foregoing: the author laboured under some great illness; he knew it due to his sins; he was afraid therefore to speak in the presence of the wicked, lest he might say any thing of which they might take advantage: at last, however, he could hold no longer, but bursts forth into an acknowledgment of the weakness and vanity of man in the hands of God; confessing that, whatever he might think heretofore, he has now no longer any expectation but from God, whom therefore he supplicates for mercy. *Mudge.* This Psalm is with the utmost propriety appointed by our Church to be used at the burial of the dead, as a funeral is indeed the best comment upon it. *Bp. Horne.*

— *Jeduthun,*] Jeduthun is mentioned as a singer in 1 Chron. xxv. 3. This Psalm was perhaps composed by David to be sung by that Jeduthun. *Street.*

Ver. 2. *I was dumb* &c.] I refrained from speaking what was good; from giving God the glory with relation to my illness, by acknowledging His greatness and justice, and the nothingness and sinfulness of man.—This seems to shew that the reason why he would not speak at all before his enemies was, because he did not care to give them an occasion of triumph, as he must by acknowledging his own weakness and sin: but he could not bear this restraint; it grew worse and worse, and therefore he burst out, &c. *Mudge.* There is a time to keep silence, because there are men who will not hear; there are tempers savage and sensual as those of swine, before whom the treasures of heavenly wisdom are not to be cast. This consideration stirreth up fresh grief and trouble in a pious and charitable heart. *Bp. Horne.*

4. *Lord, make me to know* &c.] Teach me, O Lord, to consider my end, and what is the measure of my days, that I may be sensible how short my life is. *Green.*

5. — *mine age is as nothing before thee:*] That is, my age is as nothing in Thy sight; or, when compared with Thy duration. *Green, Merrick.*

6. — *in vain:*] In the pursuit of transitory things. *Bp. Wilson.*

7. — *what wait I for?*] What can I depend on for happiness? *Bp. Wilson.*

—— *my hope is in thee.*] I will not impatiently desire any thing in this world: but my hope is in Thee, as the only true and lasting good. *Dr. Wells.*

8. — *the reproach of the foolish.*] That is, a matter of scorn and insult to the sneerer and atheist, who is the fool described by the Psalmist; and who is indeed eminently so above all others. *Mudge.*

11. — *thou makest his beauty to consume away* &c.] See the note on Job iv. 19.

Such as have formed themselves to feel the impressions of resignation are in proportion superiour to all difficulties. Their spirits are calm; and, instead of plunging into deeper distresses and even

my tears: [c] for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

[c] Lev. 25. 23. 1 Chron. 29. 15. Ps. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *The sense of David's evils inflameth his prayer.*

¶ To the chief Musician, A Psalm of David.

† Heb. *In waiting I waited.*

† Heb. a *pit of noise.*

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of † an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: ‖ they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

‖ Or, *none can order them unto thee.*

6 [a] Sacrifice and offering thou didst not desire; mine ears hast thou † opened: burnt offering and sin offering hast thou not required.

[a] Ps. 51. 16, 17. Is. 1. 11 & 66. 3. Hos. 6. 6. Heb. 10. 5. Mat. 12. 7.

† Heb. *digged.*

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* † within my heart.

† Heb. *in the midst of my bowels.*

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart † faileth me.

† Heb. *forsaketh.*

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guilt, as the impatient do, they find their way, if any one can be found, out of every perplexity. By excluding eager hopes and high desires of earthly good, this pious principle excludes also jealous envy, keen resentment, tormenting fears, bitter disappointments, and final dislike of every thing. He that gives himself up into the hands of God, with unfeigned approbation of the Divine conduct in whatever may befall him, will act as he ought on all emergencies, with uprightness and alacrity, with courage and honour; will suffer with a composed and even temper; will thus give testimony to the efficacy of religion, and vindicate the dispensations of Providence to mankind. *Abp. Secker.*

Psalm XL. In this Psalm David thankfully acknowledges God's goodness to him, in delivering *him* from some special and imminent danger. He then declares his resolution to serve God faithfully and cheerfully, by fulfilling His will to the utmost of his power, and by teaching it to others. He commends himself to God's merciful Providence, beseeching Him to finish what He had begun, by continuing to be his deliverer. The circumstance of three verses of this Psalm, being quoted in the tenth chapter of St. Paul's Epistle to the Hebrews, proves that they are a direct prophecy of Jesus Christ, who only could fulfil the will of God completely, and who came into the world for that very end; as well as to declare His righteousness to the great congregation of the whole world. This application of the Psalm makes it highly suitable to Good Friday. *Travell.*

Ver. 2. *He brought me up* &c.] David means, that God delivered *him*, when he was fallen into such deep distress, that he was quite unable to help himself. *Bp. Patrick.*

3. — *shall see it,*] Shall see this great deliverance. *Dr. Wells.*

4. — *respecteth not the proud,* &c.] The proud and those who incline to lies are, on one side, the haughty daring atheists, who laugh at all application to any power above; and on the other, those who put their confidence in idol superstitions, which are all lie and deceit. *Mudge.*

6. — *mine ears hast thou opened:*] This phrase seems to signify, the fitting and disposing the ear to hear God's will. It is remarkable, that the Greek version, as well as the quotation from it in Heb. x. 5, instead of the phrase, "Mine ears hast Thou opened," reads, "A body hast Thou *prepared me;*" intimating the great superiority of Christ's death to the sacrifices of the law. *Travell, Edwards.*

—— *burnt offering and sin offering hast thou not required.*] That is, considered independent of that holiness of life, without which sacrifice never could have been acceptable to a holy and righteous God. *Dr. Magee.*

7. — *Lo, I come:* &c.] Lo, I come to make an offering of myself by a sincere obedience unto Thee; as Christ will also actually do, by offering up His body to be a sacrifice for the sins of the world: In the volume of the book of the law it is thus written, or required of all truly religious persons, particularly of kings, and so of me in both respects, to be careful to offer a due obedience to Thy will, as well as to legal sacrifices. *Dr. Wells.*

—— *in the volume*] Or "roll," of the book. See Jer. xxvi. 2, &c. It is well known that the ancient Jewish books did not, like ours, consist of distinct leaves bound together; but were, as the copies of the Pentateuch used in the Jewish synagogues still are, long scrolls of parchment, rolled upon two sticks, with the writing distinguished into columns. *Parkhurst.*

9. *I have preached* &c.] I have proclaimed Thy mercy and goodness to me before Thy people, in their full assemblies. *Bp. Patrick.*

12. — *mine iniquities*] He means the evils which his iniquities had brought upon him. *Bp. Hall.* By this expression, as relating to Christ, is meant, the iniquities of mankind which He had taken upon Himself. *Bp. Wilson.*

The Church, like her Redeemer, is often poor and afflicted in this world, but Jehovah thinketh upon her, and is solicitous for her support; she, as weak and defenceless, but Jehovah is her help and her deliverer. With such a Father, and such a Friend, poverty becometh rich, and weakness itself strong. *In the mean* time, let us remember, that He who once came in great humility shall come again in glorious majesty. "Make no long tarrying, O our God." *Bp. Horne.*

18 Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.

[b] Ps. 35. 4. & 70. 3.

14 [b] Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad *in* thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM XLI.

1 God's care of the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succour.

¶ To the chief Musician, A Psalm of David.

‖ Or, *the weak, or, sick.* † Heb. *in the day of evil.*

BLESSED *is* he that considereth ‖ the poor: the LORD *will* deliver him † in time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and ‖ thou wilt not deliver him unto the will of his enemies.

‖ Or, *do not thou deliver.*

3 The LORD will strengthen him upon the bed *of* languishing: thou wilt † make *all* his bed in his sickness.

† Heb. *turn.*

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise † my hurt.

† Heb. *evil to me.*

8 † An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

† Heb. *A thing of Belial.*

9 [a] Yea, † mine own familiar friend, in whom I trusted, which did eat of my bread, hath † lifted up *his* heel against me.

[a] John 13. 18. † Heb. *the man of my peace.* † Heb. *magnified.*

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

¶ To the chief Musician, ‖ Maschil, for the sons of Korah.

1023. ‖ Or, *A Psalm giving instruction, of the sons, &c.*

AS the hart † panteth after the water brooks, so panteth my soul after thee, O God.

† Heb. *breyeth.*

Psalm XLI. It is not improbable that this Psalm was written by David after his sickness, when Absalom conspired against him. *Dr. Delaney.* Our Saviour Himself has taught us to apply the ninth verse to the traitor Judas. See John xiii. 18. *Travell.*

Ver. 4. — *heal my soul;*] Forgive my sins, and restore me to health. *Dr. Wells.*

6. *And if he come &c.*] If one of them cometh to see me, he telleth lies; his heart gathereth up falsehood against me, and when he goeth forth he immediately spreadeth it. "He telleth lies," that is, his very compliments of condolence are falsehood and lies. *Green.*

8. *An evil disease, &c.*] That is, the punishment of some great crime hath so entirely seized upon him, that he shall not be able to escape from it. *Houbigant. Rosenmuller.*

9. *Yea, mine own familiar friend, &c.*] He means either Ahithophel, or some other perfidious counsellor or courtier, who was a type of Judas, as David was a type of Christ, in being thus betrayed. *Poole.*

——, *hath lifted up his heel against me.*] Has shewn great treachery towards me. *Edwards.* The figure is taken from wrestlers who endeavour to supplant each other with their feet. *Rosenmuller.*

12. — *settest me before thy face*] Raisest me up again to the enjoyment of Thy presence. *Mudge.*

13. *Blessed be the Lord God &c.*] These words seem to be added at the end of this book of Psalms by the collector of it. *Green.* See the Introduction.

We learn from the third verse of this Psalm, that though an exemption from sorrow and sickness is not promised to the children of God, yet strength and comfort are given unto them from above, to support and carry them through their trials; and they who, in the days of their health, have by their alms given rest to the bodies, or by their counsels restored peace to the consciences, of others, shall have the bed of pain made easy under them, by the hand of their heavenly Father. *Bp. Horne.* The end of the first Book of Psalms.

Psalm XLII. This Psalm was most probably composed by David, when he was driven by Absalom from Jerusalem. *Dr. Wells.* The author of this elegant complaint, exiled from the temple, and from the publick exercise of his religion, to the extreme parts of Judea, persecuted by his numerous enemies, and agitated by their reproaches, pours forth his soul to God in this tender and pathetick composition. The ardent feelings of a devout heart are admirably expressed, while the memory of former felicity seems to aggravate his present anguish. The extreme anxiety of a mind, depressed by the burden of sorrow, and yet at the same time impatient under it; overcome by an accumulation of evils, yet in some degree endeavouring to resist them, and admitting, through the dark cloud of affliction, a glimmering ray of hope and consolation, is finely depicted. *Bp. Lowth.*

— *the sons of Korah.*] These were probably an eminent order of singers in the house of God. See 1 Chron. ix. 19. and xxvi. 1. *Poole.*

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

a Ps. 80. 5. 3 a My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out *my* soul in me: *for* I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

† Heb. bowed down. 5 Why art thou † cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet ‖ praise him *for* the help of his countenance.

‖ Or, give thanks. ‖ Or, his presences is salvation.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from ‖ the hill Mizar.

‖ Or, the little hill.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

‖ Or, *killing.* 10 *As* with a ‖ sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.*

JUDGE me, O God, and plead my cause against an ‖ ungodly nation: O deliver me † from the deceitful and unjust man. ‖ Or, *unmerciful.* † Heb. *from a man of deceit and iniquity.*

2 For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praise thee, O God my God. † Heb. *the gladness of my joy.*

5 a Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God. a Ps. 42. 5, 11.

Ver. 3. *My tears have been my meat day and night,*] He means that his grief at his forced absence from God's house was so great, that he was obliged to vent it by tears continually. *Dr. Wells.*

4. *When I remember* &c.] I pour out my soul within me while I call to mind these things; how I went to the tabernacle, walking in solemn pace to the house of God, amidst the multitude keeping holyday, with the voice of praise and thanksgiving. *Green.*

5. — *for I shall yet praise him* &c.] This passage should be read as it is in the last verse of this and of the next Psalm. *Bps. Hare* and *Lowth.*

6. — *from the hill Mizar.*] The word "Mizar" signifies *little.* It might be the name of some hill beyond Jordan, or possibly some little hill now in view. The general sense of the verse is, "I will remember Thee, whatever dangers surround me, and whithersoever I am driven." *Archdeacon Randolph.*

7. *Deep calleth unto deep.*] That is, one calamity invites and brings on another. *Rosenmüller.*

There is no metaphor more frequent in the sacred poems, than that by which sudden and great calamities are expressed under the figure of a deluge of waters. This metaphor seems to have been remarkably familiar to the Hebrews, as if directly taken from the nature and state of their country, which was subject to sudden and heavy floods. *Bp. Lowth.*

10. *As with a sword* &c.] The reproaches of my enemies are as cutting as a sword. *Bp. Patrick.*

11. — *the health of my countenance.*] The Restorer of my drooping spirits. *Bp. Wilson.*

In the first verse of this Psalm, the thirst, which the "hart" experienceth, when chased in sultry weather over the dusty plains, is set before us as a representation of that ardent desire after the waters of eternal comfort, which the temptations, the cares, and the troubles of the world, produce in the believing soul. *Bp. Horne.*

By due reverence and affection to God's worship, and to His church, we bring ourselves by degrees to that true and entire love of God Himself, to which so many pretend, and so few attain; to that high value and estimation of Him and of His presence, that we really contemn and despise all the pleasure and profit of this world, and the world itself, for interposing and obstructing our immediate resort to His heavenly mansion. *Lord Clarendon.*

Psalm XLIII. This Psalm, in all probability, was composed by the same author as the former, and upon the same occasion. *Bp. Patrick.* Nothing can be imagined more natural to a man of David's character, and under the circumstances in which he was placed, than that solemn appeal to the Divine justice, against a vile son, and a wicked people, with which this Psalm begins; or the earnest supplication for relief and restoration which follows it; or that lively expression of hope, and confidence in the Divine protection, which concludes it. *Dr. Delaney.* More than thirty manuscripts confirm the opinion of Bp. *Lowth*, that this and the preceding are one Psalm. *Street.*

Ver. 3. *O send out* &c.] In other words, O let Thy gracious favour, and the truth of Thy promises, be my sure guide to conduct me to Thy holy mountain, where Thou hast fixed Thy dwellingplace. *Bp. Patrick, Travell.*

We learn from this Psalm, that if the prophet begged of God to deliver him from the malice of his enemies, it was chiefly with a view to return to the tabernacle, that he might praise God and express his joy, love, and gratitude. And the complaint and sighs which he uttered, because he *could not come* into the house of God, should engage those who have the liberty to serve God in religious assemblies, gladly to improve so inestimable a blessing. *Osterwald.*

PSALM XLIV.

1 *The church, in memory of former favours,* 7 *complaineth of their present evils.* 17 *Professing her integrity,* 24 *she fervently prayeth for succour.*

¶ To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our *fathers* have told us, *what* work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen *with* thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and *thine* arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 *In God* we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

† Heb. *as sheep of meat.*

11 Thou hast given us † like sheep *appointed* for meat; and hast scattered us among the heathen.

12 Thou sellest thy people † for nought, and dost not increase *thy wealth* by their price.

† Heb. *without riches.*

13 [a] Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

[a] Ps. 79. 4.

14 [b] Thou makest us a byword among the heathen, a shaking of the head among the people.

[b] Jer. 24. 9.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blaspheməth; by reason of the enemy and avenger.

17 All this is come upon us; *yet* have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our ‖ steps declined from thy way;

‖ Or, *goings.*

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 [c] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

[c] Rom. 8. 36.

23 Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise † for our help, and redeem us for thy mercies' sake.

† Heb. *a help for us.*

Psalm XLIV. This Psalm appears to have been composed at a time when the Jewish state suffered grievously from their enemies, and many were carried into captivity; though the state itself still subsisted, and the publick worship of God was maintained. It is not unlikely that Hezekiah was the author of it; and that perhaps, soon after the blasphemous message of Rabshakeh, 2 Kings xviii. 13, &c. *Mudge.*

Ver. 2. — *the heathen*] That is, the Canaanites.

3. — *the light of thy countenance,*] That is, Thy gracious and glorious presence, which went along with them. *Poole.*

9. *But thou hast cast off,*] But yet at present Thou permittest us to be dealt with, as if Thou hadst cast us off. *Dr. Wells.* All that is contained from this verse to the fifteenth, was expressly foretold, Deut. xxviii. *Bp. Wilson.*

11. *Thou hast given us* &c.] Like sheep for the slaughter. *Green.*

12. *Thou sellest thy people* &c.] That is, Thou permittest them to be held cheap and vile, and to be sold into slavery by their enemies, for little or nothing; a situation far more to be dreaded than the sword of the executioner. *Bp. Horne.*

14. *Thou makest us a byword* &c.] A proverb of wretchedness among the heathen, who shook their heads at them in mere contempt and derision. *Bp. Patrick.*

15, 16. *My confusion is* &c.] I am confounded with the continual marks of our disgrace, and am so ashamed, that I am unwilling to shew my face: nor do I hear any thing but reproachful words against us, and blasphemy against Thee, O God; such is the insolence of the enemy, and so insatiable is his revenge. *Bp. Patrick, Travell.*

19. — *in the place of dragons,*] That is, in the wilderness; in a wild desolate place, where were serpents and other noxious animals. The inspired author seems here to refer to some former distress of the Jewish nation. *Edwards.*

—— *covered us with the shadow of death.*] That is, deprived us of all hope of escaping from our misery. *Rosenmuller.*

22. *Yea, for thy sake* &c.] But our sufferings for the truth testify our fidelity to Thee; for it is our perseverance in religion which daily exposes us to the horrours of death. *Bp. Patrick, Travell.*

25. — *our soul is bowed down* &c.] The weight of our misery is so great, that it hath sunk us into this dejected condition, so that we have no strength left to help ourselves. *Bp. Patrick, Travell.*

Like the Israelites of old, we should in our afflictions comfort ourselves with the consideration of the goodness of the Lord, and

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

¶ To the chief Musician upon Shoshannim, for the sons of Korah, ‖ Maschil, A Song of loves.

‖ Or, *of instruction.*

† Heb. *boileth, or, bubbleth up.*

MY heart † is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

† Heb. *prosper thine, ride thou.*

4 And in thy majesty † ride prosperously because of truth and meekness *and* righteousness; and thy *right* hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 ‡ Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

‡ Heb. 1. 8.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be*

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the evident proofs He has in all ages given of His power and mercy. As they acknowledged that their fathers had become masters of the land of Canaan not by their own strength, but by the power of God; we should likewise give God the glory of all the blessings we enjoy. *Osterwald.*

Psalm XLV. This is a very remarkable Psalm, supposed to have been originally written on occasion of Solomon's marriage with the daughter of Pharaoh king of Egypt. But indeed many of the expressions in it are of so exalted a nature, that they can not with any propriety be applied to any one but our Saviour; so that it may well be said, as our Lord doth in another case, "Behold, a greater than Solomon is here!" Accordingly it has been generally understood to be a prophetical song, foretelling the marriage of Christ with His spouse the Church. St. Paul (Hebr. i.) expressly applies the sixth and seventh verses of this Psalm to our Saviour. It is very properly appointed to be used on Christmas-day, when we commemorate His actual coming into the world. *Travell.*

— *Shoshannim,*] By this term we may understand all those instrument- which had six strings. *Bp. Patrick.*

Ver. 1. *My heart is inditing* &c.] My heart is full and ready to overflow with an important and glorious subject, which I have meditated, and am ready to utter in honour of king Solomon; who is but a shadow of that great King whom we expect. *Travell.*

— *a ready writer.*] That is, a well-instructed writer; a writer prepared and ready, by a perfect knowledge of the subject he undertakes to treat. *Bp. Horsley.*

2. *Thou art fairer* &c.] Thou, O king, art lovely above all other persons, thy speech is most acceptable and persuasive, because the Lord loves thee, and has poured His choicest blessings upon thee: yet do these but faintly represent the eternal blessings, which He will bestow on that great King, who shall be "in favour with God and man," and who shall make all men "wonder at the gracious words which proceed out of His mouth." *Bp. Patrick.*

3. *Gird thy sword* &c.] Put on thy royal ornaments, and the ensigns of thy power, that thou mayest appear with such splendour and majesty, as may serve for an emblem of that sovereign authority, in which the Lord of all the world shall hereafter appear among men. *Bp. Patrick.*

4. *And in thy majesty* &c.] May thy kingdom be every way so prosperous, by promoting all manner of virtue among thy subjects, and by terrifying thy enemies, that it may prove a lively emblem of the happy government of the Lord Christ: whose kingdom shall prevail over all, when He goes forth, like a great conqueror in His triumphal chariot, not to enslave men's persons, but to settle the true faith among them; to make them humble and meek, just and charitable: and for the accomplishing of this glorious work, Thy mighty power, O Lord, shall instruct Thee to perform miraculous and amazing things. *Bp. Patrick, Travell.*

5. *Thine arrows are sharp* &c.] Thy power shall be sufficient to subdue thy greatest enemies; so shall the grace of Christ be mightily successful in bringing the Gentile world into subjection to His kingdom. *Dr. Hammond.*

6. *Thy throne, O God,* &c.] The kingdom of the Messiah is never to have an end. And herein is Solomon a type of Him: the kingdom of Judah, now settled on him, *shall endure till the time* of the Messiah's coming, and entering on His immutable kingdom. *Dr. Hammond.*

7. *Thou lovest righteousness,* &c.] Thou, O Christ, lovest righteousness and hatest iniquity; therefore God the Father hath advanced Thee above all angels and men, and exalted Thee to reign for ever at His own right hand. And herein also was Solomon a type of the Messiah, whose preference of wisdom to wealth was highly rewarded by God, beyond all other men. *Dr. Hammond.*

8. *All thy garments* &c.] Thy wedding garments, worn by thee on this joyful occasion, scatter through the royal apartments, richly inlaid with ivory, a fragrance of the sweetest perfumes: in like manner shall the heavenly graces of Christ be diffused, as a sweet odour over His faithful servants. *Travell.*

— *myrrh, and aloes, and cassia,*] Perhaps these were the drugs, with which the oil for the anointing the kings of Israel and Judah was prepared. Two of them, the myrrh and cassia, are the same with those from which the oil for the consecration of Aaron and his sons was commanded to be made. See Exod. xxx. 23, 24. *Street.*

9. *Kings' daughters* &c.] Thy court was attended by kings' daughters; and next to thyself was placed the royal bride, clad in garments embroidered with *gold*: an image of Christ's spouse, the Church, which shall hereafter "sit" with Him "in heavenly places," (Ephes. ii. 6.) arrayed in the garments of righteousness and salvation. *Bp. Patrick, Travell.*

10. *Hearken, O daughter,* &c.] Understand, and consider seriously, O royal bride, the happiness of being married to such a prince; and let not the thoughts of thy own country and family dwell too much upon thy mind: in like manner must the true Christian, when brought to Christ, renounce the world, and even his dearest connexions, for His sake. *Bp. Patrick, Travell.*

12. *And the daughter of Tyre* &c.] The people of the rich and

there with a gift; *even* the rich among the people shall intreat † thy favour.

† Heb. *thy face.*

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

1 Or, *of.* ¶ To the chief Musician ‖ for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midst of the sea;

† Heb. *the heart of the seas.*

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God, *the* holy *place* of the tabernacles of the most high.

5 God *is* in the midst of her; she shall not be moved: God shall help her, † *and that* right early.

† Heb. *when the morning appeareth.*

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* † our refuge. Selah.

† Heb. *an high place for us.*

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease *unto* the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

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neighbouring city of Tyre shall come and bring presents; the most powerful among them shall solicit thy favour; as the kings of the earth shall hereafter bring their glory and honour into the church. Rev. xxi. 24. *Bp. Patrick.*

13. *The king's daughter* &c.] The bride of our prince is no less adorned with all excellent qualities of mind, than her body is *with rich* and splendid *attire*: so the ornaments of those that are born of God in the Christian church shall not be so much "that outward adorning of wearing of gold, as the hidden man of the heart, which is in the sight of God of great price;" 1 Pet. iii. 3, 4. *Bp. Patrick.*

14. *She shall be brought* &c.] She shall be brought home unto the king with magnificent pomp, in embroidered raiment; and the virgins, that attend upon her, shall accompany her: in like manner shall Christ receive His spouse the Church, adorned with a robe of righteousness; and all they, who in after-ages shall be acknowledged by Christ as His disciples, shall altogether form one glorious train of attendants. *Bp. Patrick, Travell.*

16. *Instead of thy fathers* &c.] And may this be the happy fruit of thy marriage, that, instead of thy royal ancestors in Egypt, thou mayest be the mother of children, who shall be rulers in all countries subject to king Solomon: so shall the Church continually bring forth children unto Christ, "whom He shall make kings and priests unto God; and they shall reign on the earth;" Rev. v. 10. *Travell.*

17. *I will make thy name* &c.] By this song I will make thy name to be mentioned with honour throughout all ages, which shall celebrate thy praise, as long as the world shall last: and much more shall the name of Christ, and His blessed union with His Church, be celebrated with perpetual praises. *Bp. Patrick, Travell.*

Aswe are not apt to consider Christ Himself aright, and thereby may probably fail in prescribing good rules to ourselves for the performance of our duty to Him, so we have as little regard what service we are to do, and what reverence we are to pay to that dear spouse of His, the Church: many too superstitiously contracting all their devotion to her ivory palaces, and to her raiment of needlework, to outward forms and ceremonies, and to the pomp of Divine worship, without much considering the inward operation and effect of religion; and others as licentiously and profanely, under pretence of being "all glorious within," contemn all outward preparation for, and ornament of, God's service; and because Christ's Church consists of the multitude of believers, and that He looks principally upon the heart as the seat of religion, they will allow Him no other temple to be served in, and believe both churches and priests of no use to the exercise of their devotion. Whereas, though the "king's daughter be all glorious within, her clothing is" likewise to be "of wrought gold;" inward sanctity appears the more beautiful, for the outward decency and lustre that attends it. And Christ Himself, though He expects and requires the duty of the heart, and to be served by all persons, and in all places, yet He reserves some offices in His service for a peculiar people, more particularly dedicated to it, and vouchsafes more especially to reside in those places which are more solemnly dedicated to, and consecrated for, His worship. *Lord Clarendon.*

Psalm XLVI. This appears to be a thanksgiving Psalm for some victory or deliverance. *Street.* Probably it may have been composed in the reign of Jehoshaphat. See 2 Chron xx. *Rosenmüller.*

— *for the sons of Korah, A Song upon Alamoth.*] The word Alamoth has by some been understood to specify the musical instrument, which was used to accompany the singing of the Psalm. But it also signifies *virgins* or *maidens*. The meaning of the title therefore may be, "An ode by the sons of Korah together with virgins." *Street.*

Ver. 3, 4. *Though the waters* &c.] The sense is, Though the numerous forces which are come up against Jerusalem should, like a tempestuous sea, roar and rage, and threaten her with utter destruction; yet the small forces that guard her, which for their stillness may be compared to the soft flowing stream of Siloah, shall by the help of her God protect her. *Green.*

6. *The heathen raged,* &c.] How concise and energetick are these expressions of the Divine power! *Bp. Horne.*

— *he uttered his voice,*] Alluding to the demonstration of God's power visibly exerted in the cause of Israel—and the inhabitants of the earth melted, as it were, with fear. *Rosenmüller.*

9. — *he burneth the chariot* &c.] Alluding to the heathen custom of burning the arms of those they had conquered, in honour of their gods, and as a sign of peace. *Bp. Lowth.*

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

‖ Or, of. ¶ To the chief Musician, A Psalm ‖ for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

‖ Or, every one that hath understanding. 7 For God *is* the King of all the earth: sing ye praises ‖ with understanding.

8 God reigneth over *the heathen*: God sitteth upon the throne of his holiness.

9 ‖ The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

‖ Or, The voluntary of the people are gathered unto the people of the God of Abraham.

PSALM XLVIII.

The ornaments and privileges of the church.

¶ A Song *and* Psalm ‖ for the sons of Korah. ‖ Or, of.

GREAT *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

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10. *Be still, and know* &c.] In this verse there is a change of person; and Jehovah Himself is introduced, as commanding the world to cease its opposition, to own His power, and to acknowledge His sovereignty over all the kingdoms of the nations. *Bp. Horne.*

As we are continually beset by troubles, either bodily or spiritual, so we continually stand in need of a city of refuge and strength, into which we may flee and be safe. Religion is that city, whose gates are always open to the afflicted soul. We profess to believe this: do we act agreeably to such profession? *Bp. Horne.*

Psalm XLVII. This Psalm was probably composed and sung on occasion of bringing the ark, either into the tabernacle on mount Zion by David, or thence into the temple by Solomon. And the ark being a type of Christ, as mount Zion was of heaven, the carrying of the ark up to that mount may be considered as a type of Christ's ascension into heaven: and accordingly this Psalm is appointed by the Church to be used on Ascension-day. *Dr. Wells, Travell.*

Ver. 4. *He shall choose* &c.] Or, He hath chosen the good land of Canaan to be our inheritance. *Dr. Wells.*

—— *the excellency of Jacob*.] Meaning the land of Israel. *Mudge.*

5. *God is gone up* &c.] The ark, which is the emblem of the special presence of God, is gone up into the holy place on mount Zion with a shout of joy and praise. *Dr. Wells.* This carrying up of the ark mystically represents Christ's ascension into heaven, as may be gathered by comparing this with Eph. iv. 8, where the like words, uttered concerning the ark upon the same occasion, Psalm lxviii. 18, are directly applied to Christ's ascension. *Poole.*

9. *The princes of the people* &c.] This verse plainly describes the kings of the Gentiles as according to the Church, as becoming with their subjects, *through* faith, "the people of the God of Abraham," and a part of the sacred flock. *Bp. Horne.*

This Psalm should excite us to praise God, and to celebrate His glory with holy transports, as He is the King of the whole earth, and deserves the adoration of *all men*; but above all, because He has chosen us to be His people and His inheritance. But we should also apply this Psalm to the times of the Gospel, and especially to our Lord's ascension to the glory of His kingdom, and to the happiness which the several nations of the earth now enjoy in being accounted the people of God. *Osterwald.*

Psalm XLVIII. This Psalm is appointed by our Church to be used on Whit-Sunday, because, under images taken from the earthly city Jerusalem, are celebrated the glory, the beauty, and the strength of the Christian Church, that city and temple of Messiah. *Bp. Horne.*

Ver. 1. — *the mountain of his holiness.*] That is, mount Zion, the holy spot which He has set apart for the place of His worship. *Dr. Wells, Travell.*

2. — *the joy of the whole earth.*] The joy of all the land of Judah then, and afterwards of the whole earth: because the law was to come out of Zion. *Bp. Nicholson.*

—— *on the sides of the north.*] On the *north* side. *Old Translation.*

3. *God is known* &c.] God has made Himself known in her towers to be our defence. *Edwards.*

5. *They saw it*, &c.] The meaning is, that when the kings of neighbouring countries had united together and marched their forces against it, they were astonished at its strength and beauty; and, being seized with sudden amazement, they made haste to escape. *Travell.*

7. *Thou breakest the ships* &c.] The meaning evidently is, that as the east wind shatters in pieces the ships of Tarshish, so the Divine power struck the heathen kings with terrour and astonishment. *Bp. Horne.*

8. *As we have heard*, &c.] In other words, What we have

9 We have thought of thy lovingkindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell *the towers* thereof.

† Heb. *Set your heart to her bulwarks.* ‖ Or. *raise up.*

13 † Mark ye well her bulwarks, ‖ consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSALM XLIX.

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

‖ Or, *of.* ¶ To the chief Musician, A Psalm ‖ for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [a] I will incline mine ear to a parable: I will open my dark saying upon the harp.

[a] Matth. 13. 35. Ps. 78. 2

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* not see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwellingplaces † to all generations; they call *their* lands after their own names.

† Heb. *to generation and generation.*

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity † approve their sayings. Selah.

† Heb. *delight in their mouth.*

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morn-

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heard from them of old time, we have now seen verified with our own eyes, in the salvation of this holy city, which is the city of the God of the armies of heaven, and which we trust He will protect in future ages. Bp. Patrick, Travell.

10. *According to thy name, &c.*] Wherever Thy name is known and Thy works are declared, there, O Lord, shall Thy praises be extended over all the world; and the righteousness of Thy judgments shall be everywhere acknowledged. *Travell.*

11. *— the daughters of Judah*] All the lesser cities of Judea. *Bp. Wilson.*

13. *Mark ye well her bulwarks, &c.*] Observe the outworks, and consider all the stately buildings, and mark how entire they are, and unhurt by the enemies' attacks; that the memory of so great a blessing may be recorded to future generations. *Bp. Patrick. Travell.*

The reflexion we are to make upon this Psalm is, that the Church has often been attacked by the kings and nations of the world, who had conspired together to destroy it; but that God has always watched over it, and rendered the conspiracies of its enemies vain, and turned them to their own confusion. This Psalm assures us, that the Church is the dearest thing to God upon earth; that He dwells in the midst of it; that He encompasses it with His protection; and that He will always support it. These promises are still better suited to the Christian than to the Jewish Church, and ought to convince us of our happiness, in being members of Christ's Church, and to fill all sincere Christians with steadfast hope and confidence in God. *Ostervald.*

Psalm XLIX. The object of this very difficult Psalm seems to be, to expose the folly of those who place a confidence in their power and wealth, when, after all, neither of those can ransom their souls from death and their bodies from the tomb; while the author professes himself to believe, that God will redeem his soul from the power of the grave. *Street.*

Ver. 3. *My mouth shall speak &c.*] I am going to utter things of most important concern, even weighty matters, which my heart has deeply pondered. *Travell.*

I will speak such things as shall teach men to be truly wise, and to judge and determine prudently in all things. *Rosenmüller.*

4. *I will incline mine ear &c.*] I myself will diligently attend to the lesson I am going to unfold, and the important instruction shall be accompanied with the melody of musick. *Travell.*

5. *Wherefore should I fear &c.*] Why should I give way to fear and despondency in the time of calamity, when the wickedness of my wealthy and powerful adversaries compasses me about, to supplant and overthrow me? *Bps. Horne and Lowth.*

— of my heels] Rather, "of my supplanters;" "of those who endeavour to supplant me." *Parkhurst.*

7. *None of them &c.*] None of them, with all his wealth and power, can save his dearest friend from the grave, or preserve him alive when God calls him. *Bp. Patrick.*

8. (*For the redemption &c.*] The redemption of a man's life is too difficult and precious a thing for a man to undertake; so that it must ever be a vain attempt. *Bp. Patrick, Travell.*

11. *Their inward thought is, &c.*] Nevertheless, worldly-minded men secretly please themselves with the hopes, that their habitations and estates shall continue in their family from age to age; they indulge themselves in the idea of an imaginary immortality, by giving their own names to their lands. *Travell.*

13. *This their way is their folly:*] The practice of labouring to acquire wealth and greatness, which be of no service after death, is doubtless a folly; but it is a folly, which, like many others, is at once blamed and imitated. *Bp. Horne.*

14. *Like sheep &c.*] They must, like sheep driven to the slaughter, become the prey of death, and go in crowds to the grave: and then the just, whom they insulted, shall triumph over them in that glorious dawn of the resurrection; their faded beauty shall moulder away in the silent habitation of the grave. *Travell.*

‖ Or, *strengthen himself.* ing; and their ‖ beauty shall consume ‖ in the grave from their dwelling.

15 But God will redeem my soul † from the power of ‖ the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [a] For when he dieth he shall carry nothing away: his glory shall not descend after him.

† Heb. *in his life.*

18 Though † while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

† Heb. *The soul of all flesh.*

19 † He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

‖ Or, *for Asaph.*

¶ A Psalm ‖ of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the moun-

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18. *Though while he lived* &c.] While men enjoy all the pleasures which their riches afford them, they call themselves the only happy people: and whoever follows their steps will be sure to have the praise of wicked and foolish people. *Bp. Wilson.*

20. *Man that is in honour,* &c.] That man who lives in outward honour, and yet wants true wisdom and understanding to know God and himself, lives and dies like a beast. *Bp. Hall.*

Let us seriously lay to heart, that our time in this world is but a short eve to an everlasting holiday; and that the world itself is but a barren, steep, and stormy passage, to the most fertile and pleasant land that ever was inhabited; where, if we have behaved ourselves well in the way, more glorious mansions are prepared for us, than the greatest monarch of the earth was ever in possession of: let us in our daily morning prayers humbly and earnestly beseech God to root out of our hearts all those immoderate desires and inclinations towards the pomp and pleasures of this life, which intoxicate us, and we shall be ashamed all the day after to entertain *any* of those proud, and covetous, and ambitious thoughts, that are so contrary to our prayers; and so, by devoutly wishing to be what we ought to be, we shall grow fixed and steady, and superiour to those vain temptations. *Lord Clarendon.*

Psalm L. This Psalm sets forth, that the Divine favour is not to be conciliated by sacrifices, or by any of the external rites and services of religion, but rather by sincere piety, and by the devout effusions of a *grateful* heart: and yet, that even these will not be accepted without the strictest attention to justice, and every practical virtue. It consists therefore of two parts: in the first, the devout but ignorant and superstitious worshipper is reproved; and in the second, the hypocritical pretender to virtue and religion. Each part of the subject, if we regard the imagery and diction only, is treated rather with variety and elegance, than with sublimity; but if the general effect, if the plot and machinery of the whole be considered, scarcely any thing can appear more truly magnificent.

God *is here introduced as entering upon a solemn and publick action or pleading before the whole world, against His disobedient people. He summons all mankind, from east to west, to be present to hear His appeal; and the solemnity is held on Zion, where He is attended by the same terrible pomp that accompanied Him on mount Sinai. Bp. Lowth.*

— *Asaph.*] Whether this Asaph was the Levite *who lived in* the same age with David, or some *other* prophet in aftertimes, cannot be certainly determined. *Bp. Patrick.*

Ver. 1. *The mighty God,* &c.] That is, The decree is gone out from God the Father, touching the calling of all nations by God the Son.

2. *Out of Zion,*] As God in a special manner was present here in His tabernacle, so shall the Son of God, in fulness of time, be visibly present in that place, and thence give His commission to reveal the Gospel to all nations. *Fenton.*

4. *He shall call to the heavens* &c.] The heavens and the earth are invoked as witnesses, which is a pompous form of expression common with the Hebrew writers: "He shall call the heavens from on high; and the earth to the judgment of His people." *Bp. Lowth.*

5. *Gather my saints* &c.] He shall say, Bring those men before Me, whom I have separated to Myself to be a holy nation, and who have made a solemn agreement with Me, confirmed by the blood of sacrifices. *Bp. Patrick, Travell.*

8. *I will not reprove thee* &c.] It is not for any defect in thy external and ceremonial service of sacrifices and other appointed offerings that I complain of thee: these have been performed with scrupulous exactness. *Travell.*

9—12. *I will take no bullock*] The Jewish folly of doating on the legal offerings, as things in themselves acceptable to God, and conferring justification on man, is reproved in these verses, from the consideration, that the various animals slain in sacrifice were long before, even from the creation of the world, the sole right and property of Jehovah; which, therefore, He needed not to have required at the hands of His people; nor would He have done so, but for some further end and intent signified and represented by such oblations. What that end and in-

tains: and the wild beasts of the field *are* † mine.

† Heb. *with me.*

12 If I were hungry, I would not tell thee: [a] for the world *is* mine, and the fulness thereof.

[a] Exod. 19. 5. Deut. 10. 14. Psal. 24. 1. Job 41. 11. 1 Cor. 10. 26, 28.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most high:

15 And call upon me in the day of trouble: *I will* deliver thee, and thou shalt *glorify* me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

[b] Rom. 2. 21, 22.

17 [b] Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and † hast been partaker with adulterers.

† Heb. *hast run with adulterers.*

19 † Thou givest thy mouth to evil, and thy tongue frameth deceit.

† Heb. *Thou sendest.*

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him † that ordereth *his* conversation *aright* will I shew the salvation of God.

† Heb. *that disposeth his way.*

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

¶ To the chief Musician, A Psalm of David, [a] when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

about 1034.

[a] 2 Sam. 12. 1. & 11. 2.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: [b] that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

[b] Rom. 3. 4.

5 Behold, I was shapen in iniquity; and in sin did my mother † conceive me.

† Heb. *warm me.*

6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

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tent was, Christians know; and Jews formerly did know. Learn we hence, not to dream of any merit in our works and services; since God has a double claim, founded on creation and redemption, to all we have, and all we are. *Bp. Horne.*

14. *Offer unto God thanksgiving;* &c.] God here declares, that the sacrifice which is truly acceptable to Him is a heart thankful for all the blessings He has bestowed; and the faithful performance of all the vows and promises which have been made to Him. *Bp. Patrick.*

21. *These things hast thou done,* &c.] All this wickedness hast thou committed, and I have forborne to punish thee; but My forbearance, instead of leading thee to amendment, has made thee consider Me, either as ignorant of thy wickedness, or inclined to evil like thyself: but I will now rebuke thee sharply for it, and set all thy evil deeds in order before thine eyes. *Bp. Patrick.*

23. *Whoso offereth praise.*] This verse sums up the two principal points of charge. "I look upon him only as the man who truly honours Me, that offers before Me a grateful heart; and none but the man that sets himself to order his life aright shall ever find protection and blessing from God." *Mudge.*

The duty of praise is the end of our being, and the very rule and law of our nature. It is the most excellent part of our religious worship, enduring to eternity after the rest shall be done away. It recommends itself to us by several peculiar properties and advantages; as it carries more pleasure in it than all other kinds of devotion; as it enlarges and exalts the several powers of the mind; as it breeds in us an exquisite sense of God's honour, and a willingness to promote it in the world; as it teaches us to be humble and lowly ourselves, and yet preserves us from base and sordid flattery, from bestowing mean and undue praises upon others. *Bp. Atterbury.*

Psalm LI. No one can read this Psalm of David, but must see all the characters of true repentance in the person who wrote it, and the marks of the deepest sorrow and humiliation for the sins of which he had been guilty. How earnestly does he plead for mercy, and acknowledge his unworthiness! How ingenuous the confessions he makes of his offences! How heavy the load of guilt which oppressed him! The smart of it pierced through his very bones, and the torture he felt was as if they had been broken and crushed to pieces. *Dr. Chandler.* This Psalm is inserted in the Commination service, and so is used with the other penitential Psalms in the service on Ash Wednesday.

Ver. 2. *Wash me throughly* &c.] The soul, that is sensible of her pollution, fears she can never be sufficiently purified from it; and therefore prays yet again and again, continually, for more abundant grace, to make and to keep her holy. *Bp. Horne.*

4. *Against thee, thee only, have I sinned.*] For none else knew it, till Thou madest it known, 2 Sam. xii. 12. *Bp. Wilson.*

—— *that thou mightest be justified* &c.] Rather, So that Thou art righteous in Thy sentence, and just in Thy judgment. *Edwards.*

5. — *I was shapen in iniquity;* &c.] I derive from my parents an original corruption, and a natural proneness to evil. *Travell.* This corruption is here only alleged as the cause of transgressions, not as their excuse; seeing that, the greater our danger of falling, the greater should be our care to stand. *Bp. Horne.*

6. *Behold, thou desirest truth* &c.] The force of "behold" is, "It is too plain; I feel it but too sensibly: the punishment I suffer is evidence sufficient, that Thou art not contented with a superficial appearance of goodness: Thou lovest truth and sincerity in the bottom of the heart." God was now teaching him this, by the correction He made him suffer. The punishment in-

[c] Lev. 14. 6. Numb. 19. 18.

7 [c] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew [a] right spirit within me.

[a] Or, *a constant spirit.*

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

[†] Heb. *bloods.*

14 Deliver me from † bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips; and my mouth shall shew forth thy praise.

[‖] Or, *that I should give it.*

16 For thou desirest not sacrifice; ‖ else would I give *it:* thou delightest not in burnt offering.

[d] Isaiah 57. 15. & 66. 2.

17 [d] The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall *they offer* bullocks upon thine altar.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, upon his confidence in God's mercy, giveth thanks.*

¶ To the chief Musician, Maschil, *A Psalm* of David, [a] when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

[a] 1 Sam. xx. 9.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp rasor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, ‖ O *thou* deceitful tongue.

‖ Or, *and the deceitful tongue.*

5 God shall likewise † destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

† Heb. *beat thee down.*

6 The righteous also shall see, and fear, and shall laugh at him:

'flicted tended to give him a right understanding of things, and to work it deep into him. *Mudge.*

7. *Purge me with hyssop,* &c.] As the priest is wont to denote unclean persons to be cleansed, by sprinkling them with water mixed with the ashes of an heifer, which sprinkling was performed with a bunch of hyssop; so be Thou pleased to absolve me from the guilt of the great sins I have been guilty of, and restore me to Thy former favour. *Dr. Wells.*

8. *Make me to hear* &c.] Renew the joy of my heart, in the comfortable assurance of Thy forgiveness; that so my soul, which is now dejected and justly grieved for my sin, may find cause of rejoicing in Thee. *Bp. Hall.*

11. *Cast me not away* &c.] The soul that is truly penitent dreads nothing but the thought of being rejected from the "presence," and deserted by the "Spirit" of God. This is the most deplorable effect of sin; but it is one that in general, perhaps, is the least considered and regarded of all others. *Bp. Horne.*

12. *— and uphold me with thy free spirit.*] He prays to be preserved and continued in a state of salvation by the Spirit of God, which might enable him to act as became a prophet and a king, free from base desires and enslaving lusts. *Bp. Horne.*

14 *Deliver me from bloodguiltiness,*] Deliver me from the punishment due to this crying sin, the murder of a trusty servant, and of several of my servants; 2 Sam. xi. 17. *Bp. Patrick.*

16. *— thou desirest not sacrifice;*] This is not to be understood absolutely and universally, as appears from ver. 19, but comparatively. See the note on Psalm xl. 6. *Poole.*

18. *— build thou the walls of Jerusalem.*] Be favourable to Jerusalem, and let its walls, which I have begun to build, 2 Sam. v. 9, be perfectly finished; 1 Kings iii. 1. *Bp. Patrick.*

19. *— sacrifices of righteousness,*] That is, such sacrifices as are offered with true piety of heart. *Rosenmüller.*

From the third verse of this Psalm, we should learn to correct a propensity in the human mind, which is very general and very natural, yet, at the same time, unfavourable in a high degree to the Christian character; namely, that when we look back upon our lives, our recollection dwells too much upon our virtues; our sins are not, as they ought to be, before us; we think too much of our good qualities, or good actions, too little of our crimes, our corruptions, our fallings off and declensions from God's laws, our defects and weaknesses. But this is not the true Christian disposition, and it is dangerous to our salvation. We ought rather to let our "sins be ever before us," our omissions, deficiencies, failures, our irregularities of heart and affection, our vices of temper and disposition. These are the things which should occupy our attention, this should be the bent and direction of our thoughts, for they are the thoughts which will bring us to God evangelically. *Archdeacon Paley.*

Psalm LII. The occasion of this Psalm is to be found in 1 Sam. xxii. where we read, that Doeg, in order to ingratiate himself with Saul, discovered to him those who were confederate with David, particularly Ahimelech: and afterwards, at the desire of Saul, murdered the priests of the Lord. *Travell.*

Ver. 1. *Why boastest thou* &c.] The Psalmist thought it strange that any man should value himself for being able to do mischief, when God esteemed it His glory to do good. In vain did Doeg the Edomite boast himself in the mischief he had done, by massacring the innocent priests and their families; since "the goodness of God," which is unchangeable, had decreed the preservation of David. *Bp. Horne.*

4. *— devouring words,*] That is, such as are mischievous, and by which the innocent may be destroyed. *Rosenmüller.*

6. *The righteous also shall see,* &c.] All good men shall re-

7 Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his ‖ wickedness.

‖ Or, *substance.*

8 But I *am* like a green olive tree in the house of God: I trust *in* the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast *done it:* and I will wait on thy name; *for it is* good before thy saints.

PSALM LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He gloryeth in the salvation of God.*

¶ To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

[a] Psal. 14. 1, &c. & 10. 4.

THE [a] fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [b] *there is* none that doeth good.

[b] Rom. 3. 10.

2 God looked down from heaven upon the children of men, to see if there were *any that did* understand, that did seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There † were they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

† Heb. *they feared a fear.*

6 † Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

† Heb. *Who will give salvations, &c.*

PSALM LIV.

1 *David, complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in God's help he promiseth sacrifice.*

¶ To the chief Musician on Neginoth, Maschil, *A Psalm* of David, [a] when the Ziphims came and said to Saul, Doth not David hide himself with us?

[a] 1 Sam. 23. 19. & 26. 1.

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my soul.

5 He shall reward evil unto † mine enemies: cut them off in thy truth.

† Heb. *those that observe me.*

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.

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mark the righteous judgment of God, and shall be confirmed in their fear of offending Him; they shall deride thy folly and disappointed ambition, and shall say; &c. Bp. Patrick, Travell.

8. *But I am like* &c.] As for me, notwithstanding his crafty designs against me, I am, in comparison of him, in a flourishing condition; my unchangeable trust in the goodness of God shall make me grow and increase, like a fruitful olive tree in the courts of God's house. *Travell.*

9. — *for it is good before thy saints.*] That is, it is a goodly thing, it carries a good appearance, it looks well before the friends of God, to see me praising Him, and putting my trust in Him. *Mudge.*

It very much concerns us to follow the wise man's counsel, and "to weigh our words in a balance, and make a door and bar for our mouth;" Eccles. xxviii. 25. If licentious and unbridled thoughts will, in spite of all our watches and guard, steal into our hearts, let us be sure that no unruly words break out of our mouth; and if, in the variety of our language and expressions, some inconsiderate, rash, and imprudent words escape from us, at least let them not be malicious and detracting words, to wound the credit and good name of our neighbours: let us inform and instruct the weak without insolence, and reprove and advise the wilful without bitterness; let us do all good offices towards advancing the reputation of those who desire to advance God's glory and the publick peace, and all charitable offices towards those who are in misery and distress, by what means soever they fell into it; let us endeavour to strengthen all men with our mouth, and that our speech may drop upon them: and then God will bless and protect, and prosper us, against all the violence and all the calumnies which aim at our destruction. *Lord Clarendon.*

Psalm LIII. This Psalm of David was composed by him at first, as it stands Psalm XIV. and on the rebellion of Absalom. But probably upon the new revolt made presently after the death of Absalom, by the Israelites that followed Sheba, David made two or three variations in Psalm XIV. and so used it upon this new occasion. *Dr. Wells.*

— *Mahalath,*] This word probably denotes some kind of musical instrument, but of what kind it is difficult now to determine. *Rosenmuller, Edwards.*

5. — *for God hath scattered the bones*] God hath destroyed him who thought to oppress thee, O my soul, and his bones lie scattered on the ground. See 2 Sam. xx. 6—22. *Bp. Patrick.*

Psalm LIV. This Psalm was composed by David at a time of his great distress, and seasonable deliverance afforded him by God, when, hiding himself in the wilderness of Ziph, the Ziphites made discovery to Saul, and he went with forces to seek him, but gave over the pursuit, by reason of the Philistines invading his land. See 1 Sam. xxiii. 14. to the end. *Dr. Hammond.* The application to Christ and to Christians is plain and easy; for which reason our Church hath appointed this Psalm to be read on Good Friday. *Bp. Horne.*

— *Neginah,*] See the note upon the title to the fourth Psalm. Ver. 1. — *judge me*] Do me justice. *Green.*

3. *For strangers are risen up against me,*] The Ziphites, though David's countrymen, acted the part of "strangers," or "aliens," in seeking to deliver him up to his unjust and cruel enemy. *Bp. Horne.*

— — *they have not set God before them.*] They have cast off all regard to His presence and authority, and all fear of His judgments. *Poole.*

6. *I will freely sacrifice unto thee:*] I will sacrifice to Thee a voluntary oblation. *Dr. Hammond.*

The prayers of great men in distress, and their thanksgivings

7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

David in his prayer complaineth of his fearful case. 9 He prayeth against his tormentors, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath † overwhelmed me.

6 And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, † a man mine equal, my guide, and mine acquaintance.

14 † We took sweet counsel together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go down quick into ‖ hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the Lord shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even ‖ he that abideth of old. Selah. ‖ Because they have no changes, therefore they fear not God.

† Heb. covered me.

† Heb. a man according to my mind.
† Heb. Who sweetened counsel.
‖ Or, the grave.
‖ Or, with whom also there be no changes, yet they fear not God.

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after great deliverances, have always been matter of uncommon delight to curiosity, and men of serious and religious spirits. Nor does the glory of any great man ever shine out to their eyes in half the lustre, as when they behold him upon his knees, lifting up his eyes, or stretching out his hands to heaven, or, what is yet greater, prostrating himself before it, in humiliation and acknowledgment. Then is the hero seen in all his dignity! *Dr. Delaney.* The royal Prophet here teaches us by his example that prayer should always be our refuge in time of danger; that, even when men have conspired our ruin, if we call upon God with a pure heart, He will protect us; and that, when He has granted our prayers, we ought to bless Him with all our soul. *Ostervald.*

Psalm LV. It is generally imagined that David composed this Psalm, when he was forced to flee suddenly from Jerusalem, on the breaking out of Absalom's rebellion, and the treachery of his principal counsellor Ahithophel, of whom he complains bitterly in the fourteenth verse. *Travell.*

Ver. 2, 3. Attend unto me, &c.] Attend unto me, and answer me, while in my complaint I weep and cry aloud, because of the insults of the enemy, and the oppression of the wicked: for they lay iniquity to my charge, and bear me a violent hatred. *Green.*

4. — *the terrors of death are fallen upon me.*] That is, I am brought to the very brink of destruction. *Bp. Wilson.*

8. *I would hasten my escape* &c.] I would hasten away to shelter myself from this fierce persecution, which like a sudden storm threatens utterly to destroy me. *Bp. Patrick.*

9. *Destroy, O Lord,* &c.] In these words, David beseeches God to divide, confound, and bring to nought, the counsels of an iniquitous faction; for so in the history we find him saying, "O Lord, I pray Thee, turn the counsel of Ahithophel into foolishness;" 2 Sam. xv. 31. *Bp. Horne.*

10. *Day and night they go* &c.] The "violence and strife," mentioned at the conclusion of the preceding verse, are here described as going their rounds, like an armed watch upon the walls, to guard rebellion, which had taken up its residence in the heart of the city, from the attacks of loyalty, right, and justice, driven with the king beyond Jordan. *Bp. Horne.*

12—14. *For it was not* &c.] The many aggravating circumstances of Ahithophel's treason against David, and that of Judas against Christ, are here strongly marked. The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows. Ingratitude, malice, and falsehood, are ingredients that must always meet in the composition of a traitor. *Bp. Horne.*

15. *Let death seize* &c.] Let a sudden and unexpected death overwhelm them. *Rosenmüller.* Or, this passage may be considered as a prediction (see the note on Psalm v. 10.) of the tragical fate of Ahithophel, and of those who followed Absalom. The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, "went down alive into the pit," seems here alluded to. *Bp. Horne.*

18. — *many with me.*] Namely, God and His holy angels. *Dr. Wells.*

19. — *Because they have no changes,* &c.] They experience no change of fortune, and therefore will not fear God. Green. Or,

20 He hath put forth his hands against such as be at peace with him: † he hath broken his covenant.

† Heb. *he hath profaned.*

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 ‖ Cast thy ‖ burden upon the LORD, and he *shall* sustain thee: he shall never suffer *the righteous* to be moved.

* Psal. 37. 5. Mat. 6. 25. Luke 12. 22. 1 Pet. 5. 7.
‖ Or, *gift.*

23 But thou, O God, shalt bring them *down* into the pit of destruction: † bloody and deceitful men † shall not live out half their days; but I will trust in thee.

† Heb. *men of bloods and deceit.* † Heb. *shall not half their days.*

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

¶ To the chief Musician upon Jonath-elem-rechokim, ‖ Michtam of David, when the † Philistines took him in Gath.

‖ Or, *a golden Psalm of David.* † 1 Sam. 21. 11.

BE merciful unto me, O God: for man would swallow me up; *he* fighting daily oppresseth me.

† Heb. *Mine observers.*

2 † Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most high.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1 David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.

Because *there is* no reformation in them, neither do they fear God. *Stuet, Archdeacon Randolph.*

20. *He hath put forth* &c.] This perfidious traitor hath basely lifted up his hands to injure those who were at peace and friendship with him: he hath broken his promise and oath of fidelity. *Bp. Patrick, Teavell.*

21. — *drawn swords.*] That is, pernicious in their design and consequences. *Poole.*

22. *Cast thy burden* &c.] The conclusion of the whole matter is, that amidst all dangers and adversities, whensoever they oppress us, we are to put our full trust and confidence only in His mercy, who delivered David, and the Son of David, out of all their troubles. *Bp. Horne.*

The distresses and dangers to which we are subject are hardly remediable, when they who by intimate conversation know our nature, and to whom we have communicated our purposes, counsels, and designs, prove treacherous and false to us, and concur with the envy and malice of our enemies; and as the danger is then almost inevitable, so the grief and agony that attends it is sharper and more troublesome than the danger; it bereaves us of that composure, and temper, and serenity of mind, which usually relieves us in all other accidents. But our comfort is, though we are least able to help ourselves in such exigencies, and against such distresses, we have an Helper, if we call faithfully upon Him who sees the pangs we suffer, the agony and fear we endure, and hears the just voice of our lamentations. *Lord Clarendon.*

Psalm LVI. — *Jonath-elem-rechokim,*] That is, the silent dove afar off. David thus styles himself on account of his being at that time in a far country. *Dr. Wells.* Or, these words may be the name of some well known song, to the musick of which this is directed to be sung. *Mudge.*

Ver. 1. — *he fighting* &c.] He is daily fighting against me, that he may crush me. *Green.*

4. *In God I will praise his word,*] By the assistance of God I shall be enabled to praise Him for the performance of His promises. *Bp. Patrick.*

8. *Thou tellest my wanderings:*] David's whole life, from his victory over Goliath till the death of Saul, was continually spent in wandering from place to place. *Dr. Chandler.*

— *put thou my tears into thy bottle:*] This expression seems to intimate, that the custom of putting tears into the lacrymal urns, so well known among the Romans, was more anciently in use among the Hebrews. These urns were of different materials; some of glass, some of earth; they were also of various forms or shapes. They were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. The meaning therefore of the expression, "put Thou my tears into Thy bottle," will be, "let my distress, and the tears I have shed in consequence of it, be ever before Thee; excite Thy kind remembrance of me, and plead with Thee to grant me the relief I stand in need of." *Dr. Chandler, Calmet.*

12. *Thy vows are upon me, O God:*] That is, I am bound by vows to Thee.

13. — *will not thou deliver my feet from falling,*] This should be rendered as it is in the Liturgy, "and my feet from falling."

By the example of David we are here taught, that, to whatever extremity the children of God are brought, and when even force and artifice are employed against them, they are not moved; that, so firm is their trust in God, they do not fear what man can do unto them; and that even before their deliverance they rejoice in the Lord, and pay to Him their vows and thanksgivings. *Ostervald.*

Psalm LVII. The Church, by her appointment of this as one of the proper Psalms for Easter-day, hath instructed us to transfer the ideas to the resurrection of Christ from the grave *Bp. Horne.*

‖ Or, *Do not wound.* 1 Sam. 26. 1

¶ To the chief Musician, ‖ Al-taschith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

Or, *hers that would swallow me up.*

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

[b] Psal. 7. 16. & 9. 15.

6 [b] They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

[c] Psal. 108. 1, &c. ‖ Or, *fixed, stedfast.*

7 [c] My heart is ‖ fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

[d] Psal. 57. 5. & 108. 4.

10 [d] For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

¶ To the chief Musician ‖ Al-taschith, Michtam of David. ‖ Or, *Destroy not, A golden Psalm of David.*

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray † as soon as they be born, speaking lies. † Heb. *from the belly.*

4 Their poison *is* † like the poison of a serpent: *they are* like the deaf ‖ adder *that* stoppeth her ear; † Heb. according to the *like* ness. ‖ Or, asp.

5 Which will not hearken to the voice of charmers, ‖ charming never so wisely. ‖ Or, *be the charmer never so cunning.*

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns,

— *Al-taschith.*] "Destroy not," seems to be the beginning of a song, to the musick of which this Psalm is directed to be sung. *Mudge.*

Ver. 2. — *God shall send forth* &c.] God, by His deliverance of *me*, shall manifest His lovingkindness, and the truth of His promises. *Travell.*

4. *My soul is among lions:* &c.] I am beset by cruel and bloody enemies, whose hearts are inflamed with deadly malice against me; even men given over to wickedness, whose mouths are full of mischievous slanders and reproaches, wherewith they endeavour to wound me to the death. *Bp. Hall.*

8. *Awake up, my glory;* &c.] Awake, O my tongue, awake; I will also awake early the psaltery and harp. *Green.*

10. — *thy mercy is great* &c.] Thy mercy and truth extend over the whole universe. *Travell.*

Though we may not be exposed to dangers like those of David formerly, and therefore cannot apply to ourselves all we read in this Psalm, we may nevertheless from hence conclude, in general, that in our necessities we should draw nigh to God, being fully persuaded that He will not fail to send us help from heaven, and deliver us. *Ostervald.*

Psalm LVIII. A Psalm of David, wherein he reproves the judges, the princes of Saul's court, for passing an unrighteous sentence upon him, probably, as guilty of seeking Saul's life; and begs of God to defeat their unjust attempts to destroy him, and openly to shew Himself the Protector of the innocent. *Green.*

Ver. 1. *Do ye indeed speak* &c.] O ye assembly of princes and rulers, have you pronounced a righteous sentence against me, and judged me uprightly according to your consciences? *Bp. Patrick, Travell.*

3. *The wicked are estranged* &c.] Such is their wickedness, that they were depraved from the very womb; going astray as soon as they could go; and telling lies as soon as they could speak. *Travell.*

4, 5. — *like the deaf adder* &c.] Allusion is here made to that sort of serpents, which, according to some naturalists, were able to make themselves deaf, in order to resist the effect of charms employed for the purpose of lulling them asleep and taking them. The meaning is, these incorrigible persons resolve never to hearken to any thing which may induce them to quit their evil ways. *Dr. Hammond.* The notion of charming serpents with certain sounds, or by uttering particular words, was formerly extremely general, and still prevails over many parts of Barbary. *Dr. Shaw.*

7. *Let them melt* &c.] Let them fall away one from the other till they come to nothing, as waters, which not being contained within any vessel or bank, run continually, and spread themselves further and further, till they are all lost or sucked up into the earth. *Dr. Wells.*

8. *As a snail which* &c.] As a snail, which melts or spends itself the further it goes, so let every one of them that are my enemies pass away, or miscarry in their designs. *Dr. Wells.*

9. *Before your pots* &c.] Perhaps these words should rather be translated, "Before your pots can feel the thorns, the tempest

† Heb. *as living, as wrath.*

he shall take them away as with a whirlwind, † both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

† Heb. *Fruit of the, &c.*

11 So that a man shall say, Verily *there is* † a reward for the righteous: verily he is a God that judgeth *in* the earth.

PSALM LIX.

1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.

§ Or, *Destroy not. A golden Psalm of David.* ª 1 Sam. 19. 11. † Heb. *set me on high.*

¶ To the chief Musician, § Al-taschith, Michtam of David; ª when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: † defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake † to help me, and behold.

† Heb. *to meet me.*

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. *Selah.*

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for ᵇ who, *say they*, doth hear?

ᵇ Psal. 10. 11. & 73. 11. & 94. 7.

8 But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* † my defence.

† Heb. *my high place.*

10 The God of my mercy shall prevent me: God shall let me see *my desire* upon † mine enemies.

† Heb. *mine observers.*

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down † for meat, ‖ and grudge if they be not satisfied.

† Heb. *to eat.* ‖ Or, *if they be not satisfied, then they will stay all night.*

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

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shall bear them away." Briars and thorns, when set on fire, are frequently applied in Scripture to represent the rage of the wicked; violent, yet impotent, and of no long continuance. They are applied also to the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up or driven away by the wind. Both these ideas seem to be joined in the above verse. *Bp. Lowth.*

10. — *the vengeance:*] The just judgment of God upon wicked men. *Bp. Wilson.*

— *he shall wash* &c.] This is an allusion to a great conqueror, who dips his feet in the blood of his enemies as he passes over their carcases. *Bp. Patrick.*

In general, we see here that all those who harden themselves in their evil ways, without hearkening to the voice of God, are threatened with His vengeance. We learn also from this Psalm, that though the wicked prosper, and good men are afflicted for a while, yet they will always have reason to acknowledge, "that there is a reward for the righteous, and that there is a God who judgeth the earth." *Osterwald.*

Psalm LIX. ver. 5. — *awake to visit* &c.] ª Awake to punish all those wretches, who, though they call themselves Thy people, yet are as wicked as even the heathen: be not merciful in sparing longer any such notoriously wicked transgressors. *Dr. Wells.*

6. *They return at evening:* &c.] The messengers of Saul, coming after David in the evening, besetting his house, and blocking up the approaches to it, are here compared to a set of hungry dogs in quest of their prey. *Bp. Horne.* See note on ver. 14.

7. *Behold, they belch out* &c.] Behold, their hearts are full of malice, which bursts out at their mouths in open threats to kill me; for, Who, say they, shall call us to account for it? *Bp. Patrick.*

9. *Because of his strength* &c.] It is probable that the beginning of this verse should be the same with that of verse 17. *Bp. Lowth.*

10. — *shall prevent me:*] That is, shall make way for my timely escape. *Dr. Wells.*

11. *Slay them not,* &c.] Do not utterly destroy them, lest my countrymen lose the remembrance of it: but let them remain a just monument of Thine anger. *Travell.*

14. — *like a dog,* &c.] Dogs are found in great numbers in the cities of the East, and crowd the streets. They do not appear to belong to any particular persons, as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can. *Harmer.*

15. — *and grudge if they be not satisfied.*] And murmur because they are not satisfied. *Dr. Chandler.* See the margin.

Nothing gives us such support, and administers such confidence and courage to expect a deliverance from God Almighty out of any persecution or danger that invades us, as the consciousness of innocence. Not that we may conclude, that guiltless men cannot be oppressed, even to the loss of their lives, as well as their fortunes; or, that evil men cannot prevail against those

PSALM LX.

1 *David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

¶ To the chief Musician upon Shushan-eduth, ‖ Michtam of David, to teach; [a] when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

b Or, *A golden Psalm.*
[a] 2 Sam. 8. & 10. 1 Chron. 18. 3. about 1040.

O GOD, [b] thou hast cast us off, thou hast † scattered us, thou hast been displeased; O turn thyself to us again.

[b] Ps. 44. 9. † Heb. *broken.*

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

[c] Psal. 108. 6, &c.

5 [c] That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my washpot; over Edom will I cast out my shoe: Philistia, ‖ triumph thou because of me.

‖ Or, *triumph thou now me.* (by an irony.)

9 Who will bring me *into* the † strong city? who will lead me into Edom?

† Heb. *city of strength.*

10 *Wilt* not thou, O God, *which* [d] hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

[d] Psal. 44. 9. & 108. 11

11 Give us help from trouble: for vain *is* the † help of man.

† Heb. *salvation*

12 Through God we *shall do valiantly*: for he *it is that* shall tread down our enemies.

PSALM LXI.

1 *David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

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who are less evil than they: we may not only be very innocent in those particulars of which we are condemned and brought into misery, but therefore condemned, because we are known to be innocent; and yet we may be guilty enough in other particulars, to deserve a greater punishment and misery than we undergo: and since every sin is in opposition to God's will and directions, it is His usual method to punish sinners by others who are most opposite to the sins they practised. Our deliverance therefore may be for a time deferred, till the fire of adversity hath well purged the dross and corruption which our prosperity had contracted, and we shall then find, that our constancy and patience in suffering hath made God propitious to us, and provided a crown of glory for our reward. *Lord Clarendon.*

Psalm LX. — *Shushan-eduth,*] The meaning of this word is quite uncertain.

— *to teach;*] Either, that David might teach posterity what things he had done; or, implying that this Psalm was given to the chief musician, that he might teach the inferiour ones. *Rosenmuller.*

— *Aram*] The Syrians; so called, because they were the descendants of Aram the son of Shem, Gen. x. 22. *Poole.*

— *naharaim*] Those Syrians that lived between the two rivers Tigris and Euphrates. *Bp. Patrick.*

— *Aram-zobah,*] Those Syrians that lived adjoining to the former, in that part of Syria called Zobah, 2 Sam. viii. 5. *Bp. Patrick.*

— *when Joab returned,* &c.] See 1 Kings xi. 15, 16.

Ver. 2. *Thou hast made the earth to tremble;* &c.] These expressions are figurative, and allude to the convulsions of the state, which had lately happened in the war between the house of Saul and David. *Street.*

3. *Thou hast shewed* &c.] Thou hast inflicted grievous punishments upon us. *Bp. Patrick.*

—— *thou hast made us to drink* &c.] Thou hast filled us with no less horrour and trembling, than men who are intoxicated with strong and stupifying drink. *Poole.*

4. *Thou hast given a banner* &c.] But now, Thou hast granted the desires of Thy faithful servants according to Thy promise; Thou hast united them under me their king, to whom they should all repair as soldiers do to their standard. *Bp. Patrick, Travell.*

6. — *in his holiness;*] In His sanctuary. *Mudge.*

—— *I will divide Shechem,* &c.] The valley of Succoth lay on the east side of Jordan in the tribe of Gad; and so probably did the Shechem here mentioned. At this time they both seem to have been in the hand of the enemy; and David declares here, that, as soon as he had taken them, he would divide them among his own people. *Green.*

7. *Gilead is mine,* &c.] Gilead is on my side, and Manasseh is on my side; Ephraim is the helmet of my head; Judah is my sceptre. In this verse the tribes are mentioned, which would accompany him in this expedition. Gilead, as it is here distinguished from Manasseh, must mean the tribe of Gad, which was a very warlike tribe. Ephraim seems to have been fixed upon for his helmet to protect his head, as being the most numerous and warlike tribe. *Green.*

—— *lawgiver;*] Or rather, sceptre; the word in the original signifies a ruler's staff, or some ensign of authority. Judah was another very warlike tribe. The patriarch Jacob conveys his prophecy of him under the image of a lion couching upon a sceptre, whom none dare rouse up, Gen. xlix. 9, 10. Here David speaks of this tribe as his *sceptre,* as the support of his crown and royal dignity. *Green.*

8. *Moab is my washpot;* &c.] Meaning, I will reduce these my enemies to the vilest servitude: I will treat Moab as my washpot; I will use the Edomites as slaves, holding forth my shoes that they may pluck them off. *Bp. Patrick, Poole.*

—— *Philistia, triumph thou because of me.*] That is, receive me as thy conqueror with demonstrations of joy.

9. *Who will bring me* &c.] Bozrah, the capital of Idumea, or Edom, was a fortified town, situated on a rock, deemed impregnable. See Obadiah ver. 3. Considering therefore the strength of the adversary, David, by this question, acknowledgeth his own impotency, and the need he had of superiour aid in order to achieve this important conquest. *Bp. Horne.*

As David in this Psalm celebrates the power and goodness of God, who had assisted His people, and given them the victory over their enemies; so should we learn, that the strength and assistance of man is under all circumstances but vanity, and that there is none but the Lord who can help and deliver us in our distress, and in whom we may safely and perfectly confide. *Otervald.*

¶ To the chief Musician upon Neginah, *A Psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will ‖ trust in the covert of thy wings. *Selah.*

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 † Thou wilt prolong the king's life: *and* his years † as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

‖ Or, *make my refuge.*

† Heb. *Thou shalt add days to the days of the king.* † Heb. *as generation and generation.*

PSALM LXII.

David professing his confidence in God discourageth his enemies. 5 *In the same confidence he encourageth the godly.* 9 *We trust is to be put in worldly things.* 11 *Power and mercy belong to God.*

¶ To the chief Musician, to Jeduthun, *A Psalm* of David.

1048. ‖ Or, *Only.* † Heb. *is silent.*

TRULY my soul † waiteth upon God: from him *cometh* my salvation.

2 He only *is* my rock and my salvation; *he is* my † defence; I shall not be greatly moved.

† Heb. *High place.*

3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult *to cast him* down from his excellency: they delight in lies: they bless with their mouth, but they curse † inwardly. Selah.

† Heb. *in their inward parts.*

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* ‖ altogether *lighter* than vanity.

‖ Or, *alike.*

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

‖ Or, *strength.* * Job 34.11. Prov. 24.12. Jer. 32.19. Ezek. 7.27. Matt. 16.27. Rom. 2.6. 2 Cor. 5.10. Eph. 6.8. Col. 3.25. 1 Pet. 1.17. Rev. 22.12.

11 God hath spoken once; twice have I heard this; that ‖ power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for * thou renderest to every man according to his work.

Psalm LXI. ver. 2. *From the end of the earth*] Meaning, probably, from the remotest part of Judea. *Merrick.*

—— *the rock that is higher than I.*] Or, the rock which is too high for me; that is, to a place of safety, which, as without Thee, I am not able to reach, so there my enemies may not be able to approach me. *Edwards, Bp. Patrick.*

4. — *for ever:*] As long as I live. *Dr. Wells.*

5. *For thou, O God, &c.*] The "vows" of David, made during his banishment, were heard, and he was restored to the possession of his kingdom, in that land which God had given to His people for an heritage. Bp. *Horne.*

6. — *and his years as many generations.*] He thus speaks, partly, because his kingdom was not like Saul's, a matter of one age, expiring with his life, but established to him and his descendants: and partly, because Christ, who was to spring from him, should actually in His own person possess the kingdom for ever. *Poole.*

7. — *O prepare &c.*] O let Thy goodness and faithfulness ever defend him. *Bp. Patrick.*

It is a great comfort in all our afflictions and calamities, that He, who is best able to succour and deliver us, is always within the reach of our cry; and though He sits above the cherubim, hears perfectly every groan and prayer we pour out to Him from the lowest dungeon of our prison. Let our enemies cast us as deep as they please into bondage, He will both see and hear us, if we pray to Him with that fervour and devotion with which we ought; and He will interpose some shelter and protection between us and the malice and power of our enemies, till He thinks fit to make our deliverance perfect and complete, *Lord Clarendon.*

Psalm LXII. — *Jeduthun,*] See the note on the title of the thirty-ninth Psalm.

Ver. 3. *How long will ye imagine &c.*] The prophet expostulates in this verse with his enemies, for continually plotting against him, and foretels that their destruction will happen suddenly and irresistibly, like the downfal of a wall that is in a tottering state, or a stone fence, the parts of which are not cemented together. *Bp. Horne.*

9. *Surely men of low degree &c.*] A reason is here assigned why we should at all times "trust in God;" namely, because there is nothing else in which we can trust, which will not in the end deceive us. Weighed in the "balance" of heaven, the power of man to save is less than nothing. *Bp. Horne.*

10—12. *Trust not in oppression, &c.*] These three verses are directed to oppressors, not to be too eager after ill-gotten power or riches, nor to place their trust in them, since there are two things confessedly against them, the power and the goodness of God; by which He will be able and willing to do justice to all mankind, to protect His friends, and defeat their enemies. *Mudge.*

The comforts which David had found, he exhorteth others to seek, in faith and prayer; in such a faith, as fixeth itself on God, when the whole world is against it; and such prayer, as poureth forth all the desires of the soul into the bosom of the Almighty. How often, in repeating the Psalms, do we declare, that "God is our refuge;" yet how very seldom do we recur to Him, as such, in the hour of temptation! *Bp. Horne.*

PSALM LXIII.

1 David's thirst for God. 4 His manner of blessing God: 9 His confidence of his enemies' destruction, and his own safety.

¶ A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and † thirsty land, † where no water is;

† Heb. *weary.* † Heb. *without water.*

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

† Heb. *fatness.*

5 My soul shall be satisfied as *with* † marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

† Heb. *They shall make him run out like water by the hands of the sword.*

10 † They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalm LXIII. *In this Psalm the royal prophet, an exile in the wilderness, expresses most elegantly the sentiments of tenderness and love. Bp. Loweth.*

— *when he was in the wilderness of Judah.*] He went through that wilderness when he fled from Absalom. *Dr. Wells.*

Ver. 1. — *in a dry and thirsty land,*] Probably this should be rendered, as in the Syriack version, "as a dry and thirsty land." *Bp. Secker. Bp. Hare.*

2. *To see thy power* &c.] My chief desire is, that I may be restored again to worship Thee before the ark of Thy presence, where Thy glorious Majesty resides among us. *Travell.*

4. — *I will lift up* &c.] That is, in prayer and thanksgiving to Thy Divine Majesty. *Dr. Wells.*

5. *My soul shall be satisfied* &c.] The greatest dainties cannot give so much satisfaction to the hungry, as I shall enjoy from the employment of singing Thy praises. *Bp. Patrick. Travell.*

8. — *follow th hard after thee:*] Cleaveth unto Thee. *Green.*

9. — *the lower parts of the earth.*] That is, the grave. *Bp. Hall.*

10. — *a portion for foxes.*] See note at Judg. xv. 4.

11. — *every one that sweareth by him*] That is, every one who invokes His name, worships Him, and makes Him the object of religious reverence and fear; all which is implied in swearing, as an oath is an immediate appeal and solemn act of worship to God. *Rosenmiller, Poole, Merrick.*

So soon as religion gains that hold and that possession of the heart, which it must do to become the *means of our salvation*, it enters our thoughts very frequently. We "remember God upon our bed, and meditate on Him in the night watches." Would we therefore know whether we have made, or are making, any advances in Christianity or not? These are the marks which will tell us. Do we think more frequently about religion than we used to do? Do we cherish and entertain these thoughts for longer continuance than we did? Do they interest us more than formerly? Do they sink deeper? If we perceive this, then, we perceive a change, upon which we may ground our hopes and expectations; if we perceive it not, we have cause for very afflicting apprehensions, that the power of religion hath not yet visited us, cause for deep and fervent intercession with God for the much wanted succour of His Holy Spirit. *Archdeacon Paley.*

Psalm LXIV. This Psalm was most probably composed by David when he was persecuted by Saul and his associates; from whom he begs of God to protect him; and afterwards foretels the sudden destruction should sooner or later fall upon them. *Edwards.* This is one of the Psalms appointed for the service of Thanksgiving on the fifth of November.

Ver. 1. — *at the perfect:*] David thus calls himself, because he was perfectly innocent of what they laid to his charge. *Bp. Patrick.*

—— *suddenly*] That is, when he is not aware. *Green.*

6. *They search out* &c.] They are ingenious in devising wickedness, and contriving means of executing their bad purposes.

8. *So they shall make* &c.] They shall cause the mischief of the tongues to fall upon themselves. *Green.*

9. — *shall fear, and shall declare the work of God:*] Shall dread the righteous judgments of God, acknowledging it to be His peculiar work of vengeance that befalls them. *Dr. Hammond.*

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoice at it.

¶ To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 ª Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:

ª Psal. 11. 2.

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil ‖ matter: they commune † of laying snares privily; they say, Who shall see them?

‖ Or. speech. † Heb. *to hide snares.*

6 They search out iniquities; ‖ they accomplish † a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

‖ Or. *we are consumed by that which they have throughly searched.* † Heb. *a search searched.*

7 But God shall shoot at them *with* an arrow; suddenly † shall they be wounded.

† Heb. *their wounds shall be.*

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And *all* men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen by reason of benefits.*

¶ To the chief Musician, A Psalm *and* Song of David.

† Heb. is silent.

PRAISE † waiteth for thee, O God, in *Sion*: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

† Heb. *Words*, or, *Matters of iniquities.*

3 † Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ‖ to rejoice.

‖ Or, to sing.

9 Thou visitest the earth, and ‖ waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

‖ Or, after thou hadst made it to desire rain.

10 Thou waterest the ridges thereof abundantly: ‖ thou settlest the furrows thereof: † thou makest it soft with showers: thou blessest the springing thereof.

‖ Or, thou causest rain to descend into the furrows thereof. † Heb. thou dissolvest it.

11 Thou crownest † the year with thy goodness; and thy paths drop fatness.

† Heb. the year of thy goodness.

12 They drop *upon* the pastures of the wilderness: and the little hills † rejoice on every side.

† Heb. are girded with joy.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

1 *David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits.* 12 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

¶ To the chief Musician, A Song *or* Psalm.

† Heb. *all the earth.*

MAKE a joyful noise unto God, † all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

Diligently to mark, and carefully to treasure up in our minds the special providences of the Almighty, is the way to preserve and nourish our faith and hope in Him: it furnishes the grounds of our thankfulness and praise; it stirs up our finest feelings and very best affections towards Him, holy joy, humble reverence, and hearty love; it supports us under all our sufferings, and affords us comfort in all our sorrows. *Bp. Horne.*

Psalm LXV. This Psalm is a thankful commemoration of God's mercies and deliverances; written probably on the occasion of His restoring plenty, after the three years' famine, 2 Sam. xxi. *Dr. Hammond.* How graceful and animated is that rich and flourishing picture of nature which is exhibited in this Psalm: when the prophet, with a fertility of expression correspondent to the subject, praises the beneficence of the Deity in watering the earth and making it fruitful! *Bp. Lowth.*

Ver. 1. *Praise waiteth* &c.] It becomes us, O God, to praise Thee in Thy sanctuary, and to pay the vows which we made unto Thee in the time of our distress. *Bp. Patrick.*

4. *Blessed is the man* &c.] How happy is the man whom Thou hast chosen, and called to the privilege of being continually employed in Thy service! they, who enjoy this privilege, have abundant satisfaction in those blessings which are dispensed to them from Thy holy habitation. *Travell.*

5. *By terrible things*] "O God of our salvation, Thou in Thy righteousness answerest us by doing awful things: Thou art the confidence of the remotest parts of the earth and the sea." By "terrible" or "awful things" are meant the works of God's providence, mentioned in the following verses. *Green.*

8. *They also that dwell*] The meaning is, that the most distant and barbarous people behold the signs of God's power and goodness with wonder and amazement. *Travell.*

—— *the outgoings* &c.] The successive courses of the morning and evening; or of the sun and moon, which go forth at those times, thereby making the morning and evening; both of which are said to rejoice poetically, because they give men occasion of rejoicing. *Poole.*

9. — *the river of God,*] The clouds, those reservoirs of water which are opened and shut at God's pleasure, are here called "the river of God;" by showers from which He refresheth the earth. *Green.*

10. — *thou settlest the furrows thereof:*] See the margin.

11. — *and thy paths*] God is here represented as going the circuit of the heavens, as making the clouds His chariot. See Job xxii. 14. and Psalm civ. 3. *Dr. Kennicott.*

The happy effects of God's visiting the earth with rain, are vallies covered with corn, verdant meads, and thriving flocks. All these ideas, in the prophetical Scriptures, are frequently transferred to the times of refreshment and consolation, of peace and fruitfulness, in the church; which breaks forth into joy, in the one case, as the world is always ready to do in the other. Manifold and marvellous, O Lord, are Thy works, whether of nature, or of grace; surely in wisdom and lovingkindness hast Thou made them all; the earth, in every sense, is full of Thy riches? *Bp. Horne.*

Psalm LXVI. This Psalm is a solemn invocation to all the world to celebrate the wonderful works of God, as well in the general course of His providence, as for His miracles in favour of the Israelites. *Travell.* It is introduced in our Forms of Prayer to be used at Sea, as a thanksgiving after a storm.

Ver. 2. — *make his praise glorious.*] That is, shew forth His praise with due honour and glory. *Bp. Hare.*

3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies ‖ † submit themselves unto thee.

‖ Or, *yield feigned obedience.*
† Heb. *lie.*

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

† Heb. *putteth.*

9 Which † holdeth our soul *in* life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a † wealthy *place.*

† Heb. *moist.*

13 I will go into thy house with burnt offerings: I will pay thee my vows,

† Heb. *opened.*

14 Which my lips have † uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of † fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

† Heb. *marrow.*

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 8 to the joy of the people, & and the increase of God's blessings.

¶ To the chief Musician on Neginoth, A Psalm *or* Song.

GOD be merciful unto us, and bless us; *and* cause his face to shine † upon us. Selah.

† Heb. *with us*

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

† Heb. *lead.*

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

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5. — *he is terrible &c.*] Astonishing in the works and counsels of His providence. *Bp. Patrick.*

6. *He turned the sea &c.*] The prophet, after inviting men to contemplate "the works of God," sets before them for that purpose two great miracles wrought for Israel, namely, the division of the Red sea, and that of the river Jordan; by the former they escaped Egypt, by the latter they entered Canaan. *Bp. Horne.*

9. — *suffereth not our feet to be moved.*] Guards us from falling. *Merrick.*

11. — *into the net;*] That is, into the power of our enemies. *Dr. Wells.*

12. *Thou hast caused &c.*] Thou hast caused us to be miserably trampled upon by our scornful enemies; and hast put us to all manner of hard trials; but at last, Thou hast settled us in a quiet plenty. *Bp. Hall.*

15. — *with the incense of rams;*] With the smoke of the fat of rams.

18. *If I regard iniquity &c.*] Inwardly regard and cherish iniquity. *Bp. Horne.*

If a virtuous and pious life were to receive no reward and advantage in the next world, it were to be chosen for the very pleasure and comfort it administers to us in this: there being no delight equal to that which a man feels from doing well; and consequently no joy worthy to be named with that which possesses a man, when he is contemplating the greatness and glory of his Creator, and making due acknowledgments for the blessings and deliverances he hath received from His divine providence and mercy. *Lord Clarendon.*

Psalm LXVII. This Psalm seems to allude to, or rather to foretel, the incarnation of Christ, and the calling of the Gentile when all the nations of the earth should partake of the heavenly blessing, and become the servants of the Lord. *Travell.* It forms a part of our Evening Service, to be read occasionally after the second lesson; and is also introduced into the Marriage Service.

Ver. 2. *That thy way &c.*] The sense of the verse is, Deal graciously with Thy people Israel, that thereby the Gentiles may be allured to join themselves with them, and to embrace their religion. *Bp. Patrick, Poole.*

—— *thy saving health*] Thy salvation. *Merrick.*

4. *O let the nations &c.*] A very sufficient cause, surely, is he assigned why the "nations" should "be glad, and sing for joy upon the erection of Messiah's kingdom in the midst of them; namely, because He would "judge the people righteously breaking the yoke of the oppressor, and the iron rod of the prince of this world; becoming Himself an advocate in the cause of His church; introducing her into the glorious liberty of the children of God, whose service is perfect freedom; and with a sceptre around which justice and mercy are wreathed together, "govern ing the nations upon earth." *Bp. Horne.*

7. — *all the ends*] The remotest inhabitants. *Bp. Wilson.*

Let us with that affection and charity which becomes the ser

PSALM LXVIII.

A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

¶ To the chief Musician, A Psalm *or* Song of David.

* Numb. 10. 35.

LET * God arise, let his enemies be scattered: let them also that hate him flee † before him.

† Heb. *from his face.*

2 *As smoke* is driven away, *so* drive *them* away: as wax melteth before the fire, *so let* the wicked perish in the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them † exceedingly rejoice.

† Heb. *rejoice with gladness.*

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

† Heb. *in a house.*

6 God *setteth* the solitary † in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

† Heb. *shake out.* † Heb. *confirm it.*

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word: *great was* the † company of those that published *it.*

† Heb. *army.*

12 Kings of armies † did flee apace: and she that tarried at home divided the spoil.

† Heb. *did flee, did flee.*

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings ‖ in it, it was *white* as snow in Salmon.

‖ Or, *for her, she was.*

15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, ‖ *even* thousands of angels: the

‖ Or, *even among thousands.*

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vants of one Master, and the children of one Father, be indulgent to one another's infirmities, and compassionate to one another's weakneses. This is the way to make "the earth yield her increase," such an increase as God takes delight in, an increase of Christian conversation, of brotherly affection, of knowledge, of humility, of justice and of charity, and of all those graces which will prevail with Him to shower down all temporal blessings in this world, and to afford an assurance of eternal in the world that is to come. *Lord Clarendon.*

Psalm LXVIII. The occasion of this Psalm was most probably the removing the ark to mount Zion by David; or rather it might be composed soon after that transaction, and with reference to it. In the mystical sense, (which is authorized by St. Paul, Eph. iv. 8.) it refers to the ascension of Christ into heaven, and His session at the right hand of the Father, with the consequent formation and preservation of His church, and the destruction both of His own enemies and those of the church. But almost every part of this noble poem is involved in an impenetrable darkness. It would otherwise have afforded a singular example of the true sublime; the scattered rays of which, breaking forth with difficulty through the thick clouds which surround it, we yet behold with a mixture of admiration and pleasure. *Bp. Lowth.* It is appointed to be used on Whit-Sunday.

Ver. 4. — *JAH,*] Or, Jehovah. *Street.* See the note on Exod. vi. 3.

6. *God setteth the solitary* &c.] God provides for those that are destitute, and settles them in comfortable habitations; He releases the miserable captives from slavery and oppression, but those who are obstinate and rebellious He punishes by want and scarcity. *Bp. Patrick.* Here is an allusion to the deliverance from the Egyptian bondage, and the destruction of the murmurers in the *desert:* which brings in with *great ease the full subject of the* exodus in the next verse. *Bp. Lowth.*

— in a *dry land.*] In a barren wilderness. *Merrick.*

7. — when *thou wentest forth before thy people,*] In a pillar of a cloud by day, and of fire by night. *Green.*

8. — *the heavens also dropped*] The clouds dropped down water. *Green.*

9. *Thou, O God, didst send* &c.] Didst send plentiful showers to refresh Thy inheritance, that is, the promised land.

10. — *hath dwelt therein:*] In thy inheritance.

11. *The Lord gave the word:*] That is, the joyful news. *Bp. Lowth.*

— great *was the company of those that published*] The word for "those that published" is feminine in the original; and points out the women who with musick, songs, and dancing, celebrated the victories of the Israelites over their enemies, according to the custom of those times. See ver. 25. Exod. xv. 20. 1 Sam. xviii. 6. *Parkhurst.*

12. — *and she that tarried* &c.] The spoil was so great, that the women, who staid at home, had their shares in the division of it. *Bp. Hall.*

13. *Though ye have lien* &c.] That is, Though you were formerly obscure and oppressed slaves, tied down to the drudgery of brickmaking and pottery in Egypt, you shall now be as glorious as you then were contemptible. *Dr. Delaney.*

14. *When the Almighty* &c.] When the all-powerful God dispersed the hostile kings on your account, ye became as splendid and conspicuous as the bright snow on the top of the lofty hill of Salmon. *Travell,* and *Old Translation.*

15. *The hill of God* &c.] The hill of Zion, where God has chosen to fix His sanctuary, though low and barren in comparison of the lofty hill of Bashan, is yet far *superiour to it in* real eminence and dignity. *Travell.*

16. *Why leap ye, ye high hills?*] Bashan, and the mountains about it, are poetically represented as leaping for joy at Jehovah's presence, and ambitious of His abode upon them; as if there was a rivalship among them which should be honoured with it. *Green.* Or rather, the rendering should be, Why look ye with envy on Zion? *Bp. Horne.*

— *this is the hill*] Namely, Zion. *Bp. Patrick.*

17. *The chariots of God* &c.] Here is declared the majesty and

LORD *is* among them, *as in* Sinai, in the holy *place*.

[a] Ephes. 4. 8. 18 [b] Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts † for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

† Heb. in the man.

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

‖ Or, [c] d. 23 That thy foot may be ‖ dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the LORD, ‖ from the fountain of Israel.

‖ Or, ye that are of the fountain of Israel.

27 There *is* little Benjamin *with* their ruler, the princes of Judah ‖ *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

‖ Or, with their company.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke ‖ the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: ‖ scatter thou the people *that* delight in war.

‖ Or, the beasts of the reeds.

‖ Or, he scatter-eth.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

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magnificence of Jehovah's appearance on mount Zion as a mighty Conqueror of the enemies of His people, riding upon the cherubim, as in a triumphal chariot, with all the hosts of heaven, as it were, in His retinue. *Bp. Horne.*

18. *Thou hast ascended* &c.] Thou, O God, hast now taken possession of Thy holy mountain, and hast given us the victory over our enemies, whom by Thy aid we have carried away captive in great numbers, and have distributed their spoils among the people, yea, even among those who have transgressed Thy laws; and Thou, O Lord, shalt now have a fixed habitation in this sacred place. So shall Christ hereafter ascend up to heaven, and take possession of His glorious kingdom, having led captive His conquered enemies, sin and death; and there He shall receive those precious gifts and graces of the Spirit, which He shall bestow upon His followers, even upon such as had before violated His laws, and rebelled against Him: thus shall the Lord God dwell in their hearts, and make His abode *with them*, Eph. iv. 8. *Travell.*

20. — *the issues from death.*] This should be translated, agreeably to the version of the Seventy, "the passages to death," the ways by which death goes out upon men to destroy them. *Dr. Hammond, Bp. Louth.*

22. *The Lord said*, &c.] Jehovah had promised to repeat in Israel, by David, His glorious acts; to work as signal victories and deliverances for His people, as He had formerly done in the field of Bashan, and at the Red sea, when they saw their enemies dead at their feet. *Bp. Horne.*

24. *They have seen thy goings*,] Thy triumphal procession and solemn entry into the sanctuary. *Abp. Secker, Green.*

26. — *even the Lord*, &c.] The "fountain of Israel" is the same with the "stock, or family of Israel." See Isa. xlviii. 1. The sense of this clause therefore is, "Bless the Lord, ye who are sprung from the stock of Israel." *Bp. Horne.*

27. *There is little Benjamin* &c.] The literal rendering of this verse is, "There is little Benjamin their ruler, the princes of Judah their council, the princes of Zebulun, and the princes of Naphtali." In this enumeration of the tribes of Israel, that were present at the removal of the ark, four only are mentioned; Benjamin and Judah, who dwelt nearest to the city of David; Zebulun and Naphtali, who were farthest distant from it; to shew, as Dr. Chandler observes, the unanimity of the whole nation, and of all the tribes far and near, in attending this solemnity, to testify their willing acknowledgment of David for their king, and the city of David for their capital, and where all the great solemnities of religion should be performed, and their annual festivals continually celebrated. Benjamin, though the youngest tribe, is named first, and called the "ruler," because from that tribe sprang Saul, the first king of Israel. Upon David's accession to the crown, Judah became the royal tribe, and supported the throne by its counsels. Zebulun and Naphtali were tribes of eminent learning and knowledge. See Gen. xlix. 21. Judg. v. 14. *Bp. Horne.*

28. *Thy God hath commanded thy strength.*] This is an acknowledgment that all the power and strength of the kingdom of Israel was from God. *Bp. Nicholson.*

29. *Because of thy temple* &c.] David foretels, that on the establishment of the church and worship at Jerusalem, the kings of the Gentiles should come, and make their oblations at the temple of God; which happened in his days, and those of his son Solomon, as an earnest and figure of that plenary accession of the kings of the earth to the Church of Christ, which was to take place in the latter days, under the Gospel. See 2 Sam. viii. 9—11. 1 Kings v. 1. x. 1, 24. 2 Chron. ix. 23. Isa. lx. 3, 6. Matth. ii. 11. Rev. xxi. 24. *Bp. Horne.*

30. *Rebuke the company of spearmen*, &c.] This verse literally translated runs thus: "Rebuke the wild beast of the reeds, the congregation of the mighty among the calves of the nations, skipping, or exulting, with pieces of silver; scatter the people that delight in war." By the "wild beast of the reeds," is to be understood the Egyptian power, described by its emblem the crocodile, or river-horse, creatures living among the reeds of the Nile. The "calves of the nations" signify the objects of worship among the Egyptians, their Apis and Osiris, &c. around which the "congregation of the mighty" assembled. And by their skipping with or "exulting in pieces of silver," may either be meant their dancing at their idolatrous festivals, with the tinkling instruments, called "sistra," which might be made of silver; or else it may imply their "glorying in pieces of silver," or in their riches. The whole verse is a prayer of the prophet to this effect, that it would please God to bring down and overthrow the strength, the pride and the idolatry of Egypt, that ancient adversary and oppressor of Israel. *Bp. Horne.*

31. — *stretch out her hands unto God.*] See the note on Psalm xliv. 20.

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth
† Heb. *give.* † send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the ‖ clouds.
‖ Or, *heavens.*

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

PSALM LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He praiseth God with thanksgiving.

¶ To the chief Musician upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for the waters are come in unto *my* soul.

2 I sink in † deep mire, where *there is*
† Heb. *the mire of depth.* no standing: I am come into † deep waters, where the floods overflow me.
† Heb. *depth of waters.*

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness;
† Heb. *guiltiness.* and my † *sins* are not *hid* from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

9 ª For the zeal of thine house hath eaten ª John 2. 17.
me up; ᵇ and the reproaches of them that ᵇ Rom. 15. 3.
reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against
† Heb. *drinkers of strong drink.* me; and I *was* the song of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: † hear me
† Heb. *make haste to hear me.* speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* † to take pity, but *there was* none; † Heb. *to lament with me.*
and for comforters, but I found none.

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33. — *send out his voice,*] That is, in thunder. *Green.*

We learn in general from this Psalm, that God has at all times displayed His power in favour of His people, by protecting them against their enemies, and showering down His mercies upon them. This He has done for the Christian church, as well as for the children of Israel: and what is said in this Psalm of the protection God vouchsafed to Zion against the assaults of the neighbouring nations, should convince us that the church shall always subsist, in spite of all the attempts of the world and the devil. *Osterwald.*

Psalm LXIX. The application of many passages of this Psalm to our Lord, made by Himself and His apostles, as well as the appointment of the whole by the Church to be used on Good Friday, direct us to consider it as highly prophetical of our Saviour's sufferings; and indeed many of the expressions are such as were more literally fulfilled in Jesus Christ than in David; who, both in his sufferings and in his advancement after them to a kingdom, was an eminent type or pattern of our Saviour. *Travell, Bp. Horne.*

Ver. 1. — *the waters are come* &c.] That is, I am almost overwhelmed with calamities. *Dr. Wells.*

4. — *restored that* &c.] The meaning is, that he was contented rather to part with his own right than to quarrel with them. *Bp. Patrick.*

5. *O God, thou* &c.] Thou, O God, who art privy to my follies, and from whom none of my sins can be concealed, Thou knowest that I never did them any injury. *Travell.*

9. *For the zeal* &c.] My zeal for Thy honour and service is that which made my enemies endeavour to take away my life; and their blasphemies against Thee moved my indignation as much as if they had been against myself. So was the Lord Christ disowned by His brethren, His zeal for God's glory deeply affected Him, and the reproaches which were levelled against God He felt as if aimed at Himself. *Dr. Wells, Travell.*

12. *They that sit in the gate*] That is, vain and idle persons, that spent their time in the gates, in which there used to be a confluence of people. *Roscommiller.*

13. — *an acceptable time.*] Meaning, a time which he hoped God would think the fittest to shew him favour. *Bp. Patrick, Travell.*

—— *in the truth of thy salvation.*] That is, according to the promises which Thou hast made of saving me. *Dr. Wells.*

19. — *mine adversaries are all before thee.*] That is, Thou knowest them thoroughly, and all their injurious and wicked devices. *Poole.*

21 They gave me also gall for my meat;
Matth. 27. 34. Mark 15. 23. John 19. 28. and in my thirst they gave me vinegar to drink.

22 [a] Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

† Heb. *the palace.* ‡ Heb. *let there not be a dweller.* † Heb. *thy wounded.* ‖ Or, *punishment of iniquity.*

25 Let † their habitation be desolate; *and* ‡ let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of † those whom thou hast wounded.

27 Add ‖ iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

‖ Or, *meek.*

32 The ‖ humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that † moveth therein. † Heb. *creepeth.*

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

¶ To the chief Musician, *A Psalm* of David, to bring to remembrance.

[a] Psal. 40. 13, &c. † Heb. *to my help.* ‡ Ps. 35. 4 & 71. 13.

MAKE haste, ‡ O God, to deliver me; make haste † to help me, O LORD.

2 [b] Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 *He promiseth constancy.* 17 *He*

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21. *They gave me &c.*] These words, which David spake *figuratively* of himself, were *literally* fulfilled in the soldiers' treatment of our Lord while He hung upon the cross. *Green.*

—— *gall*] See the note on Deut. xxix. 18.

—— *vinegar to drink.*] Vinegar, in the East, was the ordinary refreshment of a slave, or of a wretched prisoner, rather than of a prince: and vinegar or sour wine, mixed with water, was the common drink of the Roman soldiers. *Travell.*

22. *Let their table &c.*] Their very feasts shall become a trap to them; they that eat at their table shall betray them, and their prosperity shall prove their ruin. *Bp. Patrick.* In addition to what has been said on the subject of imprecations, in the note upon Psalm v. 10, it may be remarked, that this and the following verses to the twenty-ninth inclusive, are strictly prophetical of the wretched condition of the Jews, after their rejection of the Messiah, and the destruction of their city and temple. See Rom. xi. 9, 10. *Travell.*

26. — *they talk to the grief*] Rather, agreeably to the version of the Seventy, "they add to the pain." *Bp. Hare, Mudge.*

27. *Add iniquity &c.*] Thou shalt punish their iniquities by suffering them to add sin to sin, and they shall obstinately refuse to partake of Thy proffered mercy. *Travell, Bp. Horne.*

29. — *set me up on high.*] Put me out of the reach of danger. *Bp. Wilson.*

32. *The humble shall see this,*] That is, the goodness of God towards me. *Travell.*

33. — *his prisoners.*] That is, such as are persecuted for His sake. *Dr. Wells.*

If we are persecuted without a cause by our enemies, and our persecution be the sharper, for our zeal and affection to God's service, and our constancy to our true religion, and made so much the more intolerable by the derision, and scorn, and reproaches, we see wickedly and profanely cast upon religion; and if all these calamities befall us for other men's sakes, so that we bear the punishment of their faults, and of offences which we have not committed; we come the nearer to the sufferings of our Saviour Himself, which is a great honour and glory to us; and if we do imitate His meekness, and humility, and patience, in the bearing of them, thus so far imitating Him as He hath put it into our power to do; we shall be sure of such a reward, it may be, reparation in this world, as shall be more than proportionable to the affliction we have undergone. *Lord Clarendon.*

Psalm LXX. The words of this Psalm occur, without any material variations, in Psalm xl. ver. 13. to the end. The reader is therefore referred thither for an explanation. It is thought to have been taken by David from the other Psalm, and a little altered, in order to be used by him constantly, during his distress by Absalom's rebellion. *Dr. Wells.*

—— *to bring to remembrance.*] See the note on the title to Psalm xxxviii.

Psalm LXXI. This Psalm was probably composed by David on occasion of Absalom's rebellion, which was a great affliction to him in his declining age. *Travell.* It is introduced into our service for the Visitation of the Sick, as the greatest part of it is

prayeth for perseverance. 19 *He praiseth God, and promiseth to do it cheerfully.*

1023. [a] Psal.31.1. IN [a] thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

† Heb. *Be thou to me for a rock of habitation.* 3 † Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

† Heb. watch, or, observe. 10 For mine enemies speak against me; and they that † lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

† Heb. *unto old age and grey hairs.* 18 Now also † when I am old and grey-headed, O God, forsake me not; until I have shewed † thy strength unto *this* generation, *and* thy power to every one *that* is to come.

† Heb. *thine arm.*

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou,* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

† Heb. *with the instrument of psaltery.* 22 I will also praise thee † with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

1 *David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth, of Christ's kingdom.* 18 *He blesseth God.*

¶ *A Psalm* ‖ for Solomon. ‖ *Or, of.*

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proper for a dying person, to express his trust in God, the want of His help, &c. *Bp. Wilson.*

Ver. 1. *In thee, O Lord,* &c.] The promises of salvation are made to those, who, renouncing all confidence in the world, "trust" in *God alone* for it. For this reason the Psalmist so often begins his prayer with a declaration of his faith, which is to the soul in affliction, what an anchor is to a ship in distress. *Bp. Horne.*

2. *Deliver me in thy righteousness,*] A second argument here used is the "righteousness" of God, who cannot but be faithful and just to His own gracious word. *Bp. Horne.*

7. *I am as a wonder unto many;*] That is, My deplorable miseries have made many consider me as a prodigy of wretchedness. *Travell.*

20. *Thou, which hast shewed* &c.] Great and numberless as my distresses have been, I have ever found relief from Thy goodness; and I doubt not that Thou wilt again draw me out of this extreme danger, which has brought me to the brink of the grave. *Travell, Bp. Patrick.*

We may learn from hence, 1st, That those who trust in God are never confounded; and that they may betake themselves to Him under all their wants, with a perfect assurance of His help; but that this confidence cannot be well grounded, unless they have the same pious sentiments that David discovers in this Psalm. 2dly, As this prince, for his comfort and encouragement to praise God, called to mind the favours he had received from Him in time past, so should we preserve the remembrance of the mercies God has vouchsafed us from our youth, and through the whole course of our lives. 3dly, It is the duty of those who have been exposed to great afflictions, and whom God has happily delivered, to join with this holy prophet in admiring and celebrating His great goodness towards them. *Ostervald.*

Psalm LXXII. David seems to have composed this Psalm on his having appointed Solomon to be his successor. *Travell.*

This Psalm describes, in the most beautiful imagery, and most lively colours, the peaceful glories of the Messiah's future reign; His righteousness, or impartial administration of justice; the universal homage and worship to be paid to Him; the perpetuity of His dominion, "whose name shall endure for ever," "in whom mankind shall be blessed, and whom all nations shall call blessed."

1015 GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace † so long as the moon endureth.

† Heb. till there be no moon.

8 He *shall* have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and *to* him † shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

† Heb. one shall give.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name † shall endure for ever: † his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

† Heb. shall be. † Heb. shall be as son to continue his father's name for ever.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the*

Magnificent predictions, utterly inapplicable to Solomon, but truly characteristick of Christ. *Dr. Hales.*

In this Psalm there is such a variety and beauty of imagery, such a splendour of diction, such elegance in the composition, that I believe it will be impossible in the whole compass of literature, sacred or profane, to find such an union of sublimity with sweetness and grace. *Bp. Lowth.*

Ver. 1. *Give the king thy judgments,*] That is, cause him to govern the kingdom according to Thy precepts. *Rosenmiller.*

—— *the king — the king's son.*] The king and the king's son are the same person, a character that belongs to none before Solomon, who was the first prince in Israel that was at the same time king and son of a king. *Mudge.*

3. *The mountains shall bring* &c.] In other words, Peace, manifested by its consequence, plenteousness, shall be upon the mountains and little hills of Judea, by means of that righteous judgment, which Solomon will execute in the land. *Bp. Horne.*

5. *They shall fear thee* &c.] His righteous administration shall redound to his everlasting honour, and shall gain him the esteem and reverence of his people, through all generations: so that he shall be a lively emblem of the great King, Christ Jesus, whose dominion shall endure as long as the world remaineth. *Travell, Bp. Patrick.*

8. *He shall have dominion* &c.] "From sea to sea," that is, with reference to the Messiah, over all the earth.

9. *They that dwell* &c.] The most barbarous nations shall do him homage, and his enemies shall be constrained to prostrate themselves at his feet with the most abject submission. *Travell.*

10. — *Tarshish*] For Tarshish, see note at 1 Kings x. 22.

—— *Sheba — Seba*] For the former, see the note on 1 Kings x. 1; the latter was also probably in Arabia Felix. Consult the "map of the world" for their probable situations.

14. *He shall redeem* &c.] He shall preserve them from being ruined either by the *deceitful wiles* or violent attacks of their enemies; nor shall he, to gratify his own ambition, be prodigal of their precious lives. So shall the Saviour of the world redeem the souls of His people from their most cruel enemies, sin and death; and so valuable in His sight shall their blood be, that He shall shed His own for it! *Bp. Patrick, Bp. Horne, Travell.*

16. *There shall be an handful* &c.] The country shall be so fruitful in his days, that even a handful of corn, sown upon the lofty hills, shall produce a crop that shall shake with a loud noise, like the cedars upon mount Lebanon: and the people in the city shall be fruitful and populous, like the innumerable blades of grass in a field, which the Lord hath blessed. Such, under the reign of the Messiah, shall be the amazing increase of the word, when sown in hearts that before were barren; such the astonishing multiplication of citizens in the Christian church. *Travell, Bp. Horne.*

20. *The prayers of David* &c.] Meaning perhaps, that this is the end of the first collection of Psalms that was made, probably under Solomon, for the service of the temple. *Michaelis.*

As most of the things mentioned in this Psalm agree more perfectly to the kingdom of our Lord than to that of Solomon, since Jesus Christ was to be that glorious King, who was to bring the most distant people into subjection, whose kingdom was to last to the end of the world, and under whose government men were to enjoy complete happiness, and be filled with the choicest blessings of heaven; we have therefore here the description of our own happiness, which should put into our own mouths the praises with which David concludes this hymn, "Blessed be the Lord God," &c. *Ostervald.*

The end of the second Book of Psalms.

Psalm LXXIII. This Psalm, and several which follow, were composed by Asaph; they are chiefly filled with sad and melancholy complaints. *Travell.* Who this Asaph was is uncertain. Some have thought it was Asaph the singer, who was famous in

occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

¶ ‖ A Psalm of Asaph.

‖ Or. *A Psalm for Asaph.*

‖ TRULY God *is* good to Israel, *even* to such as are † of a clean heart.

‖ Or, *Yet.* † Heb. *clean of heart.*

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 * For I was envious at the foolish, *when* I saw the prosperity of the wicked.

* Job 21. 7. Psal. 37. 1. Jer. 12. 1.

4 For *there are* no bands in their death: but their strength *is* † firm.

† Heb. *fat.*

5 They *are* not † in trouble *as other* men; neither are they plagued † like *other* men.

† Heb. *in the trouble of other men.* † Heb. *with.*

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: † they have more than heart could wish.

† Heb. *they pass the thoughts of the heart.*

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most high?

12 Behold, these *are* the ungodly, who prosper *in the world*; they increase *in riches.*

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and † chastened every morning.

† Heb. *my chastisement was.*

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, † it *was* too painful for me;

† Heb. *it was labour in mine eyes.*

17 Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and † ignorant: I *was as* a beast † before thee.

† Heb. *I knew not.* † Heb. *with thee.*

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the † strength of my heart, and my portion for ever.

† Heb. *rock.*

David's days. But it seems more probable that it was Asaph the seer, who lived in the days of Hezekiah; 2 Chron. xxix. 30. *Dr. Wells.*

Ver. 2. *But as for me,* &c.] Yet, notwithstanding my conviction of *this* truth, my faith in the Divine goodness began to stagger, and I was in danger of falling into a state of distrust and infidelity. *Travell, Bp. Patrick.*

4. *For there are no bands in their death:*] They are in no peril of death. *Old Translation.*

6. *Therefore pride* &c.] Among men who have not the love of God in their hearts, or His fear before their eyes, pride and oppression are the offspring of worldly prosperity. *Bp. Horne.*

——— *as a chain:*] Alluding to the prevailing custom of wearing collars or chains on their necks. See Cant. iv. 9. *Bp. Horne.* See notes on Job xxix. 14.

7. *Their eyes stand* &c.] Their very countenance expresses the proud swelling of their hearts, which are puffed up by such a constant state of prosperity, even beyond their own sanguine expectations. *Travell.*

8. *They are corrupt,* &c.] They are so corrupt, that they mock at the rules of justice, and defy those who would oppose them: they haughtily claim to themselves an exemption from the laws of God and man. *Travell.*

9. *They set* &c.] They blaspheme the God of heaven, and calumniate His servants on earth. *Green.*

10. *Therefore his people* &c.] Therefore God's people falleth off to them, and from thence they reap no small advantage. *Green.* This passage is extremely difficult: according to our old translation, the sense of the ninth and tenth verses may possibly be, They presume to scan the mysterious ways of Heaven with as much clearness and precision as they affect to display in judging of human affairs. This raises their credit in the opinion of ignorant people, which they are sure to turn to their own advantage. *Travell.*

11—14. — *How doth God* &c.] The whole of this seems to be the reflexion of God's people on the apparent prosperity of the wicked, and the despairing inference they drew from it: it was so contrary to the usual face of things under the Mosaick dispensation, and to all they had been taught to expect, that it tempted them to doubt even the first principles of all religion. *Dr. Kennicott.*

15. *If I say,* &c.] But, if I persevere in such discourse, and speak like these men, I shall betray the cause of all those who are Thy true children, O God. *Travell.*

17. *Until I went* &c.] Until I applied to Thee by prayer and meditation on Thy word. See Ps. lxxvii. 13.

20. *As a dream* &c.] Their prosperity is but as a dream when one awaketh; so, O Lord, when Thou seest fit to punish them, Thou shalt cause all their glory and prosperity quickly to vanish. *Dr. Wells.*

21. — *I was pricked in my reins.*] I was deeply wounded with disquieting thoughts and tormenting passions, envy, sorrow, and anger. *Poole.*

23. *Nevertheless I am continually with thee:*] Notwithstanding these foolish thoughts, I am under the care of Thy good providence. *Bp. Patrick.*

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help in consideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

¶ *A* Maschil of Asaph.

[1] Or, A Psalm for Asaph to give instruction.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the ‖ rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

‖ Or, tribe.

3 Lift up thy feet unto the perpetual desolations; *even* all *that the* enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

† Heb. They have set thy sanctuary into the fire.

7 † They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us † destroy them together: they have burned up all the synagogues of God in the land.

† Heb. break.

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 [a] Thou didst † divide the sea by thy strength: thou brakest the heads of the ‖ dragons in the waters.

[a] Exod. 14. 21. † Heb. break. ‖ Or, whales.

14 Thou brakest the heads of leviathan *in* pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 [b] Thou didst cleave the fountain and the flood: [c] thou driedst up †mighty rivers.

[b] Exod. 17. 5. Numb. 20. 11. [c] Josh. 3. 15. † Heb. rivers of strength.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast †made summer and winter.

† Heb. made them.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul *of thy* turtledove unto the multitude *of the wicked*: for-

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27. — *thou hast destroyed* &c.] Thou hast destroyed those who, forsaking Thy service, have devoted themselves to the worship of other gods. *Bp. Patrick.* See the note on Exod. xxxiv. 16.

This Psalm teaches us how we ought to judge of the prosperity of the wicked and the afflictions of the righteous. We ought never to believe that wicked men, who live in mirth and plenty in this world, and who enjoy all their wishes, are truly happy, or that the righteous, because they are afflicted, serve God in vain. Asaph has taught us, that to resist this temptation we must meditate upon the word of God, and the ways of Providence: then we shall find that the felicity of worldly men is vain, and of short duration; and that they are set in slippery places, from whence they fall suddenly. *Ostervald.*

Psalm LXXIV. This Psalm was occasioned by the desolation of Jerusalem and the temple, and the rest of the country of Judea, made by Nebuchadnezzar, or the Babylonish forces. *Dr. Wells.*

Ver. 2. — *the rod of thine inheritance,*] The "tribe" or portion of thine inheritance," as in the margin. *Bp. Horne.* See the note on Jer. x. 16.

3. *Lift up thy feet* &c.] God is represented as having withdrawn Himself, and departed afar off; He is therefore entreated to return without delay, to view the long lasting desolations of the once highly-favoured city, and the ravages made by enemies in the sanctuary. *Bp. Horne.*

4. *Thine enemies roar* &c.] That is, they send up shouts of triumph in those places where Thy people used to praise Thy name. *Bp. Patrick.*

—— *they set up their ensigns for signs.*] They erect their standards in token of victory. *Bp. Patrick.*

5, 6. *A man was famous* &c.] It was formerly thought an employment of much honour, to cut down and prepare trees for the building of Thy holy sanctuary. But now every man thinks himself most deserving, that can do the greatest havock in Thy temple. *Bp. Hall.*

9. *We see not* &c.] We see not any token of Thy divine presence with us, nor is there so much as a prophet to give us advice or comfort, or to tell us when these calamities will have an end. *Travell.*

11. — *pluck it out of thy bosom.*] That is, Exert Thy power again for the destruction of Thy enemies. *Travell.* The hand, when unemployed, was usually inserted in the folds of the garment on the bosom. See note at Ps. lxxix. 12.

13. — *thou brakest* &c.] Thou didst confound the great and mighty enemies of Israel, in the Red sea. *Bp. Hall.*

—— *dragons*] See the note on Psalm xliv. 19.

14. *Thou brakest the heads* &c.] "Leviathan" stands for Pharaoh, or the Egyptian power, represented by the Egyptian animal, the crocodile. The "heads" of leviathan are the princes of Egypt, the leaders of the Egyptian armies. And the "people inhabiting the wilderness," to whom they were given for a prey, are the wild beasts haunting the deserts. *Bp. Horne.*

17. — *borders of the earth:*] The boundaries of the earth, so that the sea cannot overwhelm them. See Jer. v. 22. Job xxxviii 8, 11. *Rosenmiller.*

19. — *thy turtledove*] Thy church, which like a turtledove simple, defenceless, solitary, meek, timid, and mournful, was in danger of being speedily devoured by her inveterate enemies. *Bp. Horne.*

get not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee † increaseth continually.

† Heb. *ascendeth.*

PSALM LXXV.

1 *The prophet proveth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He praiseth God, and promiseth to execute justice.*

¶ To the chief Musician, ‖ Al-taschith, A Psalm *or* Song ‖ of Asaph.

‖ Or, *Destroy not.*

‖ Or, *for Asaph.*

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

‖ Or, *When I shall take a set time.*

2 ‖ When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the † south.

† Heb. *desert.*

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 4 *An exhortation to serve him reverently.*

¶ To the chief Musician on Neginoth, A Psalm *or* Song ‖ of Asaph.

‖ Or, *for Asaph.*

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

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20. *Have respect unto &c.*] Have regard unto the promises into which Thou didst enter with Thy people: for now the land is full of rapine and cruelty, and every dark corner of it is a den of thieves and murderers. *Bp. Patrick.*

This Psalm engages us to make these four principal reflexions: 1. That the Church has been in all ages exposed to persecution; and therefore we ought not to wonder, if the Christian Church has been, and still is, sometimes persecuted. 2. That as God, to punish the Jews for their abuse of His service, suffered them to be led into captivity; for the same reasons He has often delivered His church into the hands of persecutors, with a design to try it, and to purify it. 3. When God appears the most provoked with His people, He does not quite forsake them, but always remembers His covenant, and delivers them at last. 4. As the prophet was grieved for the calamities of the Jews, and prayed for their restoration, so Christians ought to be sensibly affected with the misfortunes of the church, and to pray continually for its deliverance and prosperity. *Calmet.*

Psalm LXXV. It is not improbable that this Psalm was composed by Asaph on the destruction of the Assyrian army under Sennacherib. *Travell.*

Ver. 2. *When I shall receive &c.*] The first verse is spoken by many persons; here the speaker is one, and that one is plainly a ruler, who promises that when he shall have "received the congregation," or, as some render it, "when he shall have gotten an appointed, or fit time, or season," that is, when he shall be established in power and authority, at a fit time and place, he will "judge uprightly, and introduce a thorough reformation into the kingdom." *Bp. Horne.*

3. *The earth and all &c.*] In this verse seem to be the words of God in answer, that "Now the time was come for Him to do justice, and therefore the earth melted before Him:" this it might well do, as "He had first set up the pillars of it:" it stood firm only by His order, and therefore must be dissolved when He pleased. *Mudge, Dr. Kennicott.*

3. — *Lift not up the horn:*] Behave not yourselves so insolently. *Bp. Wilson.*

5. *Lift not up &c.*] For illustrations of this expression, see the note at 1 Sam. ii. 1. To which may be added, with a view to the particular phrase here employed, that "the crooked manner in which the Abyssinians hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls 'speaking with a stiff neck,' for it perfectly shews the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of an unicorn." *Bruce.*

6. *For promotion cometh neither &c.*] That is, success and advancement come not from any earthly quarter, but from God.

8. *For in the hand &c.*] As the choicest of heavenly blessings are frequently in Scripture represented by the salutary effects of wine, so from the noxious and intoxicating qualities of that liquor, when drunk strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God. *Bp. Horne.*

—— *it is full of mixture;*] See the note from Bp. Lowth on Isa. i. 22.

This Psalm especially instructs us, that it is God who establishes and strengthens kings, and gives peace to their dominions; and that it is the duty of kings and princes, and in general of all magistrates, to exercise justice, to restrain the wicked and the proud, and to protect the innocent. *Calmet.*

Psalm LXXVI. This is a song of triumph on God's deliverances of Jerusalem from a powerful army which threatened the destruction of it, probably the army of Sennacherib. *Green.*

There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

Thou *art* more glorious *and* excellent than the mountains of prey.

The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

When God arose to judgment, to save all the meek of the earth. Selah.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Vow, and pay unto the LORD your God: let all that be round about him bring presents †unto him that ought to be feared.

† Heb. *to fear.*

He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSALM LXXVII.

The psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.

¶ To the chief Musician, to Jeduthun, A Psalm ‖ of Asaph.

‖ Or, *for Asaph.*

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

In the day of my trouble I sought the LORD: † my sore ran in the night, and ceased not: my soul refused to be comforted.

† Heb. *my hand.*

I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Will the LORD cast off for ever? and will he be favourable no more?

Is his mercy clean gone for ever? doth *his* promise fail † for evermore?

† Heb. *to generation and generation.*

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most high.

I will remember the works of the LORD: surely I will remember thy wonders of old.

I will meditate also of all thy work, and talk of thy doings.

Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God!

Thou *art* the God that doest wonders:

Ver. 4. — *than the mountains of prey.*] Mountains often stand for great princes; and this may be a figurative expression for mighty conquerours who ravage the earth.

5. *The stouthearted* &c.] The mighty warriors that came up against Jerusalem are spoiled, and have slept the sleep of death; neither were any of those *great* champions able to resist the destroying angel. *Bp. Hall.*

10. *Surely the wrath* &c.] From the spite and malice of Thine enemies, Thou shalt take occasion to win praise and glory to Thy name; and Thou wilt so restrain their power and tyranny, that they shall do no further injury to Thy people. *Bp. Hall.*

12. — *the spirit*] The pride. *Merrick.*

Why are the miraculous exertions of Omnipotence recorded in the Book of Life, but to suggest to us this reflexion, that God, and God only, is the proper object of our fear; since neither the wisdom of the wise, nor the power of the mighty, no, not the world itself, can stand a single moment before Him, "when once He is angry?" Yet we continue to dread any frowns but those of Heaven. *Bp. Horne.*

Psalm LXXVII. This Psalm is of that diversified and unequal kind which ascends from a cool and deliberate opening to a high degree of sublimity. The prophet, oppressed with a heavy weight of affliction, displays the extreme dejection and perturbation of his soul, and most elegantly and pathetically describes the conflicts and internal contests to which he is subjected, before he is enabled to rise from the depths of woe to any degree of hope or confidence. In the character of a supplant he first pours forth his earnest prayers to the God of his hope. He next endeavours to mitigate his sorrows by the remembrance of former times; but this, on the contrary, only seems to aggravate his sufferings, by the comparison of his present adversity with his former happiness. Again, recollecting the different methods by which the Almighty seeks the salvation of His people, appearing frequently to frown upon those "in whom He delighteth:" reconsidering also the vast series of mercies which He had bestowed upon His chosen people; the miracles which He had wrought in their favour; in a word, the goodness, the holiness, the power of the great Ruler of the universe; with all the ardour of gratitude and affection he bursts forth into a strain of praise and exultation, ver. 13—19. In this passage we are at a loss which to admire most, the ease and grace with which the digression is made, the choice of the incidents, the magnificence of the imagery, or the force and elegance of the diction. *Bp. Lowth.*

Ver. 2. — *my sore ran* &c.] This is rendered more literally by an ancient Greek version, "my hand was stretched out in the night without intermission." *Bps. Horne* and *Lowth.*

6. *I call to remembrance* &c.] I called to mind the songs I had composed, in memory of Thy signal mercies; I spent whole nights in silent meditation, and in revolving in my mind what could be the cause, that Thou shouldest forsake Thy people. *Travell, Bp. Patrick.*

10. — *This is my infirmity*: &c.] "My weakness of faith" to entertain such thoughts. *Dr. Wells, Bp. Horne.* But I will remember that the power of God endureth for ever.

13. *Thy way*, &c.] The meaning is, The methods of Thy providence are just and holy. *Bp. Patrick, Old Translation.*

thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

† Hob. *The clouds were poured forth with water.*

17 †The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

[a] Exod. 14. 19.

20 [a] Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *The Israelites being rejected, God chuse Judah, Zion, and David.*

¶ ‖ Maschil of Asaph.

‖ Or, A Psalm for Asaph to give instruction.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

[a] Psal. 49. 4. Matth. 13. 35.

2 [a] I will open my mouth in a parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

[b] Deut. 4. 9. & 6. 7.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [b] that they should make them known to their children:

6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation † *that* set not their heart aright, and whose spirit was not stedfast with God.

† Heb. that prepared not their heart.

9 The children of Ephraim, *being* armed, *and* †carrying bows, turned back in the day of battle.

† Heb. throwing forth.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he *in the sight* of their fathers, in the land of Egypt, *in the* field of Zoan.

13 [c] He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

[c] Exod. 14. 21.

14 [d] In the daytime also he *led them* with a cloud, and all the night with a light of fire.

[d] Exod. 13. 21. & 14. 24.

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16. *The waters saw thee*, &c.] The waters of the Red sea are here beautifully represented as endued with sensibility, as seeing, feeling, and being confounded, even to the lowest depths, at the presence and power of their great Creator, when He commanded them to open a way, and to form a wall on each side of it, until His people were passed over. *Bp. Horne.*

17. — *thine arrows*] That is, Thy lightnings, or thunderbolts. *Poole.*

19. *Thy way is* &c.] God walked before His people through the sea, though He left no footsteps of Himself behind Him. *Mudge.*

A weak man cannot rightly judge of the actions of a man wiser than himself, of whose views and designs he is not master: much less can man judge of the ways of God, to whose counsels he is not admitted, and to whose secrets he is a stranger. In complaining, the Psalmist followed the natural impressions of passion and impatience: in acknowledging the folly of his complaint, he spoke not only the language of grace, but of sense and reason. But this good man, being well grounded in religion, was able so far to get the better of his doubts and fears, as to pass a right judgment in his own case, and to call to his assistance the proper reflexions which the great works of Providence administered for the support and confirmation of his hope and confidence towards God. Here then was his comfort; here the cure of all his grief. *Bp. Sherlock.*

Psalm LXXVIII. This Psalm pursues the history of the Israelites from the time of their departure from Egypt to the reign of David, particularizing and illustrating all the leading events. The style is simple and uniform, but the structure is poetical, and the sentiments occasionally splendid. The historical, or rather chronological, order cannot be said to be exactly preserved throughout; for the minute detail of so protracted a series of events could scarcely fail to tire in a work of imagination. The Egyptian miracles are introduced in a very happy and elegant digression, and may be considered as forming a kind of episode. *Bp. Lowth.*

Ver. 2. — *parable:*] See notes at Numb. xxiii. 7. Job xxvii. 1.

—— *dark sayings*] The original word means, a pointed or obscure saying; such as requires, either for the conception or understanding of it, considerable ingenuity. *Bp. Lowth.* But there is nothing obscure in this Psalm, which contains instructive historical truths. Therefore the expression should be rendered "pointed truths." *Street.*

5. — *a testimony*] Or solemn charge. *Mudge.*

9. *The children of Ephraim*, &c.] The history here referred to is that of the Israelites going up, contrary to God's command, to take possession of the land of Canaan, when they were smitten before their enemies. See Deut. i. 42. The Ephraimites are here specified, probably, as being the most warlike tribe, and as having led on, perhaps, the rest of the tribes to the battle. *Green.*

12. — *in the field of Zoan.*] In the territories that belong to Zoan: a chief city of Egypt, and the court of Pharaoh, where those miraculous works would be so much more noted. *Bp. Hall.*

e Exod. 17. 6. Numb. 20. 11. Psal. 105. 41. 1 Cor. 10. 4.

17 e He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most high in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

f Numb. 11. 4. † Heb. order.

19 f Yea, they spake against God; they said, Can God † furnish a table in the wilderness?

g Exod. 17. 6. Numb. 20. 11.

20 g Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

h Exod. 16. 14. John 6. 31.

24 h And had rained down manna upon them to eat, and had given them of the corn of heaven.

|| Or, *Every one did eat the bread of the mighty.* † Heb. to go.

25 || Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind † to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and † feathered fowls like as the sand of the sea:

† Heb. *fowl of wing.*

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But i while their meat *was* yet in their mouths,

i Numb. 11. 33. † Heb. *made to cease.* || Or, *young men.*

31 The wrath of God came upon them, and slew the fattest of them, and † smote down the ||chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How oft did they ||provoke him in the wilderness, *and* grieve him in the desert!

|| Or, *rebel against him.*

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered ||them from the enemy.

|| Or, *from affliction.*

43 How he had † wrought *his* signs in Egypt, and his wonders in the field of Zoan:

† Heb. *set.*

44 k And had turned their rivers into blood; and their floods, that they could not drink.

k Exod. 7. 20.

45 l He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

l Exod. 8. 24. & 8. 6.

m Exod. 10. 15.

46 m He gave also their increase unto the caterpiller, and their labour unto the locust.

n Exod. 9. 23. † Heb. *killed.* ‖ Or, *great hailstones.* † Heb. *He shut up.* ‖ Or, *lightnings.*

47 n He † destroyed their vines with hail, and their sycamore trees with ‖frost.

48 † He gave up their cattle also to the hail, and their flocks to ‖hot thunderbolts.

49 He cast upon them the fierceness of

18. — *they tempted God* &c.] They were not content with the bountiful provision which God had made for them, but murmured against Him, and demanded meat to satisfy their craving appetite. *Bp. Patrick, Travell.*

21. — *a fire was kindled against Jacob,*] See note at Numb. xi. 1.

25. *Man did eat angels' food:*] That is, manna, which may be called angels' food, as coming from the clouds of heaven, the habitation of angels. *Dr. Wells.* Or rather, the rendering should be, *as* in the margin, "the bread of the mighty," or of *great men*; that is, the whole body of the people lived upon excellent food. *Rosenmüller.*

30. *They were not estranged from their lust.*] They obtained the object of their wishes.

33. *Therefore their days* &c.] Therefore He never suffered them to come into that land, but made them wander up and down in the wilderness to no purpose, and consumed them by various plagues. *Travell.*

41 — *and limited the Holy One of Israel.*] This should be rendered, according to several ancient versions, "and provoked the Holy One of Israel." *Dimock.*

49. *He cast upon them* &c.] Some of the Egyptian plagues having been specified in the foregoing verses, others of them are here thrown together, and the whole scene is affirmed to have

the anger, wrath, and indignation, and trouble, by sending evil angels *among them*.

† Heb. *He weighed a path.* ‖ Or, *their beasts to the murrain.* Exod. 9. 3. ° Exod. 12. 29. & 9. 3.

50 † He made a way to his anger; he spared not their soul from death, but gave ‖ their life over to the pestilence;

51 ° And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that ᵖ Exod. 14. 27. & 15. 10. † Heb. *covered.* they feared not: but the sea ᵖ † overwhelmed their enemies.

54 And he brought them to the border of his sanctuary; *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before ᵠ Josh. 13. 7. them, and ᵠ divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

ʳ Deut. 32. 21. 58 ʳ For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

ˢ 1 Sam. 4. 11. 60 ˢ So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not † given to marriage. † Heb. *praised.*

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath † established for ever. † Heb. *founded.*

70 ᵗ He chose David also his servant, and ᵗ 1 Sam. 16. 11. 2 Sam. 7. 8. took him from the sheepfolds:

71 † ᵘ From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. † Heb. *From after.* ᵘ 2 Sam. 5. 2. ‡ Chron. 11. 2.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

¶ A Psalm ‖ of Asaph. ‖ Or, *for Asaph.*

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been a full display of wrath and vengeance, executed upon the oppressors of the Church by "evil angels, agents, or messengers;" whether by this expression we understand the material instruments of Divine displeasure; or angels employed as ministers of vengeance; or the actual appearance and ministration of evil spirits, suffered to torment the wicked in this world, as they certainly will do in the next. Tradition seems to have favoured this last opinion, since the author of the Book of Wisdom describes the Egyptian darkness as a kind of temporary hell, Wisd. xvii. *Bp. Horne.*

51. — *Ham:*] The father of the Egyptians. *Bp. Wilson.*

54. — *this mountain,*] Zion, which He took from the Jebusites by the hand of David. *Bp. Wilson.*

56. *Yet they tempted and provoked the most high God,*] St. Paul says, with reference to the same transactions, "Neither let us tempt Christ, as some of them also tempted." 1 Cor. x. 9. These texts do both relate to the same rebellious acts of the Israelites in the wilderness. In *the former* of them, the Person they tempted is called the Most High God; in the latter, He is called Christ: therefore Christ is the Most High God. *Jones of Nayland.*

61. — *delivered his strength* &c.] That is, the ark of the covenant, which was the token of God's power and glory, was delivered up to the Philistines, 1 Sam. iv. 11, 22. and v. 1. *Green.*

67. — *he refused* &c.] When the ark was brought back, God did not permit it to be placed again in Shiloh, which was in the tribe of Ephraim, the son of Joseph. *Bp. Patrick.*

69. *And he built* &c.] On this hill Solomon built Him a stately temple, which was not moveable, like His former habitation, but remained perpetually fixed, like the earth on which it stood. *Travell.*

We cannot exercise our devotions more usefully upon any part of the Old Testament, than upon the history of God's wonderful lovingkindness to, and miraculous deliverances of, His own chosen people, the Jews. There we find all the most heightened acts of power, all the transcendent kindness, and bounty, and affection, which the most exalted imagination of man can suppose possible to result from Divinity itself; and there we find the most inexpressible ingratitude and baseness of spirit, the foulest enormities and transgressions, and the most barefaced contempt of that Power which had preserved and protected them, which the malice of the devil himself can infuse into the heart of man. Again, we find, on the one hand, the patience and mercy of God contending to be too hard for that malice, checking and restraining this people from hurting themselves; or permitting them to hurt themselves, till they grew sensible of their wickedness; and then delivering them, because, and only because, they grew sensible: and on the other hand, a perverseness so strong, and an obstinacy so powerful, an incorrigibleness so proud, that it was too hard for that mercy, and drove it from them: and, in the last place, we find the indignation of God kindled, which could not be quenched without scattering this rebellious nation over the face of the whole earth. *Lord Clarendon.*

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

[a] Psal. 44. 13. 4 [a] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

[b] Psal. 89. 46. 5 [b] How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

[c] Jer. 10. 25. 6 [c] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

[d] Isai. 64. 9. ‖ Or, *the iniquities of them that were before us.* 8 [d] O remember not against us ‖ former iniquities: let thy tender mercies speedily prevent us: for we are brought very *low*.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? *let him be* known among the heathen in our sight *by the* † revenging of the blood of thy servants *which is* shed.

† Heb. *vengeance.*

11 Let the sighing of the prisoner come before thee; according to the greatness of † thy power † preserve thou those that are appointed to die;

† Heb. *thine arm.* † Heb. *reserve the children of death.*

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O LORD.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise † to all generations.

† Heb. *to generation and generation.*

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

¶ To the chief Musician upon Shoshannim-Eduth, A Psalm ‖ of Asaph.

‖ Or, *for Asaph.*

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and † come *and* save us.

† Heb. *come for salvation to us.*

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long † wilt thou be angry against the prayer of thy people?

† Heb. *wilt thou smoke?*

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and

Psalm LXXIX. In this Psalm Asaph complains that the Babylonians had destroyed the city and temple of Jerusalem, and bewecches God to be reconciled to His people, and to punish the blasphemies and cruelties of their idolatrous enemies. *Green.* It is one of the Psalms appointed for the fast-service on the thirtieth of January.

Ver. 8. — *let thy tender mercies* &c.] Extend Thy compassion to us without delay. *Travell.*

10. — *let him be known*] Or, make Thyself known. *Green.*

11. — *those that are appointed to die*:] Those whom their enemies have condemned to death. *Bp. Patrick.*

12. — *our neighbours*] "Our neighbours" probably respects the Edomites chiefly. See Psalm cxxxvii. 7. *Mudge.*

—— *into their bosom*] The Arabs join together the two upper corners of their *hyke*, a garment like the *plaid* of the highlanders in Scotland, and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves then frequently instead of an apron, wherein they carry herbs, loaves, corn, &c. There seem to be several allusions to this in Scripture; as "rendering sevenfold into their bosom," &c. *Dr. Shaw.*

Affliction hath then wrought its intended effect, when it hath convinced us of sin, and led us to repentance; when, brought back by it, like the returning prodigal, to the house and presence of our heavenly Father, we acknowledge our guilt as the cause of *our misery*, and entreat forgiveness of the one in order to obtain a release from the other; not pleading our own merits, but the mercies of God our Saviour, and the glory of His name. *Bp. Horne.*

Psalm LXXX. The subject of this Psalm has some resemblance to the former: it contains an application to God for help under some grievous affliction; describes the former exaltation of God's people, and their present depression, under the beautiful figure of a vine; and concludes with earnest prayer to God for a continuance of His goodness. *Travell.*

Ver. 1. — *thou that dwellest* &c.] Thou that sittest enthroned above the ark of the covenant, shew us some illustrious token of Thy presence. *Travell.*

2. *Before Ephraim* &c.] God is entreated to go forth, in His strength and His salvation, before the tribes of Israel, as formerly in the wilderness. Ephraim, Benjamin, and Manasseh are particularly mentioned, perhaps, *because*, according to the established order, those three tribes immediately followed the ark and cherubim, the symbols of the Divine presence. See Numb. ii. 18, 24. *Bp. Horne.*

3. *Turn us again,*] *Restore us to* our former happiness. *Bp. Patrick.*

5. *Thou feedest* &c.] That is, we are in continual sorrow and distress, and have no degree of comfort or refreshment but our lamentations. *Dr. Hammond.*

6. *Thou makest us* &c.] The meaning is, Our neighbours contend among themselves, who shall make the greatest prey of us, and we are become the scorn and derision of our enemies. *Travell, Bp. Patrick.*

cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* † the goodly cedars.

† Heb. *the cedars of God.*

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So *will* not we go back from thee: quicken us, and we *will* call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting to obedience, complaineth of their disobedience, which procureth their own hurt.*

¶ To the chief Musician upon Gittith, *A Psalm* ‖ of Asaph.

‖ Or, *For Asaph*

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through ‖ the land of Egypt: *where* I heard a language *that* I understood not.

‖ Or, *against.*

6 I removed his shoulder from the burden: his hands † were delivered from the pots.

† Heb. *passed away.*

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I ‘proved thee at the waters of ‖ Meribah. Selah.

‘ Exod. 17. 6.

‖ Or, *strife.*

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee;

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8. *Thou hast brought a vine* &c.] The Psalmist, describing the people of Israel as a vine, has continued the metaphor, and happily drawn it out through a variety of additional circumstances. Among the many beauties of this allegory, not the least graceful is that modesty, with which he enters upon and concludes his subject, making an easy and gradual transition from plain to figurative language, and no less delicately receding back to the plain and unornamented narrative. *Bp. Lowth.*

11. *She sent out* &c.] Signifying, that Israel extended its dominion from the Mediterranean sea to the river Euphrates. *Dr. Wells.*

13. *The boar*] By this figure, the Psalmist means to represent the fierce and unrelenting persecutor of the people of Israel. *Bp. Horne.*

15. *And the vineyard*] "Even the plant." *Alp. Secker.*

—— *the branch*] The family of David. *Bp. Horne.* The people of Israel. *Rosenmüller.*

17. — *the man of thy right hand,*] That is, the people of Israel. *Rosenmüller.* Our prince. *Mudge.* The Messiah. *Bp. Horne.*

Let not the Christian church imagine, that the sufferings complained of in this Psalm relate only to her elder sister. Greater mercies and more excellent gifts should excite in her greater thankfulness, and call forth more excellent virtues; otherwise they will serve only to enhance her account, and multiply her sorrows. *If* she sin, and fall after the same example of unbelief, she must not think to be distinguished in her punishment, unless by the severity of it. *Bp. Horne.*

Psalm LXXXI. Throughout this Psalm appears an exquisite union of sublimity and sweetness. It is an ode composed for the feast of trumpets, (Levit. xxiii. 24.) in the first new moon of the civil year. The object and end of this poem appears to be an exhortation to obedience from the consideration of the paternal love, the beneficence, and the promises of the Deity; and this is accomplished with wonderful art, elegance, variety, and ingenuity. *Bp. Lowth.*

Ver. 2. — *the timbrel,*] See the note on Exod. xv. 20.

—— *the psaltery.*] See the note on Psalm xxxiii. 2.

3. *Blow up the trumpet* &c.] In the Jewish church, notice was given of feasts, jubilees, &c. by sound of trumpet. All the new moons, or the beginnings of months, were observed in this manner: (see Numb. x. 2.) but on the September new moon, or first day of the seventh month, of the ecclesiastical year, was kept the great festival, called "the feast of trumpets;" (Numb. xxix. 1.) which, probably, is here intended. *Bp. Horne.*

5. *This he ordained* &c.] This feast-day is a charge which He gave to Joseph, when he came out of the land of Egypt, where he heard a language which he understood not. Joseph is here used collectively for the sons of Joseph, or rather for the Israelites, to whom Joseph had been a father in the land of Egypt. *Green.*

6. *I removed* &c.] In this verse God reminds Israel of their redemption, by His mercy and power, from the burdens and drudgery imposed on them in Egypt. *Bp. Horne.*

7. *Thou calledst* &c.] That is, when the Egyptians followed after thee into the Red sea, in answer to thy prayers, I confounded them with thunder and lightning from the cloudy pillar. See Exod. xiv. 24, 25. *Green.*

neither shalt thou worship any strange god.

10 *I am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 [b] So I gave them up ‖ unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have ‖† submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also † with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

[b] Acts 14. 16.
‖ Or, *to the hardness of their hearts, or, imaginations.*
‖ Or, *yielded feigned obedience.*
† Heb. *lied.*
† Heb. *with the fat of wheat.*

PSALM LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

¶ A Psalm ‖ of Asaph.

‖ Or, *for Asaph.*

GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and [a] accept the persons of the wicked? Selah.

3 † Defend the poor and fatherless: do justice to the afflicted and needy.

4 [b] Deliver the poor and needy: rid *them* out of the hand of the wicked.

[a] Deut. 1. 17.
† Heb. *Judge.*
[b] Prov. 24. 11.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are † out of course.

† Heb. *moved.*

6 [c] I have said, Ye *are* gods; and all of you *are* children of the most high.

[c] John 10. 34.

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

¶ A Song *or* Psalm ‖ of Asaph.

‖ Or, *for Asaph.*

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one † consent: they are confederate against thee:

† Heb. *heart.*

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

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10. — *open thy mouth wide*, &c.] That is, I will satisfy thy desires, be they ever so large. *Mudge.*

15. — *their time* &c.] That is, the Israelites should have enjoyed a substantial and durable happiness. *Bp. Patrick.*

16. — *honey out of the rock*] See the note on Deut. xxxii. 13.

This Psalm should incite us to pay our praises and our homage to God in a most zealous and solemn manner. A duty this, which concerns no less all Christians, than it did the Jews; for, if God bestowed very considerable favours on the Jews by bringing them out of Egypt, and giving them His law, He hath done incomparably greater things for us, in redeeming us by Jesus Christ His Son, and giving us the knowledge of His Gospel. *Otterwald.*

Psalm LXXXII. ver. 1. *God standeth* &c.] God is present in the judicial assemblies, which He has appointed: and He will call the most powerful magistrates to account. The Hebrew word for "gods" is often applied to princes and magistrates, as representing, in some degree, the power and majesty of God. *Travell.*

2. — *accept the persons* &c.] That is, overlook the merit of the cause, and give sentence according to your respect or affection to the person. *Poole.*

5. *They know not*, &c.] They will not study the laws of God, but are blinded by bribes; so that the very foundations of the kingdom, which are truth and justice, are utterly shaken and confounded. *Bp. Patrick.*

6. *I have said, Ye are gods*;] I have given you my authority, and even put my name upon you, John x. 34, 35. *Bp. Wilson.*

7. — *and fall like* &c.] And ye shall fall, O ye princes, like any other man. *Cataker, Rosenmüller, Dimock.*

8. — *judge the earth:* &c.] Vindicate mankind from these impious judges, for Thou hast the rightful dominion over all nations. *Travell.*

All magistrates should derive from this Psalm the instruction, that it is their duty to do right to all, without respect of persons, and especially to protect the weak and innocent when oppressed. To this end, they should remember that, although they are now placed above others, yet they must die one day like the rest of mankind, and must then appear before the one Supreme Judge, to give an account of all that they have done. *Gotcrwald.*

Psalm LXXXIII. Several of the neighbouring nations being gathered together to make war against the Israelites, the prophet entreats the Lord in this Psalm, to destroy those nations, as He had formerly destroyed the kings that assaulted their forefathers. *Green.*

Ver. 3. — *against thy hidden ones.*] Hebrew, "against Thy treasured ones," that is, against those whom Thou hidest in the secret place of Thy tabernacle; or, in more plain language, against those whom Thou protectest. *Green.*

6. *The tabernacles* &c.] The Edomites and Ishmaelites, who dwell in tents, are engaged in this enterprise, and so are the Moabites, and others descended from Hagar, the mother of Ishmael. *Bp. Patrick.*

7. *Gebal*,] Some place Gebal in Phenicia near Tyre; and others in the mountainous country beyond Jordan. *Rosenmüller.*

† Heb. *they have been an arm to the children of Lot.*

8 Assur also is joined with them: †they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [a] Midianites; as *to* [b] Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became *as* dung for the earth.

[a] Judges 7. [b] Judges 4. 15, 24.

[c] Judges 7. 25. & 8. 21.

11 Make their nobles like [c] Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth the wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and †vexed for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose name *alone is* JEHOVAH, *art* the most *high* over all the earth.

PSALM LXXXIV.

A prophet, longing for the communion of the sanctuary, sheweth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

¶ To the chief Musician upon Gittith, A Psalm ‖ for the sons of Korah.

‖ Or, *of* 1023.

HOW amiable *are* thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*

6 *Who* passing through the valley ‖ of Baca make it a well; the rain also † filleth the pools.

‖ Or, *of mulberry trees make him a well, &c.*

† Heb. *covereth.*

7 They go ‖ from strength to strength, *every one of them* in Zion appeareth before God.

‖ Or, *from company to company.*

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. † I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

† Heb. *I would choose rather to sit at the threshold.*

11 For the LORD God *is* a sun and shield:

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8. *Assur*] The Assyrians. *Dr. Wells.*

This determines the *date* of this Psalm to the latter times of the Jewish kingdom; for the other nations here mentioned had molested them before; but the Assyrians not till towards the end. *Dr. Wall.*

12. — *the houses of God*] That land wherein God was pleased to dwell among the Israelites. *Bp. Patrick.*

13. — *like a wheel;*] Rather, like the chaff whirled about. See Isaiah xvii. 13. *Bp. Lowth, Abp. Secker.*

14, 15. *As the fire* &c.] Let their destruction be as sudden and violent, as the effect of lightning on the trees of the forest; or as the devouring flame on the parched grass that grows on the mountains. *Travell.*

The punishments inflicted by Heaven upon wicked men are primarily intended to humble and convert them. If they continue incorrigible under every dispensation of merciful severity, they are at last cut off, and finally destroyed; that others, admonished by their example, may repent, and return, and give glory to God. Salutary are the afflictions which bring men, and happy the men who are brought by them, to an acknowledgment of "Jehovah our righteousness," our exalted and glorified Redeemer, "the Most High over all the earth;" whom all must acknowledge, and before whom all must appear to be judged, in the great and terrible day. *Bp. Horne.*

Psalm LXXXIV. It is uncertain to what particular time this beautiful composition relates: the author of it, under the figure of an Israelite, deprived of all access to Jerusalem and the sanctuary, laments his banishment from the assemblies of the faithful, describes the happiness of those who are blessed with opportunities of frequenting God's house, and beseeches God to make him a partaker of that happiness. *Travell.*

Ver. 3. *Yea, the sparrow* &c.] The Psalmist is generally supposed in this verse to lament his unhappiness in being deprived of all access to the tabernacle or temple, a privilege enjoyed even by the birds, who were allowed to build their nests in the neighbourhood of the sanctuary. It is evidently the design of this passage to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird that has secured a little mansion, for the reception and education of her young. And there is no heart, endued with sensibility, which does not bear its testimony to the exquisite beauty and propriety of this affecting image. *Bp. Horne.*

—— *the swallow*] Rather, the dove. *Bp. Lowth, Merrick.*

5. — *in whose heart* &c.] The meaning seems to be, "whose heart is bent on travelling the ways to Thy temple." *Green, Merrick.*

6, 7. *Who passing* &c.] After many uncertain conjectures offered by commentators upon the construction of these two verses, it seems impossible for us to attain to any other than a general idea of their true import; which is this, that the Israelites, or some of them, passed, in their way to Jerusalem, through a valley that had the name of "Baca," a noun derived from a verb, which signifies to "weep;" that in this valley they were refreshed by plenty of water; that with renewed vigour they proceeded from stage to stage, until they presented themselves before God in Zion. *Bp. Horne.*

9. — *of thine anointed.*] He prays for the king as the person in whom the prosperity of his country was enwrapped: he was the "shield" and protection of it under God. See Psalm lxxxix. 18. and xlvii. 9. *Mudge.*

11. — *a sun and shield:*] A light, a glory, and defence. *Bp. Wilson.*

[a] Psal. 34. 9, 10. the LORD will give grace and glory: [a] no good *thing* will he withhold from them that walk uprightly.

[b] Ps. 2. 12. 12 O LORD of hosts, [b] blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, out of confidence of God's goodness.*

‖ Or, *of.* ¶ To the chief Musician, A Psalm ‖ for the sons of Korah.

‖ Or, *well pleased.* LORD, thou hast been ‖ favourable unto thy land: thou hast brought back the captivity of Jacob.

[a] Ps. 32. 1. 2 [a] Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: ‖ thou hast turned *thyself* from the fierceness of thine anger.

‖ Or, *thou hast turned thine anger from waxing hot.*

4 Turn us, O God *of* our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXVI.

1 *David strengtheneth his prayer by the conscience of his religion,* 5 *by the goodness and power of God.* 11 *He desireth the continuance of former grace.* 14 *Complaining of the proud he craveth some token of God's goodness.*

¶ ‖ A Prayer of David.

‖ Or, *A Prayer, being a Psalm of David.*

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

‖ Or, *one whom thou favourest.*

2 Preserve my soul; for I *am* ‖ holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee ‖ daily.

‖ Or, *all the day.*

4 Rejoice the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

[a] Joel 2. 13. 5 [a] For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like

There cannot be a greater resemblance to the joys of heaven in any pleasure or happiness that we can enjoy in this world, than in that tranquillity of mind and conscience which naturally attends and accompanies our fervent devotions to God Almighty; when we have deposited all our wishes with Him, and submitted and resigned all our desires to Him. Nor can there be a more lively representation upon earth, of the court and company of heaven, than in the assemblies and congregations of religious and pious men pouring out their prayers, and celebrating the praises of their Creator and Redeemer. *Lord Clarendon.*

Psalm LXXXV. In celebrating the return of the Jews from the Babylonish captivity, the Psalmist is carried by a prophetick impulse to foretel a much greater deliverance by the coming of Christ. *Dimock.* This Psalm is appointed by the Church to be used on Christmas-day, when we celebrate the deliverance of mankind from the captivity of sin, and the introduction into the world of mercy and truth, righteousness and peace. *Travell.* It is also appointed for the fast service on the thirtieth of January.

Ver. 4. *Turn us,* &c.] This word is frequently used in Scripture: the metaphor seems to be taken from a shepherd who drives back the wandering sheep; and it is applied both to relief from temporal affliction, and return to the paths of duty.

8. *I will hear* &c.] I will wait with patience for God's answer to my prayers. *Bp. Wilson.*

—— *to folly.*] To wickedness.

10. *Mercy and truth* &c.] How admirable *is* this celebrated personification of the Divine attributes! How just, elegant, and splendid does it appear, if applied only according to the literal sense, to the restoration of the Jewish nation from the Babylonish captivity! but if interpreted as relating to that more sacred mystical sense, which is not obscurely shadowed under the ostensible image, it is certainly uncommonly noble and elevated, mysterious and sublime. *Bp. Lowth.*

11. *Truth shall spring* &c.] See note from Bp. Lowth on Isa. xlv. 8.

13. *Righteousness shall go* &c.] That is, Reformation of morals shall precede the establishment of Christ's religion.

We learn in this Psalm, that, as God makes men, and sometimes His own people and Church, feel the effects of His wrath for the punishment of their sins; and that the end which He proposes by it is to recover them from their errours; so when He sees them humbled to becoming feelings of piety, He is ever ready to receive them again into His favour, and to bestow on them His choicest gifts, both temporal and spiritual. *Osterwald.*

Psalm LXXXVI. ver. 2. — *holy* :] The word here translated "holy," properly signifies, "good, merciful, pious, devoted to the service of God," &c. *Bp. Horne.*

8. *Among the gods*] That is, among those who are worshipped in the world as gods. *Bp. Patrick.*

Deut. 3. 24. unto thee, O LORD; [a] neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: [c] thou *art* God alone.

[a] Deut. 6. 4. & 32. 39. Isai. 37. 16. & 44. 6. Mark 12. 29. Ephes. 4. 6. 1 Cor. 8. 4. [d] Psal. 25. 4. & 119. 33.

11 [d] Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest ‖ hell.

‖ Or, grave.

14 O God, the proud are risen against me, and the assemblies of † violent *men* have sought after my soul; and have not set thee before them.

† Heb. *terrible.*

[e] Exod. 34. 6. Numb. 14. 18. Psal. 103. 8. & 130. 4. & 145. 8. 15 [e] But thou, O LORD, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon *me*; *give thy strength unto thy servant, and save the son of thine handmaid.*

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII.

1 *The nature and glory of the church.* 4 *The increase, honour, and comfort of the members thereof.*

¶ A Psalm *or* Song ‖ for the sons of Korah. ‖ Or, *of.*

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

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13. —*the lowest hell.*] Extreme dangers; the grave. *Dr. Wells, Green.*

This prayer should excite those who are in affliction and distress to call upon God for help with profound humility, and firm confidence in His mercy and power; beseeching Him not only to deliver them from the evils which press sore upon them, but, above all, to give them grace to please and obey Him. We ought likewise in our troubles to meditate upon God's infinite goodness, and consider that "He is full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." This will support us under all our trials, fill us with joy and consolation, and afford us, even in the midst of trouble, reason to praise and bless Him. *Osterwald.*

Psalm LXXXVII. This Psalm contains a brief comparison, first, between Zion, the place of God's worship, and all Judea besides; and then between it and all heathen countries. *Dr. Hammond.*

Ver. 1. *His foundation* &c.] That is, Zion is of God's founding. See Isa. xiv. 32. and Psalm cxxxii. 13. *Dr. Chandler.*

2. *The Lord loveth* &c.] The Lord takes more pleasure to dwell in His tabernacle, and His temple, on Zion, than in all the rest of the land of Judah or Israel. *Bp. Hall.*

4. *I will make mention* &c.] The accession of the nations to the church is generally supposed to be here predicted. God declares by His prophet, "I will make mention of," or cause to be remembered, "Egypt and Babylon," the old enemies of Israel, "to" or "among them that know Me," that is, in the number of My worshippers; "behold, also, Philistia and Tyre, with Arabia;" these are become Mine; "this," or each of these, "is born there," that is, in the city of God; they are become children of God, and citizens of Zion. *Bp. Horne.*

—— *Rahab.*] Meaning Egypt. The Hebrew word signifies "proud," and the name is given to Egypt from the pride and insolence of its princes and inhabitants. *Parkhurst.*

—*Ethiopia;*] Rather, Arabia. *Dr. Wells.* See note at Numb. xii 1.

5. *And of Zion* &c.] "So that of Zion," or the Church, "it shall be said, This and that man," that is, great numbers of men in succession, "are born in her;" alluding to the number of converts under the Gospel, the *sons* of that Jerusalem, "which is the mother of us all." *Bp. Horne.*

6. *The Lord shall count,* &c.] In the Book of Life, that register of heaven, kept by God Himself, our names are entered, not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God; of each person it is written, "that he was born there," in the church and city of God. *Bp. Horne.*

7. — *all my springs* &c.] And the burden of the song, thus joyfully sung in praise of Zion, was to be this; "All my springs," or fountains, "are in thee." In thee, O Zion, is the fountain of salvation, and from thee are derived all those springs of grace which flow by the Divine appointment, while the world lasts, for the purification and refreshment of mankind upon earth. *Bp. Horne.*

If "the Lord loveth the gates of Zion more than all the dwellings of Jacob," so should we. For the prosperity, therefore, of the Church, we and all the world ought to pray. And while we pray for the Church with our lips, let it be our unfeigned endeavour to adorn her by our lives. So shall we make the proper return for the mercies we have received; so shall we draw down more and more of the Divine favour continually upon our king, our country, and ourselves; so shall we convince the world of this great and important truth, that the Christian is the loyal subject, and the Churchman the true patriot. *Bp. Horne.*

Psalm LXXXVIII. This Psalm is a continued detail of melancholy complaints, on account of some grievous sufferings, under which the Psalmist laboured. The extreme severity of those sufferings, and the strong expressions used in describing them, make the whole of it highly applicable to our blessed Lord: on this account it is appointed by the Church to be read on Good Friday, when we are directed to call to mind His unexampled sorrows both in body and soul, His desertion in the day of trouble, His bitter passion, and most painful death. *Travell, Bp. Horne.*

¶ A Song *or* Psalm ‖ for the sons of Korah, to the chief Musician upon Mahalath Leannoth, ‖ Maschil *of* Heman the Ezrahite.

‖ Or, A Psalm *of Heman the Ezrahite, giving instruction.*

O LORD God of my salvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off ‖ from thy hand.

‖ Or, *by thy hand.*

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me ‖ daily like water; they compassed me about together.

‖ Or, *all the day.*

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

¶ ‖ Maschil of Ethan the Ezrahite.

‖ Or, A Psalm *for Ethan the Ezrahite, to give instruction.*

I WILL sing of the mercies of the LORD for ever: with my mouth will I make † known thy faithfulness to all generations.

† Heb. *to generation and generation.*

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

‖ Or. *Mahalath.*] See the note to the title of Psalm liii.

— *Leannoth.*] This word means "interchangeably." *Dr. Wells.* Or, according to others, "to create dejections," to raise a pensive gloom or melancholy in the mind. *Mudge.*

— *the Ezrahite.*] That is, a descendant of Zerah the son of Judah. *Dr. Wells.*

Ver. 5. *Free among the dead,*] That is, set at liberty, or dismissed from the world, and separated from all communication with its affairs, as dead bodies are. *Bp. Horne.*

This alludes to the separation of lepers, who were as much removed from all society as if they were really dead. *Fenton.*

— *whom thou remembered* &c.] That is, "whom Thou remembereest no more as living objects of Providence upon earth;" in this sense, they are "cut off from God's hand," which held and supported them in life. *Bp. Horne.*

6. *Thou hast laid me* &c.] Thou hast thrust me down into a deep and dark dungeon, which I can compare to nothing but a grave. *Bp. Patrick.*

10. — *shall the dead* &c.] Shall the dead arise out of their graves, and live here among men and celebrate Thy praises? *Bp. Hall.*

12. — *in the land of forgetfulness?*] In the grave, where all things are forgotten? *Bp. Wilson.*

13. — *prevent thee.*] Come before Thee. *Bp. Wilson, Old Translation.*

16. — *thy terrors have cut me off.*] Have overwhelmed me. *Bp. Patrick.*

As the comforts which true religion affords are the only sure support against the evils and calamities of the world, to which every condition of life is more or less exposed; so the terrours of religion, being very grievous in themselves, exclusive of these comforts, add weight to all our miseries, and are a burden too heavy for a man to sustain. But surely there is something monstrous in such terrours! They come not from religion by natural birth: for it is much easier to believe that all we see is chance and fortune, and religion itself a vain thing, than to believe that an all-wise and all-powerful Being has formed us to be miserable. And yet, in fact, this is often the case; we see many rendered unhappy by such fears and jealousies: and of all the fears incident to man these are the most fearful, and give us the quickest sense of misery; they are what the Psalmist has here described them to be, "distraction." *Bp. Sherlock.*

Psalm LXXXIX. Ethan, speaking in the person of his prince, describes his reliance on the faithfulness of God to fulfil His covenant with David, and on the power of God to perform wonders for the deliverance of His people. He then represents, that, notwithstanding His covenant with David, and His power to deliver His people, the kingdom of Judah was at that time in great desolation, being despoiled of its glory, and delivered into the hands of the Babylonians; and implores the Lord to put an end to its captivity and calamities. *Green.*

The glorious things here spoken of David, and of his posterity, are prophetical of the Messiah; and can with strict propriety be applied only to Him: on this account the Church has appointed this Psalm to be used on Christmas-day. *Travell.*

Ver. 2. — *Mercy shall be built up* &c.] That is, God's mercy, and His regard to the truth of His promises, are as fixed and unchangeable as the very heavens themselves. *Travell, Bp. Patrick.*

3 I have made a covenant with my
* 2 Sam. 7. 11, &c. chosen, I have * sworn unto David my servant,

4 Thy seed will I establish for ever, and
† Heb. to generation and generation. build up thy throne † to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

‖ Or, Egypt. 10 Thou hast broken ‖ Rahab in pieces, as one that is slain; thou hast scattered
† Heb. with the arm of thy strength. thine enemies † with thy strong arm.

11 [a] The heavens *are* thine, the earth also
[a] Gen. 1. 1. Psal. 24. 1. & 50. 12. *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

† Heb. an arm with might. ‖ Or, establishment. 13 Thou hast † a mighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the ‖ habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the
* Numb. 10. 6. * joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

18 For ‖ the LORD *is* our defence; and the Holy One of Israel *is* our king.
‖ Or, our shield is of the LORD, and our king is of the Holy One of Israel.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 [d] I have found David my servant; with my holy oil have I anointed him:
[d] 1 Sam. 16. 12.

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 Also I will make him *my* firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they † break my statutes, and keep not my commandments;
† Heb. profane my statutes.

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness † will I not utterly take from him, nor suffer my faithfulness † to fail.
† Heb. I will not make void from him.
† Heb. to lie.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness † that I will not lie unto David.
† Heb. If I lie.

36 [e] His seed shall endure for ever, and his throne as the sun before me.
[e] 2 Sam. 7. 16. Luke 1. 33. John 12. 34.

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3. *I have made a covenant* &c.] This covenant God made with David by the prophet Nathan, 2 Sam. vii. 12, &c. The covenant relates to David's "seed," and to the "establishment of his throne" in that seed; literally, in Solomon, for a time; spiritually, in Christ, for ever. *Bp. Horne.*

6. — *the sons of the mighty*] The mighty angels. *Bp. Wilson.*

8. — *or to thy faithfulness* &c.] Or whose faithfulness is equal to Thine? *Green.*

10. *Thou hast broken Rahab in pieces.*] Thou hast overthrown the proud Egyptian in the Red sea. *Bp. Hall.*

12. — *Tabor and Hermon*] These mountains, the first lying on the west, and the second on the east of Judea, are here put for the eastern and western parts of the world. *Green.*

15. *Blessed is the people* &c.] Blessed are the people, whose ears are inured to the cheerful sound of the sacred trumpets of God in their solemn feasts and sacrifices. *Bp. Hall.*

19. *Then thou spakest* &c.] Thou spakest by way of vision to Thy holy prophet Samuel, and saidst, I have ordained to give help and victory unto My people, by My strong and mighty champion, David. *Bp. Hall.*

22. — *shall not exact upon him;*] Shall not subdue him. *Rosenmüller.*

23. *I will set his hand* &c.] I will extend his conquests and dominion from the Mediterranean sea to the rivers Tigris and Euphrates. *Dr. Wells.*

27. *Also I will make* &c.] I will raise him to the highest dignity among those whom I shall call My sons; and I will exalt him above all other kings in the world, so that he may be a most eminent type of My Son Christ, the King of king and Lord of lords. *Travell, Bp. Patrick.*

36. *His seed shall endure* &c.] His family shall never be extinct, but shall hold the royal dignity as long as the sun shineth. *Bp. Patrick.*

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

† Heb. *brightness.* 44 Thou hast made his † glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 How *long*, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-
‡ 2 Sam. 7. 15. kindnesses, *which* thou ‡ swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

PSALM XC.

1 Moses, setting forth God's providence, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

¶ ‖ A Prayer of Moses the man of God. ‖ Or, *A Prayer, being a Psalm of Moses.*

LORD, thou hast been our dwelling place † in all generations. † Heb. *in generation and generation.*

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 § For a thousand years in thy sight *are* *but* as yesterday ‖ when it is past, and *as* a watch in the night. § 2 Pet. 3. 8. ‖ Or, *when he hath passed them.*

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* ‖ groweth up. ‖ Or, *is changed.*

6 In the morning it flourisheth; and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are † passed away in thy wrath: we spend our years ‖ as a tale *that is told.* † Heb. *turned away.* ‖ Or, *as a meditation.*

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39. *Thou hast made void* &c.] Thou seemest not to regard the covenant made with Thy faithful servant David, but hast permitted the authority of his successor to be profaned, and his crown to fall down under foot. *Bp. Patrick. Travell.*

47. *Remember how short* &c.] O let the natural shortness of my life plead with Thee for mercy, and do not let it appear as if Thou hadst made man only to be miserable and to die. *Travell.*

50. *Remember, Lord, the reproach* &c.] The Jews, when this Psalm was penned, were in a low estate: the very heathen reproached them for vainly expecting their mighty Deliverer, the Messiah, whom they said God had promised to David, and out of his loins. *Bp. Wilson.*

51. — *reproached the footsteps* &c.] That is, have pursued the steps of Thine anointed with revilings. *Mudge. Merrick.* Or, according to the Chaldee, Mocked at the tardy advent of Thy Messiah. *Bp. Horne.*

The posterity of David were to enjoy God's favour, or be deprived of it, as they proved obedient or disobedient to His law. When they became rebellious, idolatrous, and profligate, the rod was lifted up, and due chastisement inflicted, sometimes by the immediate hand of Heaven, sometimes by the instrumentality of their heathen adversaries; famine and pestilence, war and captivity, were at different times employed to reclaim backsliding Israel. But still the "covenant" of God in Christ stood sure; the Jewish nation was preserved, through all changes and revolutions, "till the Seed came to whom the promise was made;" nor was Jerusalem destroyed before the new and spiritual kingdom of Messiah was set up in the earth. Christian communities, and the individuals that compose them, are in like manner corrected and punished for their offences. "Nevertheless, God's lovingkindness will He not utterly take from us, nor suffer His faithfulness to fail." So, "I am with you alway," says the Redeemer, "even unto the end of the world, and the gates of hell shall not prevail against My Church," Matth. xxviii. 20. and xvi. 18. Nor shall the world be destroyed until Christ come again, and His glorious kingdom be ready to appear. *Bp. Horne.*

The end of the third Book of Psalms.

Psalm XC. It has been commonly imagined, that this Psalm was composed by Moses, when God shortened the days of the murmuring Israelites in the wilderness; see Numb. xiv. It chiefly refers to the mortal and transitory state of man on earth, and is therefore adopted by the Church in the Funeral Service. *Travell.*

Ver. 1. — *our dwelling place*] Our place of refuge. *Mudge. Old Translation.*

3, 5. — *and sayest, Return,* &c.] That is, Thou restorest men to life. "For a thousand years," &c. that is, though the time of their restoration is remote, it is equally certain; for a thousand years are to Thee as one day.

5. — *a watch in the night.*] See the note on Exod. xiv. 24.

9. *For all our days* &c.] For we constantly feel some effect or other of Thine anger, whereby our lives decline exceeding fast. *Bp. Patrick.*

† Heb. As for the days of our years, in them are seventy years.

10 † The days of our years *are* three-score years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may † apply *our* hearts unto wisdom.

† Heb. cause to come.

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

HE that dwelleth in the secret place of the most high shall † abide under the shadow of the Almighty.

† Heb. lodge.

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most high, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 ª For he shall give his angels charge over thee, to keep thee in all thy ways. ª Matthew 4. 6. Luke 4. 10.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

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11. *Who knoweth* &c.] But who is there that duly lays to heart the effects of Thy anger, and considers that it is proportioned to our piety or disobedience? *Travell.* Moses here laments the insensibility of the Israelites under the judgments of God. They saw His wrath sweeping numbers away for their sins, and yet none studied to divert it, by fearing Him as they ought. *Green.*

13. *Return, O Lord,* &c.] Return, O Lord, at length, from Thy severity against us; and let Thy servants feel Thy gracious pardon. *Bp. Patrick, Travell.*

16. *Let thy work* &c.] He prays God to shew them and their posterity those glorious works which heretofore He had exerted in behalf of His people, and to shine upon and prosper what they were doing. *Mudge.*

17. *And let the beauty* &c.] Let the countenance of the Lord our God smile upon us; and prosper Thou the work of our hands. *Green.*

This Psalm is remarkable for affording us much useful instruction. In it we have the governour of a numerous people sequestering his mind from the management of publick affairs to private meditations; from beholding the present outward appearances, to considering the real nature and secret causes of things: in the midst of all the splendour and pomp, of all the stir and tumult about him, he observes the frailty of human condition, he discerns the providence of God justly ordering all; this he does not only in the way of wise consideration, but of serious devotion, moulding his observations into pious acknowledgments, and earnest prayers to God. Thus doth that great and good man teach us all, (more particularly men of high estate and much business,) to find opportunities of withdrawing their thoughts from those things which commonly amuse them, (the cares, the glories, the pleasures of this world,) and fixing them upon matters more improvable to devotion; the transitoriness of their condition, and their subjection to God's just providence; joining also to these meditations suitable acts of religion, due acknowledgments to God, and humble prayers. This was his practice among the greatest encumbrances that any man could have; and it should also be ours. *Dr. Barrow.*

Psalm XCI. The subject of this Psalm is the security, the success, and the reward of piety. If any reader will carefully weigh and consider the nature and dignity of the imagery contained in this Psalm, having due respect at the same time to the principles of the mystical allegory, I am persuaded he will agree with me, that something of a mystical design is concealed under the literal meaning of it. Without a question, the pious person, the king, or high priest perhaps, who in the literal sense is the principal character of the poem, is meant in reality to represent some greater and sublimer personage. *Bp. Lowth.*

Ver. 1. *He that dwelleth* &c.] "To dwell in the secret place of the Most High," is a figurative expression, and signifies no more than to put ourselves under the Divine protection. *Green.*

3. *Surely he shall deliver* &c.] Leaving the former sentence unfinished, the Psalmist turns and addresses the same person whom he had been describing: "He indeed shall deliver thee from the snare of the fowler, from the destroying pestilence." *Bp. Lowth.*

4—7. *He shall cover thee* &c.] This imagery is beautiful and diversified, and at the same time uncommonly solemn and sublime. *Bp. Lowth.*

8. *Only with thine eyes* &c.] The meaning is, that the righteous person all along spoken of, himself secure from the judgments of God, should in safety behold the destruction wrought by them upon impenitent and incorrigible sinners. *Bp. Horne.*

12. — *lest thou dash* &c.] Lest any the slightest harm should befall thee. *Bp. Patrick.* See the quotation of these words at Matth. iv. 6.

(Or, *at*)

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

† Heb. *length of days*

16 With † long life will I satisfy him, and shew him my salvation.

PSALM XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodness to the godly.*

¶ A Psalm *or* Song for the sabbath day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most high:

2 To shew forth thy lovingkindness in

‡ Heb. *in the nights.*

the morning, and thy faithfulness † every night,

‖ Or, *upon the instrument of ten strings, upon the psaltery*

3 Upon an instrument of ten strings, and upon the psaltery; ‖ upon the harp with † a solemn sound.

† Heb. *Higgaion.*

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 ¶ But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. * Hos. 14. 5.

13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and † flourishing; † Heb. *green.*

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, power, and holiness of Christ's kingdom.

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13. *Thou shalt tread* &c.] The most noxious and venomous creatures shall have no power to hurt thee, but thou shalt subdue and trample them under foot. So shall Christ triumph over the "dragon, that old serpent," Rev. xx. 2, and He shall make His faithful servants victorious "over all the power of the enemy," Luke x. 19. *Travell.*

—— *the dragon*] See the notes on Deut. xxxii. 33. Psalm xliv. 19. and Lam. iv. 3.

14. *Because he hath set* &c.] In the former part of the Psalm the prophet spoke in his own person; here God Himself is plainly introduced as the speaker. *Bp. Horne.*

—— *because he hath known my name.*] Hath acknowledged My power, and relied on that alone for protection. *Bp. Patrick, Travell.*

How much man stands in need of the protection of Heaven, appears from a survey of the dangers to which he is continually exposed. Various are the terrours of the night, manifold the perils of the day; from diseases, whose infection makes its progress unobserved; from assaults, casualties, and accidents, which can neither be foreseen, nor guarded against. The soul has likewise her enemies ready to attack and surprise her at all hours. Avarice and ambition are abroad watching for her in the day; while concupiscence, like a pestilence, "walketh in darkness." In adversity she is disturbed by terrours; in prosperity still more endangered by pleasures. But Jesus Christ has overcome the world, to prevent us from being overcome by it. *Bp. Horne.*

Psalm XCII. This Psalm was appointed by the Jews to be used constantly on the sabbath day, as it was probably composed by David after God had given him rest from all his enemies. See 2 Sam. vii. 1. *Fenton.*

Ver. 4. —— *thy work:*] The following part of the Psalm shews, that by "God's work" here, the Psalmist means, His providence in the government of human affairs. *Rosenmuller.*

6. *A brutish man — a fool*] He who is ignorant of the final issue of things, and attendeth not to his eternal interest, is in Scripture language the "brutish man," and the "fool," who knoweth not the works, neither understandeth the designs of Heaven. *Bp. Horne.*

8. —— *art most high*] The expression is equivalent to God's sitting in heaven, and there overruling all the designs of men to His own glory, and the good of His servants. *Mudge.*

10. *But my horn* &c.] But, as the unicorn is superiour in power and strength to other creatures, so shall my authority be exalted above others; and I shall enjoy a continual course of happiness; like one who is newly anointed for the enjoyment of a feast. *Travell.*

—— *unicorn:*] See the note on Psalm xxii. 21.

13. *Those that be planted* &c.] Those who, like fruitful trees, are firmly rooted in their obedience to God's laws, shall be sheltered under His protection, and shall grow and increase in His service. *Travell.*

Thanksgiving is the duty, and ought to be the delight, of a Christian. It is his duty, as being the least return he can make to his great Benefactor: it ought to be his delight, for it is that of angels, and will be that of every grateful heart, whether in heaven or on earth. The "mercy" of God in promising salvation, and His "faithfulness" in accomplishing it, are inexhaustible subjects for morning and evening praises; every instrument should be strung, and every voice tuned to celebrate them, until day and night come to an end. But more especially should this be done on the sabbath day; which, when so employed, affords a lively resemblance of that eternal sabbath, to be hereafter kept by the redeemed in the kingdom of God. *Bp. Horne.*

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

† Heb. *from then.* 2 Thy throne *is* established † of old; thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted *up* their voice; the floods lift up their waves.

4 The LORD on high *is* mightier *than* the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, † for ever.

† Heb. *to length of days.*

PSALM XCIV.

1 *The prophet, calling for justice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He sheweth the blessedness of affliction.* 16 *God is the defender of the afflicted.*

† Heb. *God of revenges.* † Heb. *shine forth.* O LORD † God, to whom vengeance belongeth; O God, to whom vengeance belongeth, † shew thyself.

2 Lift up *thyself*, thou judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

* Ps. 10. 11, 13. 7 * Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 [b] He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

[b] Exodus 4. 11. Prov. 20. 12.

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 [c] The LORD knoweth the thoughts of man, that they *are* vanity.

[c] 1 Cor. 3. 20.

12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall † follow it.

† Heb. *shall be after it*

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had ‖ almost dwelt in silence.

‖ Or. *quickly.*

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

Psalm XCIII. ver. 1. — *clothed with majesty;*] See the second note from Bp. Sanderson on Job xxix. 14.

3. *The floods have lifted up,* &c.] The meaning is, Our numerous enemies are risen up against us, and threaten to overwhelm us, like a furious storm. *Travell.* The rage and clamour of the enemies of God's people is frequently represented by the raging and roaring of the sea. *Grees.*

4. *The Lord on high* &c.] The King of heaven is stronger than all earthly potentates, and will subdue them under His feet. *Poole.*

This Psalm teaches us, that God rules with glory and magnificence over all the world; that His throne is established in righteousness; that His power infinitely exceeds that of all created beings: from whence we are to conclude, that He will reign for ever, for the good and advantage of His people, and of all those who serve Him and submit themselves to Him. *Ostervald.*

Psalm XCIV. In this prayer, the children of Israel represent to God the sad condition they were reduced to by the cruelty of their enemies, whose insolence, impiety, and blasphemies, they describe. The prophet nevertheless adores the wisdom and goodness of God, in the corrections wherewith He visits men; and foretels the deliverance of the righteous, and the destruction of the wicked. *Ostervald.* This is one of the Psalms appointed for the 1st service on the thirtieth of January.

Ver. 1. — *shew thyself.*] Appear in the defence of Thy oppressed servants. *Travell.*

4. — *hard things?*] That is, insolent, malicious, contemptuous and threatening words. *Poole.*

12, 13. *Blessed is the man* &c.] Since, therefore, the schemes of the adversary are vain, and the counsel of Jehovah shall infallibly stand, happy is the man who, having learned from the Scriptures of truth the lessons of faith and patience, enjoys tranquillity of mind in time of trouble, while destruction is preparing for the impenitent. *Bp. Horne.*

15. *But judgment shall return* &c.] Although the justice of God may seem to be called in question, while the wicked flourish and the godly are afflicted; yet shall true righteousness and judgment return at the last, and all the upright shall follow God, and justify the ways of His providence. *Travell. Bp. Patrick.*

17. — *my soul* &c.] I had been laid in the grave among the silent dead. *Bp. Nicholson.*

20. *Shall the throne* &c.] Can it be possible, O Lord, that Thou shouldest take the part of oppression and injustice, and have any fellowship with those unrighteous judges, who oppress Thy servants under the pretence of law and justice? *Bp. Patrick, Travell.*

The man who enjoys the world under a sense of religion, and of the power and goodness of God, will so use the world as not to abuse it; will look upon the uncertainties of life with the uncon-

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness,* 8 *and not to tempt him.*

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

† Heb. *prevent his face.*

2 Let us † come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

† Heb. *In whose.* ‖ Or, *the heights of the hills are his.* † Heb. *Whose the sea is.*

4 † In his hand *are* the deep places of the earth: ‖ the strength of the hills *is* his also.

5 † The sea *is* his, and he made it: and his hands formed the dry *land.*

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [a] To day if ye will hear his voice,

8 Harden not your heart, [b] as in the † provocation, *and* as *in* the day of temptation in the wilderness:

[a] Heb. 3. 7, 8, 4. 7. [b] Exod. 17. 2, 7. Numb. 14. 22, &c. † Heb. *contention.*

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath † that they should not enter into my rest.

† Heb. *if they enter into my rest*

PSALM XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 8 *for his kingdom,* 11 *for his general judgment.*

O [a] SING unto the LORD a new song: sing unto the LORD, all the earth.

[a] 1 Chron. 16. 23.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

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earnedness of one who knows he has a much nobler possession, of which no one can rob him: he will part with his riches without torment, he will keep them without anxiety, and use them so as to make them a blessing to himself and all around him. If the course of the world be disordered, and threaten the inhabitants thereof with calamity and distress, he will maintain his inward peace, knowing that "the Lord is King, be the earth never so unquiet." He will look with pleasure on all the scenes of futurity, being well assured that the world that now is, and the world that is to come, are in the hands of God. These are the comforts which, in the multitude of sorrows which surround us, will refresh the soul of a religious man; whilst they who forget God are spending a wretched life in lamenting over the misfortunes of this world, and are ending it to begin a more wretched life in the world that is to come. *Bp. Sherlock.*

Psalm XCV. The author of the Epistle to the Hebrews hath taught us to consider this Psalm as an address to believers under the Gospel; and he affirms it to be written by David, Heb. iv. 7. *Bp. Horne.*

Ver. 3. — above all gods.] Above all the powers of heaven and earth. *Bp. Patrick.*

4. — *the strength of the hills.*] That is, the loftiest and largest hills. *Dr. Hammond.*

6. — *let us kneel before the Lord.*] It is most becoming, on all occasions, to express religious feelings of the mind by suitable actions of the body; and, especially, to "kneel before the Lord our Maker" when we humbly pour forth to His sacred name the tribute of our prayers and adorations.

7. *For he is our God:* &c.] "For He is our God, we are the people of His pasture, and the sheep of His hand, if ye will hear His voice to-day;" that is, if ye will be His obedient people, He will continue to be your God. Or else, the word translated "if" may be rendered in the optative form: "O that you would hear His voice to-day," saying unto you, "Harden not, &c." However this be, what follows to the end of the Psalm is undoubtedly spoken in the person of God Himself. *Bp. Horne.*

8, 9. *Harden not* &c.] These verses allude to what passed at the place called Massah, and Meribah, from the people there striving with their God, notwithstanding all the mighty works which He had wrought for them before their eyes, Exod. xvii. 7. *Bp. Horne.*

9. *When your fathers tempted me*] See the notes on Numb. xiv. 22.

10. — *they have not known my ways:*] They have not acknowledged My power and presence among them. *Bp. Wilson.*

11. — *into my rest.*] That is, into the land of Canaan, which was a type of heaven. *Dr. Wells.*

The wisdom and piety of the Church hath appointed this Psalm to be used every day in the beginning of our publick morning devotions, that there may be an union of all in heart and voice in the acknowledgment of God's mercy. It is from *not* acknowledging at all, or not acknowledging together, the superiority of God over all the world, and His power and justice of disposing of all things in it, that we fail in our humility towards Him, and in the exercise of Christian duties towards all men; and it is from not enough remembering the ingratitude and rebellion of our forefathers, and the grievous punishments they underwent for the same, the forcing God to reverse His own purpose, and compelling Him not to let them see the blessing He intended to them, that we are still so much inclined to murmur at His providence, and undervalue His power. *Lord Clarendon.*

Psalm XCVI. We learn from 1 Chron. xvi. that, on the removal of the ark to the place prepared for it on mount Zion, David delivered this Psalm to be sung in commemoration of God's special presence among them. It is a solemn invocation to the people to give glory to God, to acknowledge and adore Him, both as the Creator of all things, and the supreme and righteous Judge of the world. By common consent of Jews as well as Christians, this Psalm is applied to the times of the Messiah. *Bp. Horne. Transl.*

According to the Greek version, this Psalm was used at the dedication of the second temple, after the return of the Babylonish captivity. And it was somewhat altered to accommodate it to that purpose. *Rosenmuller.*

Ver. 1. — *a new song:*] See note at Ps. xxxiii. 3.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

† Heb. *of his name.* 8 Give unto the LORD the glory † *due unto* his name: bring an offering, and come into his courts.

‖ Or, *in the glorious sanctuary.* 9 O worship the LORD ‖ in the beauty of holiness: fear before him, all the earth.

[b] Ps. 93. 1. & 97. 1. 10 Say among the heathen *that* [b] the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

1 *The majesty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

† Heb. *many, or, great isles.* THE LORD reigneth; let the earth rejoice; let the † multitude of isles be glad *thereof.*

2 Clouds and darkness *are* round about him: [a] righteousness and judgment *are* the ‖ habitation of his throne.

[a] Ps. 89. 14.

‖ Or, *establishment.*

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

[b] Exod. 20. 4. Lev. 26. 1. Deut. 5. 8. Hebr. 1. 6. 7 [b] Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

[c] Ps. 34. 14. Amos 5. 15. Rom. 12. 9. 10 Ye that love the LORD, [c] hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks ‖ at the remembrance of his holiness.

‖ Or, *to the memorial.*

PSALM XCVIII.

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praise God.*

¶ A Psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his

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6. *Honour and majesty are before him.* &c.] This expresses, in poetical language, the general glory, majesty, and perfection of God.

9. — *the beauty of holiness:*] See the note on Psalm xxix. 2.

10—13. *Say among the heathen* &c.] Nothing can excel in sublimity the noble exultation of universal nature in these verses, where the whole animate and inanimate creation unite in the praises of their Maker. Poetry here seems to assume the highest tone of triumph and exultation, and to revel, if I may so express myself, in all the extravagance of joy. *Bp. Lowth.*

The exhortations in this Psalm are peculiarly applicable to the times of the Gospel, and describe the joy which good men should express, when they reflect that the several nations of the world are enlightened with the knowledge of the true God, and His Son Jesus Christ. These great privileges engage us to praise the Lord without ceasing; to worship Him with fear, humility, and joy; and to shew *by* our obedience, that the Lord does truly reign over us. *Osterwald.*

Psalm XCVII. In this Psalm the gracious assistance which God affords His servants, and the vengeance He takes upon the oppoers of *His* laws, are strongly described under the images of fire and tempest. But the Psalm is chiefly applicable to the spiritual reign of Christ, who should overthrow the idolatry of the heathen world, subdue all His enemies, and make the spiritual "daughters of Judah be glad, because of His judgments." *Travell.* This and the three following Psalms bear the name of David in the Greek version, and it is highly probable that they all come from the same hand as the ninety-sixth. *Green.*

Ver. 2. *Clouds and darkness* &c.] His throne is surrounded by impenetrable obscurity, but every thing that issues from it is dictated by unerring truth and justice. *Travell.*

3—5. *A fire goeth before him,* &c.] The judgments of God, and their effects upon the world, are here set forth, under the usual similitude of lightning and fire from heaven, causing the earth to tremble, and mountains to melt and dissolve away. *Bp. Horne.*

7. — *worship him, all ye gods.*] Let all that are called gods, whether on earth or in heaven, acknowledge and adore His sovereign authority. *Bp. Patrick.*

8. — *the daughters of Judah*] See note at Ps. xlviii. 11.

11. *Light*] That is, life, salvation, immortality.

This Psalm is not so much a description of God's dominion over the Jews as a prophecy of the dominion of Jesus Christ over all nations. The Holy Spirit here describes the effects which the coming of that kingdom would produce, and the joy which the faithful would feel when it should be manifested; wherefore it principally concerns us to improve those affections of zeal and devotion which are manifest in this divine song. We here learn, that the best way of praising God, and the true character of His worshippers, is to love Him, to hate evil, and to rejoice in Him continually. *Osterwald.*

Psalm XCVIII. The prophet, transported by the Spirit into the times of the Messiah, speaks in this Psalm of the great deliverance, as already effected.

There is a great similarity between this Psalm and the ninety-sixth. It makes part of our Evening Service, to be read after the first lesson.

right hand, and his holy arm, hath gotten him the victory.

* Is. 52. 10. 2 * The Lord hath made known his salvation: his righteousness hath he ‖ openly shewed in the sight of the heathen.

‖ Or, revealed.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

* Psa. 9. 8. 9 Before the Lord; * for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.*

THE Lord reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth ‖ be moved.

‖ Heb. stagger.

2 The Lord *is* great in Zion; and he *is* high above all the people.

3 Let them praise thy great and terrible name; *for it is* holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the Lord our God, and worship at his footstool; *for* ‖ he *is* holy.

‖ Or, it is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the Lord our God, and worship at his holy hill; for the Lord our God *is* holy.

PSALM C.

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

Ver. 2. — *his righteousness* &c.] Meaning God's faithfulness in accomplishing His great promise of sending the Messias. *Poole.*

3. — *all the ends*] All the countries. *Bp. Wilson.*

6. — *cornet*] Or trumpet, as the same word is translated at Exod. xix. 16. and other places. *Parkhurst.*

7. *Let the sea roar*, &c.] Call upon the whole creation, animate and inanimate, to join the universal chorus; the sea, and the land, and all the various inhabitants thereof. *Bp. Horne. Travell.*

"There is nothing that God expects more from us, nor takes as a greater argument of our gratitude to Him, than our signal and cheerful joy upon receiving any great benefit from Him: nor is the joy of our heart enough, though He sees the full extent of it; but He will have such a manifestation of it, that the people may know it as well as He. They who would stifle all their joy within their own breasts, and look upon solemn and publick manifestations of it, as a mixture of too much vanity in the praising and magnifying God, do not confirm themselves to David's precepts, or his example. *Lord Clarendon.*

Psalm XCIX. ver. 1. *The Lord reigneth*, &c.] Admiration, as it ever accompanies, so it is frequently the cause of sublimity. It produces great and magnificent conceptions and sentiments, and expresses them in language bold and elevated, in sentences concise, abrupt, and energetick. Of which this verse affords a striking instance. *Bp. Lowth.*

—— *he sitteth between the cherubims*;] He manifests His presence upon the mercy-seat between the cherubim. *Bp. Hall.*

—— *let the earth be moved.*] Let the earth bow down with fear. *Travell.*

3. *The king's strength alsoloveth judgment*, &c.] Although the "strength" of our King be infinite, yet it is never exerted, but in "righteousness" and just "judgment," which are His delight; they compose the firm basis of His throne, and direct His whole administration. *Bp. Horne.*

5. — *worship at his footstool*;] Worship before and towards His ark, which is His footstool. *Dr. Wells.*

6. *Moses and Aaron* &c.] In confirmation of what he had said, that God is holy, he mentions Moses, and Aaron, and Samuel, as three of the greatest eminence who were devoted to His service: to them He had shewn Himself to be God by very remarkable instances of favour, though at the same time He punished the infidelities of the people. *Modge.*

8. *Thou answeredst them*, &c.] The construction of the verse seems to be this: "O Lord our God, Thou didst hear, or answer them;" that is, the aforementioned typical mediators, Moses, Aaron, and Samuel; "Thou becamest a forbearing God for them," or, at their intercession; and that, "even when punishing," or, when Thou hadst begun to punish, "the wicked deeds of them;" that is, not of Moses, Aaron, and Samuel, but of the people, who had transgressed, and for whom they interceded. This was the case when Moses interceded for the idolaters, Exod. xxxii. 32; Aaron for the schismaticks, Numb. xvi. 47; and Samuel for the whole nation, 1 Sam. vii. 9. *Bp. Horne.*

In this Psalm we learn, that it is the duty of those who have the happiness to know God, and to be the subjects of His kingdom, to fear Him, to reverence His Majesty, to worship Him with the profoundest humility, and without ceasing to celebrate His name, which is great, terrible, and holy. We also see in this Psalm, that God did formerly deliver the Israelites, when Moses, Aaron, and Samuel called upon Him; and that He also took vengeance on them for their sins, when they offended Him. This shews, that as God is always good, He is also just, and has sometimes made men feel the marks of His mercy, and sometimes of His wrath, to engage them to love and fear Him. *Cotterill.*

Psalm C. This is a solemn invitation to all the world to acknowledge, serve, and praise God, the Creator of all men, the guardian of His people, and the merciful performer of all His

¶ A Psalm of ‖ praise.

MAKE a joyful noise unto the LORD, † all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, ‖ and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* † to all generations.

‖ Or, thanksgiving.

† Heb. all the earth.

‖ Or, and his we are.

† Heb. to generation and generation.

PSALM CI.

David maketh a vow and profession of godliness.

¶ A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh ‖ in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies † shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

† Heb. thing of Belial.

‖ Or, perfect in the way.

† Heb. shall not be established.

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint.*
12 *He taketh comfort in the eternity and mercy of God.*
18 *The mercies of God are to be recorded.* 23 *He sustaineth his weakness by the unchangeableness of God.*

¶ A Prayer ‖ of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed ‖ like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and withered like grass; so that I forget to eat my bread.

‖ Or, for.

‖ Or, (as some read) into smoke.

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promises, through all generations. It is used in the daily service of the Church, as a general acknowledgment of gratitude for the Divine blessings, and as an excitement to the congregation to join in the praise of God. *Travell.*

Ver. 4. — *into his gates*] That is, into the gates of His sanctuary. *Bp. Patrick.*

Instructed by this Psalm, we ought ever to pray that all nations of the world may worship the Lord, and glorify His name; and that to this end God would be pleased to make Himself known unto them, and give them the knowledge of His Son, Jesus Christ. And, in order to excite ourselves to the duty of praising Him, we should consider that He is our Creator, that "we are His people, and the sheep of His pasture;" that He has heaped abundant favours on us, not only of nature, but of grace, and given to His Church the clearest tokens of His goodness and mercy. *Ostervald.*

Psalm CI. David here appeals to God for his love of mercy, justice, and integrity; and publishes to the whole world his abhorrence of villainy, treachery, calumny, and pride; and then professes that he would, to the utmost of his power, discountenance and destroy all men of that character; as he would, on the contrary, favour and protect all those that were truly religious and faithful. *Dr. Delaney.* This is one of the Psalms appointed for the inauguration service of our kings.

Ver. 2. *I will behave* &c.] That is, wisdom shall guide my footsteps, and not suffer my foot to slide from Thy all-perfect way. *Merrick.*

—— *O when will thou come unto me?*] When wilt Thou come to protect and assist me? *Rosenmüller.*

3. — *of them that turn aside;*] Of them who in their counsels and their actions deviate from the Divine law, to serve their own interest. *Bp. Horne.*

—— *it shall not cleave to me.*] No such corrupt principle shall adhere to my soul, or find a place in my affections. *Bp. Horne.*

4. *A froward heart*] That is, a perverse and stubborn heart. *Edwards.*

—— *I will not know*] I will not favour. *Dr. Wells.*

8. *I will early destroy* &c.] The meaning may be, "Every morning I will be destroying," &c. The Hebrew courts of justice were held in the morning; see 2 Sam. xv. 2. Jer. xxi. 12. *Green.* Or, the word here rendered "early," may mean "soon." *Merrick.* Or, "assiduously." *Rosenmüller.*

How noble a declaration was this in a great king! and how worthy the imitation of all the princes of the earth! How noble a manner too was this of publishing declarations to the people, in solemn and sublime hymns to Almighty God; set to musick, and sung with joy and transport through the land; at once vindicating innocence, and propagating piety! Let this be numbered among the felicities peculiar to David. *Dr. Delaney.*

Psalm CII. This Psalm seems, by the thirteenth verse, to have been composed about the time that God had promised a restoration to His people from their captivity in Babylon; namely, after a term of seventy years: it strongly describes the miseries they suffered during their captivity, and begs God at length to take pity on Jerusalem, and restore it, with the temple, to its former glory; for this would be such an illustrious proof of His divinity, that it would draw all nations to do Him homage; and particularly His attention to this prayer of the poor prisoner should be recorded for His honour to future generations. *Mudge.* Penitential sorrow being a principal subject of this Psalm, it is suitable to the service of Ash Wednesday. *Travell.*

Ver. 3. — *as an hearth.*] Literally, as a firebrand. *Dr. Wall, Old Translation.*

5 By reason of the voice of my groaning
‖ Or, *flesh* my bones cleave to my ‖ skin.
6 I am like a pelican of the wilderness:
I am like an owl of the desert.
7 I watch, and am as a sparrow alone
upon the house top.
8 Mine enemies reproach me all the day;
and they that are mad against me are sworn
against me.
9 For I have eaten ashes like bread, and
mingled my drink with weeping,
10 Because of thine indignation and thy
wrath: for thou hast lifted me up, and cast
me down.
* Isaiah 40. to James 1. 10. 11 * My days *are* like a shadow that de-
clineth; and I am withered like grass.
12 But thou, O LORD, shalt endure for
ever; and thy remembrance unto all gene-
rations.
13 Thou shalt arise, *and* have mercy
upon Zion: for the time to favour her, yea,
the set time, is come.
14 For thy servants take pleasure in her
stones, and favour the dust thereof.
15 So the heathen shall fear the name of
the LORD, and all the kings of the earth
thy glory.
16 When the LORD shall build up Zion,
he shall appear in his glory.
17 He will regard the prayer of the des-
titute, and not despise their prayer.
18 This shall be written for the genera-
tion to come: and the people which shall
be created shall praise the LORD.
19 For he hath looked down from the
height of his sanctuary; from heaven did
the LORD behold the earth;
20 To hear the groaning of the pri-
soner; to loose † those that are appointed † Heb. *the children of death.*
to death;
21 To declare the name of the LORD in
Zion, and his praise in Jerusalem;
22 When the people are gathered toge-
ther, and the kingdoms, to serve the LORD.
23 He † weakened my strength in the † Heb. *afflicted.*
way; he shortened my days.
24 I said, O my God, take me not away
in the midst of my days: thy years *are*
throughout all generations.
25 [b] Of old hast thou laid the foundation [b] Heb. i. 10.
of the earth: and the heavens *are* the work
of thy hands.
26 They shall perish, but thou shalt † en- † Heb. *stand.*
dure: yea, all of them shall wax old like a
garment; as a vesture shalt thou change
them, and they shall be changed:
27 But thou *art* the same, and thy years
shall have no end.
28 The children of thy servants shall
continue, and their seed shall be establish-
ed before thee.

PSALM CIII.

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*

¶ *A Psalm* of David.

BLESS the LORD, O my soul: and all
that is within me, *bless* his holy name.
2 Bless the LORD, O my soul, and forget
not all his benefits:
3 Who forgiveth all thine iniquities;
who healeth all thy diseases;
4 Who redeemeth thy life from destruc-

5. *By reason* &c.] Extremity of sorrow causeth the flesh to waste, and the bones to press upon the skin, through which they are ready to force their way. *Bp. Horne.*

6. *I am like* &c.] The sorrowful man is naturally desirous of retiring from the world, to vent his complaints in solitude, and to pass the nights in watchfulness and prayer. *Bp. Horne.*

7. *I watch,*] That is, cares and sorrows so disturb me that I cannot sleep. *Rosenmüller.*

—— *as a sparrow alone*] The bird here mentioned seems to be the solitary sparrow, which is thus described in Brooke's Natural History: "It usually sits alone on the tops of old buildings, and roofs of churches, singing very sweetly, especially in the morning, and is an oriental bird." *Parkhurst.*

9. *For I have eaten ashes* &c.] I am so humbled by my affliction, that, like a mournful penitent, I lie down among the dust and ashes, which mingle themselves with my food, as tears do with my drink. *Travell. Bp. Patrick.*

13. — *the set time, is come.*] The time fixed for the continuance of the Babylonish captivity; which was seventy years, Jer. xxix. 10. *Green.*

14. — *take pleasure in her stones,*] That is, bear an affection to her ruins. *Green.*

—— *and favour the dust thereof.*] Rather, "and compassionate her dust."

16. *When the Lord* &c.] From ver. 16 to 22 inclusive, the Psalmist seems to speak prophetically of the Messiah.

25. *Of old hast thou* &c.] The application of this and the following verses to Jesus Christ, in the Epistle to the Hebrews, is at once a proof of His Divinity, and *of the inspiration of the* Psalms. See Heb. i. 10. *Travell.*

28. *The children of thy servants* &c.] Whatever may be the fate of the present generation, whether they may live to see the accomplishment of all that has been foretold, or not, yet the word of God standeth sure; there shall be always a Church, and an holy seed, to whom the promise *shall* be made good. *Bp. Horne.*

If we had a true devotion in our hearts to form and compound our prayers, and a fervent motion from our hearts to pour them out, we might reasonably as well as piously believe, that every prayer we so send up to heaven would prove effectual, and bring down that from thence to us, for which we pray. The Church hath provided an excellent form of devotion and prayer for all men to concur in at the publick service and worship of God: and whoever reads and considers that form, will find himself best prepared for his private devotions; and may very profitably transplant expressions from thence into his most private and occasional addresses to the Divine Providence. *Lord Clarendon.*

Psalm CIII. In this Psalm David blesses God for His goodness towards himself and the Israelites; celebrates His great mercy and tender compassion towards His people; and invites all creatures to join with him in praising the name of the Lord. *Green.* A peculiar strain of tenderness and beauty pervades this Psalm.

tion; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

[a] Exod. 34. 6. Numb. 14. 18. Deut. 5. 10. Neh. 9. 17. Psal. 86. 15. Jer. 32. 18.

8 [a] The LORD *is* merciful and gracious, slow to anger, and † plenteous in mercy.

† Heb. *great of mercy.*

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

† Heb. *according to the height of the heaven.*

11 For † as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For *he* knoweth our frame; he remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

† Heb. *it is not.*

16 For the wind passeth over it, and † it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 [b] To such as keep his covenant, and [b] Deut. 7. 9 to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

† Heb. *excel in strength.*

20 Bless the LORD, ye his angels, † that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM CIV.

1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 [a] Who maketh his angels spirits; his ministers a flaming fire:

[a] Heb. 1. 7.

Ver. 5. — *thy youth is renewed like the eagle's.*] That is, as the eagle's vigour is wont to be, after it has renewed its feathers. *Dr. Wells.* The youth of an eagle is no otherwise renewed than by the succession of new feathers to old ones. In like manner the serpent was said by the Romans "to put off old age" when it cast its skin. *Rosenmuller.*

9, 10. *He will not always chide:* &c.] God's chastisements are some of the most eminent proofs of His mercy. They are sent to reclaim us from eternal punishment. They continue not always, but are removed when they have done their work; and while they last, are as nothing in comparison of those heavy stripes which our sins have deserved. *Bp. Horne.*

12. *As far as the east* &c.] That is, He hath entirely remitted the punishment due to our manifold offences. *Bp. Patrick.*

13. *Like as a father* &c.] See Isa. xlix. 15.

This is one of the most excellent songs of thanksgiving in the whole Book of Psalms. David here seems affected with the highest strains of devotion, and the most lively sense of gratitude. He here teaches us by his example to bless God, not only with our mouth, but with our whole heart, and with all the powers of our soul; to cherish the remembrance of all His mercies, and to take delight in rehearsing them, and praising Him continually. The prophet here celebrates particularly the infinite mercy of God, who, knowing that we are but dust, bears with us, and does not render to us what our sins deserve; and entertains the same compassion and kindness as a father does for his children. But he teaches us at the same time, that the Divine goodness is displayed only in behalf of those that fear Him and reverence Him; and that His mercy extends only to them that "keep His covenant, and remember His commandments to do them." *Ostervald.*

Psalm CIV. This Psalm demonstrates the glory of the infinite Creator, from the wisdom, beauty, and variety of His works. The poet adorns this noble subject with the clearest and most splendid colouring of language; and with imagery the most magnificent, lively, diversified, and pleasing; at the same time select, and happily adapted to the subject. There is nothing of the kind extant, indeed, nothing can be conceived more perfect than this hymn, whether it be considered with respect to its intrinsick beauties, or as a model of that species of composition. Miraculous exertions of the Divine power have something in them which at first strikes the inattentive mind with a strong sentiment of sublimity and awe: but the true subject of praise, the most worthy of God, and the best adapted to impress upon the heart of man a fervent and permanent sense of piety, is drawn from the contemplation of His power in the creation of this boundless universe, His wisdom in arranging and adorning it, His providence in sustaining it, and His mercy in the regulation of its minutest parts, and in ordering and directing the affairs of men. *Bp. Lowth.* The similitude between the natural and spiritual creation may, perhaps, point out the reason why the Church hath appointed this Psalm to be used on Whit Sunday. *Bp. Horne.* In most of the old versions this Psalm is attributed to David.

Ver. 2. — *like a curtain.*] Or, as a canopy. *Mudge.* As the curtain of a pavilion, or tent.

3. *Who layeth* &c.] That is, the clouds make the flooring of His heavens. *Mudge.*

—— *who maketh the clouds his chariot:*] See the note on Deut. xxxiii. 26.

4. *Who maketh his angels* &c.] From the manner in which these words are introduced, and the place where they stand, one,

† Heb. *He hath founded the earth upon* ¶ *her bases.*

6 † *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

‖ Or, *The mountains also ascend, the valleys descend.*

8 ‖ They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

† Heb. *Who sendeth.* † Heb. *maketh*

10 † He sendeth the springs into the valleys, *which* † run among the hills.

† Heb. *break.*

11 They give drink to every beast of the field: the wild asses † quench their thirst.

† Heb. *give a voice.*

12 By them shall the fowls of the heaven have their habitation, *which* † sing among the branches.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

* Judg. 9. 13. † Heb. *to make his face shine with oil, or, more than oil.*

15 And * wine *that* maketh glad the heart of man, *and* † oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein † all the beasts of the forest do creep *forth.*

† Heb. *all the beasts thereof do trample on the forest.*

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are things* creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast † made to play therein.

† Heb. *formed.*

* Psal. 145. 15.

27 * These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD † shall endure for ever: the LORD shall rejoice in his works.

† Heb. *shall be.*

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as

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should conceive the meaning of them to be, that God employs the elements of air and fire, the winds and the lightnings, as His messengers and ministers, to execute His commands upon the earth. But the Apostle, Heb. i. 7, informs us, that they have a farther reference to immaterial angels; either because those angels often appeared in the likeness, or because they were endued with the properties, of wind and flame. Intellectual beings of the highest order in the realms above, are as ready to fulfil the word of Jehovah, as are the elements of this lower world. *Bp. Horne.*

5. — *that it should not* &c.] These words do by no means imply, that the earth is stationary, or that it is eternal; but only that it is so constructed as to answer the end, and to last the time for which it was created. *Bp. Horne.*

7. *At thy rebuke*] At Thy omnipotent word. *Bp. Patrick.*

8. *They go up* &c.] Rather, They go up mountains, they go down vallies, to the places Thou hast appointed for them. *Edwards.*

15. — *and oil to make*] See the note on Psalm xxiii. 5.

17. — *as for the stork,* &c.] The storks breed plentifully in Barbary every summer. They make their nests with dry twigs of trees, which they place upon the highest parts of old ruins or houses, in the canals of ancient aqueducts, and frequently (so familiar they are, by being never molested) upon the very tops of their mosques and dwelling-houses. The fir and other trees likewise (when these are wanting) "are a dwelling for the stork." *Dr. Shaw.*

18. *The high hills are a refuge for the wild goats;*] See the note on Job xxxix. 1.

— *for the conies.*] See notes on Levit. xi. 5. Prov. xxx. 26.

19. *He appointed the moon for seasons:*] The greatest part of the Jewish feasts, as the new moon, the passover, the pentecost, &c. were governed by the moon. *Dimock.*

26. — *leviathan,*] This word, which in Job xli. signifies the crocodile, and in Psalm lxxiv. 14. is used allegorically for the Egyptians, and in Is. xxvii. 1. for other mighty oppressors of God's church, appears to be used in this place for a whale, or large fish of the cetaceous kind. *Parkhurst.*

30. *Thou sendest forth thy spirit,* &c.] That Spirit of Thine, which moved, at the first, upon the face of the waters, is still sent forth by Thee, for the renewing of those several creatures, whose daily mortality requires the supply of a continual succession and propagation. *Bp. Hall.*

32. *He looketh on the earth,* &c.] At His presence the very earth trembles, and the mountains, as our fathers saw at mount Sinai, are full of fire and smoke. *Bp. Patrick.*

Since the works of the creation are all of them so many de-

I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

1 *An exhortation to praise God, and to seek out his works.* 7 *The story of God's providence over Abraham,* 16 *over Joseph,* 23 *over Jacob in Egypt,* 26 *over Moses delivering the Israelites,* 37 *over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

a 1 Chron. 16. 8. Isai. 12. 4.

O a GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

b Gen. 17. 2. & 22. 16. & 26. 3. & 28. 13. & 35. 11. Luke 1. 73. Heb. 6. 17.

9 b Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 c Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance:

c Gen. 13. 15. & 15. 18. † Heb. the cord.

12 When there were *but* a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, d *even* Joseph, *who* was sold for a servant:

d Gen. 37. 28.

18 e Whose feet they hurt with fetters: † he was laid in iron:

e Gen. 39. 20. † Heb. *his soul came into iron.*

19 Until the time that his word came: the word of the LORD tried him.

20 f The king sent and loosed him; *even* the ruler of the people, and let him go free.

f Gen. 41. 14.

21 g He made him lord of his house, and ruler of all his † substance:

g Gen. 41. 40. † Heb. *possession.*

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 h Israel also came into Egypt; and Jacob sojourned in the land of Ham.

h Gen. 46. 6.

24 And he increased his people greatly; and made them stronger than their enemies.

25 i He turned their heart to hate his people, to deal subtilly with his servants.

i Exod. 1. 8.

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monstrations of the infinite wisdom and power of God, they may serve to us as so many arguments exciting to the constant fear of God, and to a steady hearty obedience to all His laws. And thus we may make these works as serviceable to our spiritual interest, as they all are to our life and temporal interest. For if, whenever we see them, we would consider that these are the works of our Divine Lord and Master, to whom we are to be accountable for all our thoughts, words, and works, and that in those we may see His infinite power and wisdom; this would check us in sinning, and excite us to serve and please Him who is above all control, and who hath our life and whole happiness in His power. *Dr. Dersham.*

Psalm CV. The former part of this Psalm was composed by David, upon *his having brought* the ark to Zion, 1 Chron. xvi. And it is highly probable that he afterwards enlarged it, that it might be a more complete commemoration of all the mercies of God to the Jewish nation, from the days of Abraham to their taking possession of the land of Canaan. *Edmunds.*

Ver. 4. —*seek his face evermore.*] Approach His presence evermore; that is, the ark of His presence. *Green.*

5. —*the judgments of his mouth;*] He means, the punishments on their enemies, which He, by the word of His mouth, by the exercise of His immediate power, had wrought. *Dr. Hammond.*

6. —*ye children of Jacob his chosen.*] Ye children of Jacob, whom He chose (rejecting Esau) to inherit the promised blessing; see Gen. xxv. 23. *Bp. Patrick.*

10. —*everlasting covenant:*] That is, a covenant never to be altered, if they steadily kept it. *Bp. Patrick.*

15. —*Touch not mine anointed,*] Do not dare to lay hands upon those whom I have peculiarly consecrated to Myself and My service. *Bp. Hall.* See the notes on Levit. ii. 1. and on Gen. xx. 18.

——*anointed,* —*prophets*] The Patriarchs were considered as priests and prophets, by celebrating the name of Jehovah among the nations, and foretelling a Redeemer of Israel; see Gen. xx. 7. xxii. 8. xlix. 10. *Dimock.*

16. —*the whole staff of bread.*] All the support of life. *Bp. Wilson.*

19. *That his word came:*] That the word of the Lord came. See Gen. xli. 25.

22 *To bind his princes at his pleasure;*] That is, he intrusted him with absolute power, to command the rulers of his several provinces at his pleasure. *Bp. Patrick.*

23. —*the land of Ham.*] Egypt.

25. *He turned their heart* &c.] The kindness and love of God to His people "turned the hearts" of the Egyptians against them, and caused hatred to take the place of friendship. *Bp. Horne.*

26 [k] He sent Moses his servant; *and* Aaron whom he had chosen.

27 [l] They shewed † his signs among them, and wonders in the land of Ham.

28 [m] He sent darkness, and made it dark; and they rebelled not against his word.

29 [n] He turned their waters into blood, and slew their fish.

30 [o] Their land brought forth frogs in abundance, in the chambers of their kings.

31 [p] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [q] † He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 [r] He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [s] He smote also all the firstborn in their land, the chief of all their strength.

37 [t] He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [u] Egypt was glad when they departed: for the fear of them fell upon them.

39 [x] He spread a cloud for a covering; and fire to give light in the night.

40 [y] *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

41 [z] He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with † gladness:

44 [a] And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

PSALM CVI.

1 *The psalmist exhorteth to praise God.* 4 *He prayeth for pardon of sin, as God did with the fathers.* 7 *The story of the people's rebellion, and God's mercy.* 47 *He concludeth with prayer and praise.*

† PRAISE ye the LORD. O [a] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [b] but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless he saved them for his

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28. — *and they rebelled not* &c.] Some interpreters suppose the word "they" refers to Moses and Aaron. *Dimock, Rosenmüller.*

44. — *they inherited the labour of the people;*] They took possession of the cities, towns, fields, and vineyards, which the labour of others (that is, the Canaanites) had built and planted. *Bp. Patrick.*

45. — *Praise ye the Lord.*] This is a literal translation from the Hebrew word Alleluia, or Hallelujah, (see the margin.) This word occurs at the beginning or at the end of many psalms. Alleluia was sung on solemn days of rejoicing: "and all her streets (that is, the streets of Jerusalem) shall say Alleluia," says Tobit, speaking of the rebuilding of Jerusalem, Tob. xiii. 18. St. John in the Revelation says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God," ch. xix. 1: see also ver. 3, 4, 6. This expression of joy and praise was transferred at an early period from the synagogue to the church: and it is still occasionally used in devotional psalmody. *Calmet.*

Who can behold the army of Divine judgments set forth in dreadful array before him, (ver. 28—36.) without trembling very exceedingly at that Power which is able to send them, singly or in conjunction, upon a sinful land! Who can reflect upon their number and variety, without adoring that goodness, patience, and longsuffering, which tried so many different methods, and waited so long, to lead the offenders to repentance! *Bp. Horne.* This hymn was designed to perpetuate among the Israelites the remembrance of God's mercies, and to excite their gratitude. Though these events do not directly regard Christians, yet they ought to preserve the remembrance of them, as affording matter for the most edifying and instructive meditations. But it is our duty, above all, to take occasion, from what is contained in this Psalm, to raise our thoughts to the consideration of those signal mercies and spiritual blessings which God has communicated to us, by making with us a new covenant in Jesus Christ; by delivering us from the captivity of sin, of the devil, and of death, and by receiving us into His church. *Ostervald.*

Psalm CVI. This Psalm, written in captivity, may have been intended to confirm the faith of the young, and to encourage their hopes of restoration to their native land. It not only details the judgments inflicted on the disobedience of the Jewish people, but also the frequent instances of Divine mercy which uniformly followed their repentance.

Ver. 6. *We have sinned with our fathers,*] That is, after their example of unbelief and disobedience. *Bp. Horne.*

name's sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

[e] Exod. 14. 27. & 15. 5. 11 [b] And the waters covered their enemies: *there* was not one of them left.

[d] Exod. 14. 31. & 15. 1 12 [d] Then believed they his words; they sang his praise.

[e] Exod. 15. 24. & 16. 2. 13 [c] † They soon forgat his works; they waited not for his counsel:

† Heb. *They made haste, they forgat.* 14 [f] But † lusted exceedingly in the wilderness, and tempted God in the desert.

[g] Numb. 11. 4. 15 [g] And he gave them their request; but sent leanness into their soul.

† Heb. *lusted a lust.* 16 [h] They envied Moses also in the camp, *and* Aaron the saint of the LORD.

[a] Numb. 11. 31. 17 [i] The earth opened and swallowed up

[b] Numb. 16. 1, &c. Dathan, and covered the company of Abi-

[i] Numb. 16. 31. Deut. 11. 6. [a] Numb. 16. 35. 46. ram.

18 [k] And a fire was kindled in their company; *the* flame burned up the wicked.

[l] Exod. 32. 4. 19 [l] They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

[m] Exod. 32. 10. 23 [m] Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

† Heb. *a land of desire.* 24 Yea, they despised † the pleasant land, they believed not his word:

[n] Numb. 14. 2. 25 [n] But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 † To overthrow their seed also among the nations, and to scatter them in the lands. † Heb. *to make them fall.*

28 [o] They joined themselves also unto [o] Numb. 25. 3. Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [p] Then stood up Phinehas, and exe- [p] Numb. 25. 7. cuted judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.

32 [q] They angered *him* also at the waters [q] Numb. 20. 13. of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, [r] concerning whom the LORD commanded [r] Deut. 7. 2. them:

35 [s] But were mingled among the hea- [s] Judges 1. 21. then, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them,

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13. — *they waited not for his counsel:*] They were too impatient to wait for the full execution of His purposes towards them. *Travell.*

14. — *and tempted God*] To give them still further proofs of His power. *Pp. Wilson.*

15. — *but sent leanness into their soul.*] This expression refers generally to the diseases inflicted upon the Israelites by Heaven; see Numb. xi. 33. *Rosenmüller.*

17. *The earth opened* &c.] Perhaps Dathan and Abiram are mentioned only as being guilty of the greater crime in invading the priestly office, which belonged to the tribe of Levi. *Diodat.*

20. — *they changed their glory*] They forsook the true worship of God, who was their glory. *Dr. Wells.*

24. *Yea, they despised the pleasant land,*] They despised the land of Canaan, so that they would not enter therein and endeavor to take it, when God ordered them so to do; see Numb. xiii. xiv. *Dr. Wells.*

26. *Therefore he lifted up* &c.] That is, He swore unto them that He would make them fall in the wilderness. "Lifting the hand" was the usual form of swearing; see Gen. xiv. 22. *Mudge.* See the note on Deut. xxxii. 40.

28. *They joined themselves* &c.] See the note on Numb. xxv. 3.

—— *the sacrifices of the dead.*] Perhaps the meaning is, sacrifices which were offered to idols, which he calls "dead," in opposition to the true and living God, and by way of contempt, and to note the sottishness of idolaters, who worshipped lifeless things, as stocks and stones, or dead men. *Poole, Rosenmüller.*

30. *Then stood up* &c.] The notes upon many of the passages referred to in the margin will explain several of the following verses.

39. *Thus were they defiled* &c.] Idolatry, which is infidelity towards God, is often represented in Scripture as spiritual fornication or adultery. *Travell.* See notes at Exod. xxxii. 6. xxxiv. 16.

and they were brought into subjection under their hand.

[1] Judges 2. 16. 43 [1] Many times did he deliver them; but they provoked *him* with their counsel, and were ‖ brought low for their iniquity.

‖ Or, *impoverished, or, weakened.* 44 Nevertheless he regarded their affliction, when *he* heard their cry:

[2] Levit. 26. 41, 42. 45 [2] And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them also to be pitied of all those that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

PSALM CVII.

1 *The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over sick men,* 23 *over seamen,* 33 *and in divers varieties of life.*

[a] Psal. 106. 1. & 118. 1. & 136. 1. [a] O GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and † from the south.

† Heb. *from the sea.* 4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they rebelled against the words of God, and contemned the counsel of the most high:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the gates of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

[b] Job 33. 20. 18 [b] Their soul abhorreth all manner of

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47. — *gather us from among the heathen,*] Restore such of us as are dispersed in foreign lands unto our own country. *Bp. Patrick.*

If we accustomed ourselves to take a just survey of ourselves, of the frowardness and the pride of our natures, we should frequently think it fit and necessary to invert our prayers, to deprecate God's favours and mercies, and pray for His corrections and judgments, or rather we should look upon His judgments and mortifications as His greatest and most transcendent mercies. If men took that view of themselves, which others take of them in their highest prosperities, when God pours down His blessings upon them; observed the haughtiness of their looks, gait, and gestures, their proud behaviour towards all who have need of them, and their servile behaviour towards all of whom they stand in need, which every body else but themselves observes; and considered how very little they used to think of God in those seasons; and then, if they reflected upon their own modest behaviour upon some disappointment they had sustained, how often they used to pray to God in their anguish and affliction, and how fervent their devotions have then been, they would confess how much better men they are in the latter than in the former condition, and how much more gracious God hath been to them in the one than in the other visitation. *Lord Clarendon.*

The end of the fourth Book of Psalms.

Psalm CVII. This Psalm may undoubtedly be enumerated among the most elegant monuments of antiquity; and it is chiefly indebted for its elegance to the general plan and conduct of the poem. It celebrates the goodness and mercy of God towards mankind, as demonstrated in the immediate assistance and comfort He affords in the greatest calamities to those who devoutly implore His aid: in the first place, to those who wander in the desert, and who encounter the terrours of famine; next, to those who are in bondage; to those who are afflicted with disease; and finally, to those who are tossed about upon the ocean. The prolixity of the argument is occasionally relieved by narration; and examples are superadded of the Divine severity in punishing the wicked, as well as of His benignity to the devout and virtuous; and both the narrative and preceptive parts are recommended to the earnest contemplation of considerate minds. *Bp. Lowth.* This Psalm is introduced into our Forms of Prayer to be used at Sea, as a thanksgiving after a storm.

Ver. 7. — *to a city of habitation.*] That is, to a place inhabited, where they found relief for their necessities. *Bp. Patrick.*

10. — *being bound in affliction and iron;*] This passage may be rendered, Being bound in galling chains. *Dimock, Rosenmüller.*

16. *For he hath broken* &c.] That is, made way for men's escape, when their case was desperate, by removing the greatest obstacles. *Dr. Wells.*

meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with † rejoicing.

† Heb. *singing.*

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

† Heb. *maketh to stand.*

25 For he commandeth, and † raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken *man*, and † are at their wit's end.

† Heb. *all their wisdom is swallowed up.*

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into † barrenness, for the wickedness of them that dwell therein.

† Heb. *saltness.*

35 [c] He turneth the wilderness into a standing water, and dry ground into waterstrings.

[c] Isaiah 41. 18.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 [d] He poureth contempt upon princes, and causeth them to wander in the ‖ wilderness, *where there is* no way.

[d] Job 12. 21.

‖ Or, *void place.*

41 [e] Yet setteth he the poor on high ‖ from affliction, and maketh *him* families like a flock.

[e] 1 Sam. 2. 8. Psal. 113. 7, 8.

§ Or, *after.*

42 [f] The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

[f] Job 22. 19. & 5. 16.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

¶ A Song *or* Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

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33. *He turneth rivers* &c.] He turneth a well-watered country into a wilderness, and a soil abounding with springs into dry ground. *Green.*

37. — *yield fruits of increase.*] The land of Canaan was fruitful beyond measure; see Deut. viii. 7, &c. *Dimock.*

39. *Again, they are minished* &c.] At another time, God sees fit to alter the course of His providence, to lessen their numbers, and to humble them by various afflictions and calamities, or by the hands of tyrannical oppressors. *Travell, Bp. Patrick.*

40. — *causeth them to wander* &c.] The meaning is either, He bringeth them into difficulties, so that they know not what course to take; or, He banisheth them from their courts and kingdoms, and forceth them to flee into desolate wildernesses. *Poole.*

42. *The righteous shall see* &c.] Two consequences will follow from this alternate display of the mercy and the judgment of God. The righteous, finding themselves still the object of the former, will have cause to rejoice and give thanks; and the wicked, when visited with the latter, will be forced by their silence at least to own that their punishment is just. *Bp. Horne.*

43. *Whoso is wise,* &c.] To take notice of the providences of God is the most effectual way to make men wise, as it is a proof of wisdom. *Bp. Wilson.*

This very instructive Psalm serves to teach us, that God does wisely dispense all that happens to men; and that when they are fugitives and captives, sick, and in danger of perishing, afflicted with famine, or any other distress, it is He that makes them pass through all those trials, that He *may* engage them to call upon Him, and have recourse to His power and goodness. It therefore shews us, that it is the duty of persons in affliction to apply themselves to God by humble and fervent prayer for deliverance out of all their misfortunes; that when men cry to God in their distress, and turn to Him, He takes pity on them, and delivers them from all their troubles; and that it is the duty of those who, by the help of God, have escaped any great sickness, danger of death, or other afflictions, to shew their gratitude to Him all their lives, and to celebrate His lovingkindness before all. *Ostervald.*

Psalm CVIII. This is a Psalm of thanksgiving, in which David praises God for His great goodness to him, in having made him king, and crowned him with victory; and beseeches Him to complete his conquests over the remainder of his enemies. The strain of gratitude and triumph which runs through it, makes it suitable to the service of the Church on the Ascension Day. The

8 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the
Or, to the clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

a Psal. 60. 5. 6 a That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM CIX.

1 *David, complaining of his slanderous enemies, under the person of Judas deveteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 29 *He promiseth thankfulness.*

¶ To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise;

2 For the mouth of the wicked and the † mouth of the deceitful † are opened against me: they have spoken against me with a lying tongue.
† Heb. *mouth of deceit.*
† Heb. *have spread themselves.*

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let ‖ Satan stand at his right hand.
§ Or, *an adversary.*

7 When he shall be judged, let him † be condemned: and let his prayer become sin.
† Heb. *go out guilty, or, wicked.*

8 Let his days be few; *and* a let another take his ‖ office.
a Acts i. 20.
‖ Or, *charge.*

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

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first five verses of this Psalm are the same, without any material difference, as the last five of the fifty-seventh Psalm: and the rest are the same as the last eight verses of the sixtieth Psalm. The reader is therefore referred to the explanation already given of those Psalms. *Travell.*

Psalm CIX. In this Psalm David, having been unjustly accused and violently persecuted by his enemies, foretels, with a prophetick spirit, the Divine vengeance upon them. St. Peter (Acts i. 20.) hath taught us to apply the eighth verse to the traitor Judas; and indeed the severity of the judgments, and the extent of the calamities here denounced, are suitable to the guilt and punishment of our Saviour's persecutors in general. With respect to the imprecations, see the note on Ps. v. 10. The twenty-eighth chapter of Deuteronomy may be considered as a kind of commentary on this Psalm. *Travell.* There are many passages in the Book of Psalms, especially a considerable part of the 109th, that have given offence to well-meaning persons, as savouring too much of private resentment, and inconsistent with that charity, which peculiarly marks the Christian dispensation. Many attempts have been made to remove this difficulty: but the most satisfactory method appears to be, to consider the verbs in the future tense, so that the passages may be looked upon as so many denunciations of the punishments, that God would inflict on the general or individual adversaries of His church and people. Thus at the seventh verse, "When he shall be judged, he shall go forth convicted, and his prayers shall be for sin," &c. *Wintle.*

The person particularly pointed at in this Psalm was probably Doeg the Edomite, who slew the Lord's priests, and endeavoured to destroy him whom God had anointed king over Israel, 1 Sam. xxii. *Archdeacon Randolph.*

Ver. 4. *For my love* &c.] While I pray for them, they in return for my love falsely accuse me. *Green.*

6. *Set thou* &c.] The true reading probably is, A wicked person shall be set over him, (that is, to judge him,) and an adversary shall stand at his right hand. *Dimock.*

—— *over him.*] That is, either over all nine enemies; for the singular number is sometimes used with a plural sense: or rather, over one particular enemy, who was worse than any of the rest, more implacable and inexcusable. *Poole.*

—— *Satan*] An adversary. See the margin.

—— *stand at his right hand.*] This is an allusion to the practice of the courts of justice among the Jews, where the accuser stood at the "right hand" of the accused. *Rosenmüller.*

7. —— *and let his prayer become sin.*] His prayer would be abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. *Bp. Horne.*

9, 10. *Let his children* &c.] Thus shall his wickedness entail misery upon his wretched widow and his orphan children: they shall lead a life of wandering from place to place, supporting themselves by begging alms, and seeking relief out of their miserable habitations. *Travell.*

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come † into his bowels like water, and like oil into his bones.

† Heb. *within him.*

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart *is* wounded *within* me.

23 *I am gone* like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* † from those that condemn his soul.

† Heb. *from the judges of his soul.*

PSALM CX.

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

¶ A Psalm of David.

THE * LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

* Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Hebr. 1. 13.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

‖ Or, *more than the womb of the morning: thou shalt have,* &c.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness ‖ from the womb of the morning: thou hast the dew of thy youth.

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18. — *like water,* &c.] These expresions admirably mark out all adhering rooted curse, which penetrated the body, as the water which one drinks, and as the oil with which one is rubbed: they have swallowed cursing like water; see Job xv. 6. Prov. iv. 17. they are penetrated by it, as by the oil wherewith they have been anointed. *Calmet.*

19. — *a girdle* &c.] As the people of the East have ever been accustomed to wear long and loose garments, they are obliged to tuck them up, and fasten them by a girdle or sash, when they are travelling or at work. See 1 Kings xviii. 46. John xiii. 4. *Travell.*

21. — *do thou for me,*] Take my part. *Bp. Patrick.*

23. — *tossed up and down as the locust.*] The swarms of locusts are so large and numerous in Barbary, that they fly in the air like a succession of clouds. When the wind blows briskly, so that these swarms are crouded by others, or thrown one upon another, we have a lively idea of this comparison of the Psalmist, of being "tossed up and down as the locust." *Dr. Shaw.*

Especial care should be taken that we do not pervert this Psalm in a criminal and impious manner, by imagining we are at any time allowed to wish that the vengeance of God may fall on those who hate us and do us hurt. David here speaks in the quality of a king chosen by God, and of a prophet; he rather foretold than desired the destruction of his enemies: he even returned them good for evil, as he himself says, and love for hatred. But, above all, let us remember that a Christian should hate no man; that the character we bear, as disciples of Jesus Christ, obliges us to love all men, even our greatest enemies, to pray for them with all our heart, and to wish and do them all the good in our power. *Outervald.*

Psalm CX. In this Psalm David prophesieth concerning the exaltation of Christ; the sceptre of His kingdom; the character of His subjects; His everlasting priesthood; His tremendous victories and judgments; and the means of His obtaining both kingdom and priesthood, by His sufferings and resurrection. *Bp. Horne.* This Psalm is with good reason appointed for the service of Christmas-day.

Ver. 1. *The Lord said* &c.] God the Father, in His eternal counsel, said unto His Son, Take Thou all power and authority, as the only Mediator and true King of Thy church, until I shall utterly have subdued all those that dare to rise up against Thee; then, do Thou deliver up this royal state and kingdom of Thy Mediatorship. *Bp. Hall.*

—— *thy footstool.*] This expression is borrowed from the eastern custom of conquerors putting their feet upon the necks of their enemies. See Josh. x. 24. The Divinity of our Saviour is clearly deducible from this verse. See Mark xii. 36, &c. *Dimock.*

2. — *the rod of thy strength*] The "rod," or sceptre, of Christ's "strength" is His word, accompanied by His Spirit. *Bps. Horne* and *Nicholson.*

—— *out of Zion:*] Christ's spiritual kingdom was to begin at Jerusalem. *Edwards.*

3. *Thy people*] They that are fit for Thy kingdom. *Fenton.*

—— *the day of thy power, — holiness*] "The day of His power" is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace; and they make a free and voluntary offering of themselves to their Redeemer. Then it is that they appear "in the beauties of holiness," adorned with humility, faith, hope, love, and all the graces of the Spirit. *Bp. Horne.*

—— *from the womb of the morning:* &c.] The words should rather be translated, "more than the dew from the womb of the morn-

4 The LORD hath sworn, and will not
[b] Heb. 5. 6. & 7. 17. repent, [b] Thou *art* a priest for ever after
the order of Melchizedek.

5 The LORD at thy right hand shall
strike through kings in the day of his
wrath.

6 He shall judge among the heathen, he
shall fill *the places* with the dead bodies;
‖ Or. great. he shall wound the heads over ‖many countries.

7 He shall drink of the brook in the
way: therefore shall he lift up the head.

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works.* 10 *The fear of God breedeth true wisdom.*

† Heb. *Hallelujah.* † PRAISE ye the LORD. I will praise
the LORD with *my* whole heart, in
the assembly of the upright, and *in* the
congregation.

2 The works of the LORD *are* great,
sought out of all them that have pleasure
therein.

3 His work *is* honourable and glorious:
and his righteousness endureth for ever.

4 He hath made his wonderful works to
be remembered: the LORD *is* gracious and
full of compassion.

5 He hath given † meat unto them that † Heb. *prey.*
fear him: he will ever be mindful of his
covenant.

6 He hath shewed his people the power
of his works, that he may give them the
heritage of the heathen.

7 The works of his hands *are* verity and
judgment; all his commandments *are* sure.

8 They † stand fast for ever and ever, † Heb. *are stablished.*
and are done in truth and uprightness.

9 He sent redemption unto his people:
he hath commanded his covenant for ever:
holy and reverend *is* his name.

[a] Job 28. 28. Prov. 1. 7. & 9. 10. Eccl. 12. 13. ‖ Or. *good success.* † Heb. *that doeth them.* 10 [a] The fear of the LORD *is* the begin-
ning of wisdom: ‖ a good understanding
have all they † that do *his commandments*:
his praise endureth for ever.

PSALM CXII.

1 *Godliness hath the promises of this life, 4 and of the life to come.* 10 *The prosperity of the godly shall be an eyesore to the wicked.*

† Heb. *Hallelujah.* † PRAISE ye the LORD. Blessed *is* the
man *that* feareth the LORD, *that* de-
lighteth greatly in his commandments.

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ing is the dew of Thy progeny;" that is, Thy children, begotten to Thee through the Gospel, shall exceed in number, as well as brightness and beauty, the spangles of early dew, which the morning discloseth to the eye of the delighted beholder. *Bps. Lonth* and *Horne.*

4. — *Thou art a priest for ever* &c.] Thy priesthood is everlasting: in Thy person and office is and shall be fulfilled that which was figured in the royal priesthood, person, and name of Melchizedek, king of Salem, the king of righteousness and peace. *Bp. Hall.* The Epistle to the Hebrews places the resemblance between Melchizedek and Jesus on the name and title of the former, on his having no father, or mother, or priestly descent, or birth, or death, or successor, mentioned; which so far agreed with the latter, as He had no human father, nor mother, in the ordinary way of generation; nor was of a sacerdotal family, nor began to exist at His birth, nor continued in a state of death, nor could have any successor in His office. *Abp. Secker.* See the note on Gen. xiv. 18.

5. — *shall strike through* &c.] Jesus destroyed both the Jewish and Roman persecutors, and will destroy all the enemies of His Church. *Abp. Secker.* See Ps. ii. 9. and xlv. 5. Rev. xix. 15.

6. *He shall judge* &c.] He shall convince the heathen world, that He is their Lawgiver and their Judge. He shall take severe vengeance on those who persecute His subjects, and shall crush the supreme power in various countries. *Bp. Patrick.*

7. *He shall drink* &c.] By "drinking of the brook by the way," allusion seems to be made to the support and refreshment which Christ experienced. The phrase relates, it is probable, to those consolations which He received at the beginning of His great conflict with the powers of darkness, particularly in His agony, when there appeared to Him an angel from heaven strengthening Him, Luke xxii. 43. *Merrick, Bp. Lowth.*

We should remember on reading this Psalm, that we have a Priest in heaven, who stands continually pleading the merits of His sacrifice once offered on the cross. Oblation, intercession, and benediction are the three great branches of the sacerdotal office, which our great High Priest now exercises for us, and in the exercise of which the Father has condescended in the most awful manner to promise, that He will hear Him, and accept Him in our behalf. His priesthood is not like that of Aaron, transient, figurative, and successive, but real and effective, fixed and incommunicable, eternal and unchangeable. He is "a Priest for ever after the order of Melchizedek." *Bp. Horne.*

Psalm CXI. The author of this Psalm celebrates the majesty and goodness of God displayed in a very eminent manner in the wonderful things He had done for, and the signal blessings He had bestowed upon, the Jewish nation, of which this sacred hymn seems to have been designed as a short memorial. *Edwards.*

This is one of the proper Psalms appointed by the Church to be read on Easter-day.

Ver. 1. *Praise ye the Lord.*] These words are the title to the Psalm, and not part of the Psalm itself, as in the beginning of Ps. cxii. cxiii. *Bps. Patrick* and *Lowth.* See the note on Ps. cv. 45.

7. *The works of his hands* &c.] In all God's dispensations towards His faithful servants, and towards His impenitent adversaries, we admire and adore His "verity" in the performance of His promises to the former, and His "justice" in executing vengeance on the latter. Thus the time of fulfilling His promise to Abraham came not till the iniquity of the Amorites was full. *Bp. Horne.*

9. *He sent redemption unto his people:*] He means that great deliverance out of Egypt, which was a type and pledge of that greater and higher redemption by Christ. *Poole.*

We ought to join our praises to those which are offered to God in this hymn; we have even more reason than the faithful of old had to confess that the works of the Lord are great and wonderful; that He is merciful, righteous, and full of compassion; that He has remembered His covenant, and sent salvation and redemption to His people. These inestimable blessings should excite us to declare His goodness and marvellous works before men, and particularly in the assembly of the faithful. *Osterwald.*

Psalm CXII. This Psalm is a kind of commentary upon the last verse of the former Psalm, enumerating the various degrees of happiness which they enjoy, who fear God and keep His commandments; and concluding with a description of the envy and wretchedness of the ungodly. *Bp. Patrick, Travell.*

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: he will guide his affairs with † discretion. † Heb. *judgment.*

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 [a] He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. [a] 2 Cor. 9. 9.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked *shall perish.*

PSALM CXIII.

1 An exhortation to praise God for his excellency, 5 for his mercy.

† PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. † Heb. *Hallelujah.*

2 [a] Blessed *be* the name of the LORD from this time forth and for evermore. [a] Dan. 2. 20.

3 [b] From the rising of the sun unto the going down of the same the LORD's name *is* to be praised. [b] Mal. 1. 11.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who † dwelleth on high, † Heb. *exalteth himself to dwell.*

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 [c] He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; [c] 1 Sam. 2. 8. Psal. 107. 41.

8 That he may set *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman † to keep house, *and to be* a joyful mother of children. Praise ye the LORD. † Heb. *to dwell in an house.*

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN [a] Israel went out of Egypt, the house of Jacob from a people of strange language; [a] Exodus 12. 2.

2 Judah was his sanctuary, *and* Israel his dominion.

3 [b] The sea saw *it*, and fled: [c] Jordan was driven back. [b] Exodus 14. 21. [c] Josh. 3. 13.

4 The mountains skipped like rams, *and* the little hills like lambs.

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4. — *righteous.*] "Righteous" here seems to include the idea of generosity and charity; a man generous upon principles of religion. *Mudge.*

6. — *the righteous shall be* &c.] That is, Eminently good men do commonly leave a good name behind them, and transmit a grateful memory of themselves to afterages. *Abp. Tillotson.*

9. — *his horn* &c.] God shall give him an increase of true honour, and abundantly reward his liberality. *Bp. Hall.* See note at 1 Sam. ii. 1.

The character which the Psalmist here gives of good men is, that they fear the Lord; that they take great delight in His commandments; that they are just and sincere; that they conduct all their affairs with uprightness; that they are kind and full of compassion, and love to give alms to the poor. He afterwards teaches us, that those who live thus are perfectly happy; that God blesses them in their persons, in their posterity, and in their possessions; that they enjoy peace of conscience; that they fear no evil, always trusting in the Lord; and that their righteousness and their memory shall remain for ever. These are very important instructions, which should powerfully encourage us to the study and practice of piety. *Ostervald.*

Psalm CXIII. The servants of God are here exhorted to praise Him at all times, and in all places, on account of His power and glory, His mercy in redeeming man, and making the Gentile Church to be a joyful mother of children. This Psalm is appointed to be used on Easter-day. *Bp. Horne.*

Ver. 3. *From the rising* &c.] Signifying, either from morning to evening, or from east to west. *Merrick.*

6. *Who humbleth himself* &c.] Highly as our Lord is exalted above this system, above this heaven and this earth of ours, yet He condescendeth to regard every thing that passes here, and to make us, the inhabitants of this lower world, and, for our sakes, all the other creatures in it, the objects of His peculiar care, and paternal love. *Bp. Horne.*

Such is God's mercy to the poor sons of Adam in their fallen state, that from the lowest and most abject condition, from the pollutions of sin, and from the dishonour of the grave, He raiseth them to righteousness and holiness, to glory and immortality; He setteth them on high, with the inhabitants of the heavenly Jerusalem, "with the princes of His people," the leaders of the armies above, with angels and archangels before His throne. What is the exaltation of the meanest beggar from a dunghil to an earthly diadem, when compared with that of human nature from the grave to the throne of God! Here is honour worthy our ambition; honour, after which all are alike invited to aspire: which all may obtain who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors. *Bp. Horne.*

Psalm CXIV. This is another of the Psalms appointed by our Church to be read on Easter-day. It celebrates the deliverance of Israel from Egypt, and the miracles wrought for that people, prefiguring the redemption of our nature from sin and death, and the wonders of mercy and love wrought for us by Jesus Christ. *Bp. Horne.*

Ver. 1, 2. *When Israel went* &c.] When Jehovah delivered Israel from the bondage of Egypt, He chose them for His peculiar people: His presence resided in their camp, as in a "sanctuary," or temple; and He ruled them as an earthly king exerciseth sovereignty in his "dominions." *Bp. Horne.*

4. *The mountains skipped* &c.] The mountains of the wilderness shook and were moved sensibly at His terrible presence, when He delivered the law to His people, Exod. xix. *Bp. Hall.*

5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

[a] Exodus xvii. 6. Numb. xx. 11. 8 [a] Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [a] Where *is* now their God?

[a] Ps. 42. 10. & 79. 10. [b] Ps. 135. 6. 3 [b] But our God *is* in the heavens: he hath done whatsoever he hath pleased.

[c] Ps. 135. 15. 4 [c] Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small † and great. † Heb. with.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* blessed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

[d] Dan. 2. 20. 18 [d] But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* † as long as I live. † Heb. in my days.

[a] Ps. 18. 5. 3 [a] The sorrows of death compassed me, and the pains of hell † gat hold upon me: † Heb. found me. I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

If the Divine presence hath such an effect upon inanimate matter, how ought it to operate on rational and accountable beings! Let us be afraid with an holy fear at the presence of God, in the world by His providence, and by His Spirit in our consciences; that so we may have hope and courage in the day when He shall arise to shake terribly the earth; when "every island shall flee away, and the mountains shall be no more found." Rev. xvi. 20. *Bp. Horne.*

Psalm CXV. This Psalm has always been used as an hymn of thanksgiving for victories, from the earliest Christian ages. *Dr. Delaney.* This and the three following Psalms were sung by the Jews, after eating the passover, and were called the great hallelujah. *Bp. Wilson.*

Ver. 3. — *he hath done whatsoever he hath pleased.*] He doeth whatsoever He pleaseth. *Mudge, Street.*

10. *O house of Aaron,*] This expression comprehends the priests and Levites. *Travell.*

11. *Ye that fear the Lord,*] This seems to comprehend those, all the world over, that worshipped the one supreme God. *Mudge.*

12 *The Lord hath been mindful of us:*] Rather, The Lord remembereth us. *Mudge.*

From the former part of this Psalm we learn, that God is induced to do good to men, not by any merit on their part, but by His own pure mercy, which ought therefore to be the foundation of our trust when we direct our prayer to Him. In the latter part we see how happy those are who worship God and fear Him; since the Psalmist assures us, that God is the help and buckler of all those that trust in Him, and that His favours are extended to them and their posterity. These glorious promises should prevail on us more effectually to fear God, and to expect all our happiness from His blessing alone. *Osterwald.*

Psalm CXVI. This is a Psalm of thanksgiving for some special deliverance from grievous calamity, wherein the Psalmist acknowledges his gratitude to the Divine mercy, describes his extreme distress and happy deliverance out of it, and determines from henceforth to serve and praise the Lord, from whom he had received such signal benefits. It is highly applicable to the case of those who have been blessed with deliverance from sickness and distress, and therefore the Church has appointed a considerable portion of it to be used in the solemn Thanksgiving of Women after Child-birth. *Travell.*

This Psalm has frequent and quick changes of scenes and persons. *Mudge.*

Ver. 3. — *the pains of hell*] That is, such pains as had almost brought me to the grave. *Dr. Wells.*

6. — *the simple:*] The "simple" are here opposed to the crafty, who use indirect means for their deliverance; whereas the simple

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.
9 I will walk before the LORD in the land of the living.
[b] 2 Cor. 4. 13. 10 [b] I believed, therefore have I spoken: I was greatly afflicted:
[c] Rom. 3. 4. 11 I said in my haste, [c] All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 I will pay my vows unto the LORD now in the presence of all his people.
15 Precious in the sight of the LORD *is* the death of his saints.
16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 I will pay my vows unto the LORD now in the presence of all his people,
19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

[a] PRAISE the LORD, all ye nations: praise him, all ye people. [a] Rom. 15. 11.
2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his experience sheweth how good it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

[a] GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever. [a] Psal. 106. 1. & 107. 1. & 136. 1. 1 Chron. 16. 8.
2 Let Israel now say, that his mercy *endureth* for ever.
3 Let the house of Aaron now say, that his mercy *endureth* for ever.
4 Let them now that fear the LORD say, that his mercy *endureth* for ever.
5 I called upon the LORD † in distress: the LORD answered me, *and set me* in a large place. † Heb. *out of distress.* [b] Heb. 13. 6. Psal. 56. 4. 11.
6 [b] The LORD *is* † on my side; I will not fear: what can man do unto me? † Heb. *for me.*

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use only such means as God approves, and rely upon Him for the success of them. *Green.*

10, 11. I believed, &c.] In afflictions and distresses, those of the spirit and conscience more especially, *the soul* is tempted to despond, and can only be supported by faith exerting itself in prayer: "I believed, and therefore have I spoken," or, therefore spake I; that is, as above, ver. 4. "I called upon the name of the Lord; O Lord, I beseech Thee, deliver my soul." And this I did, though so "greatly afflicted," that I had "said in my haste," in my hurry and trepidation, occasioned by fear and amazement, "all men are liars;" there is no credit to be given to their promises of deliverance, I am lost and undone for ever; yet my faith failed not entirely, and, lo, my prayer hath been heard, and answered. *Bp. Horne.*

13. — *the cup of salvation,*] This cup of salvation is the drink-offering annexed to and poured upon the sacrifice, at the time they used to call upon the name of the Lord. *Jos. Mede.* This phrase is taken from the common practice of the Jews in their thank-offerings, in which a feast was made of the remainders of the sacrifices, and the offerers, together with the priests, did eat and drink before the Lord; and, amongst other rites, the master of the feast took a cup of wine into his hand, and solemnly blessed God for it, and for the mercy which was then acknowledged, and then gave it to all the guests, who drank successively of it. See 1 Chron. xvi. 2, 3. To which custom it is supposed that our blessed Saviour alludes in the institution of the cup, which also is called "the cup of blessing." 1 Cor. x. 16. which is in effect the same with "the cup of salvation." *Poole.*

15. *Precious in the sight* &c.] That is, good men are so precious in God's esteem, that He will not prematurely deliver them up to the power of death. *Dr. Wells.*

16. — *thou hast loosed my bonds.*] Thou hast rescued me from the power of death. *Bp. Patrick.*

We should particularly here observe with what sentiments of joy and gratitude the Psalmist celebrates the wonderful deliverances which God had vouchsafed him in the great dangers he had been exposed to, with what zeal he praises Him, and vows to love and obey Him. From his example we learn, that when God has bestowed any particular favour on us, and especially when He has delivered us from any great danger, it is our duty to love Him, to bless His holy name, and praise Him in the presence of all His people; and above all, to walk before Him all the days of our life, and to testify our gratitude to Him, not only by our words, but by all our actions. *Osterwald.*

Psalm CXVII. This short Psalm seems altogether prophetical of the joy that all the world should conceive at the coming of the Messiah, to give salvation, first to the Jews, and then to all other nations. St. Paul applies part of it to this purpose, Rom. xv. 11. *Bp. Patrick.*

Psalm CXVIII. This is a Psalm of triumph: of which the four first verses are the preface; from thence to the 18th, an account of the victory, in which the author seems to have had a narrow escape from death: he attributes his deliverance and victory to the particular protection of the Almighty: after this is a kind of sacred dialogue: David, being come to the temple, speaks the 19th verse; they that open the gates, the 20th; he again, as he enters, the 21st; they with him seem to speak the four next verses, to the 25th; the priests of the temple, the 26th; the first part to the king, the other to the people; the people, the 27th; he, the 28th; the 29th is the chorus verse, concluding as it began. *Mudge.* The triumphant subject of this Psalm makes it applicable to the service of Easter-day, when we celebrate the glorious victory which our blessed Lord gained over sin and death. *Travell.* It is also one of the proper psalms in the thanksgiving on the twenty-ninth of May.

Ver. 5. — in a large place.] In a state of liberty and freedom from my enemies. *Dr. Wells.*

6, 7. *The Lord is on my side;* &c.] By frequent experience of the Divine power and mercy, from time to time exerted in behalf of Israel, that nation was instructed to trust in Jehovah; and, whenever they did so, success and victory never failed to attend their steps. Would not the case be the same with us in all our under-

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD than to put confidence in man.

* Ps. 146. 3. 9 * *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but † Heb. *cut them off.* in the name of the LORD will I † destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for † Heb. *cut it now.* in the name of the LORD I will † destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

* Exod. 15. 2. Isai. 12. 2. 14 * The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 * The stone *which* the builders refused is become the head *stone* of the corner. * Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4.

23 † This is the LORD's doing; *it is* marvellous in our eyes. † Heb. *This is from the LORD.*

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 † Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. † Matth. 23. 9.

27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLESSED *are the* ‖undefiled in the way, who walk in the law of the LORD. ‖ Or, *perfect, or sincere.*

takings, if our faith was right and stedfast in God, who raised up Jesus from the dead, and who hath promised to make us "more than conquerors?" *Bp. Horne.*

10. *All nations*] That is, all the neighbouring nations. *Bp. Patrick.*

12. *They compassed me about like bees*; &c.] Their numbers and rage might be compared to a swarm of angry bees; but their fury was short-lived and died away, like a sudden blaze of thorns, which is quickly extinguished. *Bp. Patrick, Travell.*

13. *Thou hast thrust sore at me*] This seems spoken of his enemies generally. *Rosenmüller.*

15. *The voice of rejoicing* &c.] In the tabernacles, that is, the *tents* of the righteous, is the voice of shouting and triumph, proclaiming that the right hand of the Lord hath done mighty things. *Green.* The mention of tents shews that they celebrated their deliverance, not only *publickly*, but also privately, which was a sign of great and unfeigned joy. *Rosenmüller.*

19. — *the gates of righteousness*:] The gates of the sanctuary. *Dr. Wells.*

22. *The stone* &c.] No text of the Old Testament is quoted by the writers of the New so often as this, which we meet with in five different places; see the margin. The sum and substance of the New Testament applications and expositions is, that Jesus Christ is the stone here mentioned; that He was rejected and set at nought by the chief priests and Pharisees, the then builders of the Church; but that, being chosen of God, and precious to Him, this most valuable stone, thus despised and rejected of men, was at length exalted to be the chief corner stone in the building, and a centre of union for the Jew and Gentile, the two parts of which it consisted; that this was the work of God, and the admiration of man. *Bp. Horne.*

24. *This is the day* &c.] Of the day on which Christ rose from the dead, it may with more propriety than of any other day be affirmed, "This is the day which the Lord hath made." Thus it was that the rejected stone became "the head of the corner:" a morning then dawned which is to be succeeded by no evening. *Bp. Horne.*

27. — *bind the sacrifice* &c.] Bind the sacrifice, or lamb, with cords; (which was done previous to slaying it;) offer it up at the horns of the altar. See Exod. xxx. 10. *Dimock.*

—— *even unto the horns of the altar.*] The meaning of this passage probably is, that the sacrifices offered would be so great that the accustomed place for the victims would not be large enough to hold them, but from their number they would press even to the very "horns of the altar."

This Psalm, which the Jews sang at their feasts, should be made use of by Christians in giving thanks to God, not only for the favours and deliverances, whether publick or private, which He grants them; but, above all, for the coming of our Lord Jesus Christ. The Spirit of God signifies in this Psalm, that the Messiah should be rejected by the chief of the Jews; and that, notwithstanding, He should become the King and Head of the Church; which was fulfilled when Jesus Christ was crucified, and when, after His resurrection, He ascended into heaven, and His Kingdom was established in the world. *Osterwald.*

Psalm CXIX. This Psalm consists of twenty-two staves of eight verses each, beginning with the first letter of the Hebrew alphabet, and ending with the last. All the verses of each single stave begin with the same letter, from which it is denominated, so that the first eight verses begin with Aleph, the next with Beth, and so on. *Fenton.* It was probably written for the

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I *will* praise thee with uprightness of heart, when I shall have learned † thy righteous judgments.

† Heb. *judgment of thy righteousness.*

8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, *that I might* not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I *will* meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

† Heb. *Reveal.*

19 [a] I *am* a stranger in the earth: hide not thy commandments from me.

[a] Gen. 47. 9. 1 Chron. 29. 15. Psal. 39. 12. Hebr. 11. 13.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* † my counsellors.

† Heb. *men of my counsel.*

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [b] teach me thy statutes.

[b] Psal. 25. 4. & 27. 11. & 86. 11.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heaviness! strengthen thou me according unto thy word.

† Heb. *dropped.*

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

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instruction of youth. Every division of it expresses the excellence of the law; a resolution to keep it, under all circumstances, particularly of distress, when his piety exposed him to danger of reproach; and a petition for grace. The words "laws," "statutes," "testimonies," "judgments," "precepts," &c. which occur so constantly, seem here to be used promiscuously. *Bp. Patrick, Green.*

Ver. 3. *They also* &c.] "For they commit no iniquity who walk in His ways." *Green.*

6. — *when I have* &c.] All the commandments have the same Author, and the same sanction. He who thinks to atone for the breach of one, by the observation of another; he who reserves to himself a licence of indulging any favourite darling lust, while in general he preserves the appearance of an exemplary conduct, is an hypocrite; and, unless he repent, will be brought to shame, if not before men here, yet before men and angels hereafter. *Bp. Horne.*

9. *Wherewithal shall a young man* &c.] Youth enters upon the journey of life headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to "escape the pollution that is in the world through lust?" He must for this purpose take with him the directions to be found in the Scriptures of truth. *Bp. Horne.*

11. — *have I hid*] Have I treasured up. *Green.*

12. *Blessed art thou,* &c.] The meaning seems to be this; Thou, O Jehovah, art blessed, that is, art the supreme God, to whom I acknowledge all blessing and adoration to be due; teach me therefore Thy statutes, as being the only laws to which we owe all obedience. *Mudge.*

14. *I have rejoiced* &c.] Truth and holiness afford to the sincere believer a pleasure more exquisite, as well as more solid and enduring, than that which a miser feels at the acquisition of his darling wealth. Let us no longer envy the joys of worldly men, no longer be chagrined at the prosperity of the wicked. The "true riches" we may always acquire; and, surely, as much as heaven is higher than the earth, so much are heavenly joys above earthly, in kind, degree, and duration. *Bp. Horne.*

18. — *that I may behold* &c.] That is, that I may be able to comprehend the Divine mysteries contained in Thy law. *Dimock.*

19. *I am a stranger* &c.] I am a stranger, unacquainted with the way; give me Thy commandments to guide me.

20. *My soul breaketh* &c.] That is, My soul is wasted with a continual longing after Thy judgments. *Edmund.*

21. *Thou hast rebuked* &c.] Thou rebukest the proud; cursed are they that stray from Thy commandments. "The proud" always mean, the contemptuous disregarders of God and His laws. *Mudge.*

25. *My soul cleaveth* &c.] I am brought exceeding low by Thy afflicting hand: oh, do Thou raise and comfort me, as Thou hast graciously promised. *Bp. Hall.*

29, 30. *Remove from me* &c.] It is plain that "the way of truth," in the latter of these two verses, is opposed to "the way of lying," or of falsehood, in the former. The one comprehends every thing in doctrine or in practice that is right, and therefore

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt *enlarge* my heart.

HE.

33 Teach *me*, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

† Heb. *Make to pass.*

37 † Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach *which* I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

‖ Or. *So shall I answer him that reproacheth me in a thing.*

42 ‖ So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

† Heb. *at large.*

45 And I will walk † at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

† Heb. *Face.*

58 I intreated thy † favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

‖ Or, *companies.*

61 The ‖ bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, *is* full of thy mercy: teach me thy statutes.

"true;" the other denotes every thing that is wrong, and therefore "false." *Bp. Horne.*

32. — *when thou shalt enlarge my heart.*] When Thou shalt enlighten my understanding by Thy Spirit. God gave to Solomon "largeness of heart," 1 Kings iv. 29.

36. *Incline my heart* &c.] By the words "incline not my heart to covetousness," is meant, "suffer not my heart to be inclined," or, "give it not over to covetousness." *Bp. Horne.*

37. *Turn away mine eyes* &c.] Oh, let not mine eye betray my heart unto vanity; let me not be so transported with any earthly objects, as to depart from my perfect love of Thee, and desire of heavenly things. *Bp. Hall.*

— *quicken thou* &c.] Give me grace to go on with more and more vigour in Thy way. *Dr. Wells.*

45. — *I will walk at liberty:*] The liberty of the sons of God; freed from the fetters of sin.

48. *My hands also will I lift* &c.] I will *earnestly* employ myself, and all my actions, to the performance of what Thou commandest me. *Bp. Hall.*

49. *Remember the word* &c.] The Psalmist here instructs us to prefer our petition upon these grounds; first, that God cannot prove false to His word; "Remember the word unto Thy servant:" secondly, that He will never disappoint an expectation which Himself hath raised; "upon which Thou hast caused *me to hope.*" *Bp. Horne.*

50. — *quickened me.*] Revived me in my sorrows. *Dr. Wells.*

54. — *in the house of my pilgrimage.*] In all my wanderings up and down. 1 Sam. xxii. 1, 2. 5. and xxiii. 13. *Bp. Patrick.*

56. *This I had,*] That is, this composure of mind and cheerfulness of spirit. *Bp. Patrick.*

60. *I made haste,* &c.] No future time that we can fix upon will be more convenient than the present is for our *reformation*. On the contrary, the more we defer, the more difficult and painful our work must needs prove; every day will both enlarge our task, and diminish our *ability to perform* it. *We should* consider that we are mortal and frail, and therefore any designs of future reformation may be cut off by death; which is always creeping towards us, and may, for all we can tell, be very near at hand. *Dr. Barrow.*

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy statutes.

° Psal. 19. 10. Prov. 8. 11. 72 ° The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* † right, and *that* thou in faithfulness hast afflicted me.

† Heb. righteousness.

† Heb. to comfort me. 76 Let, I pray thee, thy merciful kindness be † for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* † faithful: they persecute me wrongfully; help thou me.

† Heb. faithfulness.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* † unto all generations: thou hast established the earth, and it † abideth.

† Heb. to generation and generation. † Heb. standeth.

91 They continue this day according to thine ordinances: for all *are* thy servants.

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76. *Their heart is as fat* &c.] The "fatness of the heart" implies, in this place, two things in those of whom it is affirmed; luxury, and its consequence, insensibility to those spiritual and divine truths, which are not only the study, but the "delight" of temperate and holy persons. *Bp. Horne.*

71. *It is good for me* &c.] There is a class of most important duties, which can only be practised in affliction; namely, patience and composure under distress, pain, and affliction: a steadfast keeping up of our confidence in God, and our dependance upon His final goodness, even at a time that every thing present is discouraging and adverse; and, what is no less difficult to retain, a cordial desire for the happiness and comfort of others, even then, when we are deprived of our own. The possession of this temper is almost the perfection of our nature. But it is then only possessed when put to the trial: tried at all it could not have been in a life made up only of pleasure and gratification. It is in the chambers of sickness; under the strokes of affliction; amidst the pinchings of want, the groans of pain, the pressures of infirmity; in grief, in misfortune; through gloom and horror, that it will be seen, whether we hold fast our hope, our confidence, our trust in God; whether this hope and confidence be able to produce in us resignation, acquiescence, and submission. *Archdeacon Paley.*

74. — *when they see me*.] When they see me delivered out of all these troubles. *Dr. Wells.*

75. *I know*, &c.] From whatever quarter afflictions come upon us, they are the "judgments of God," without whose providence nothing befalls us. His judgments are always "right," or just, duly proportioned to the disease and strength of the patient; in sending them God is "faithful" and true to His word, wherein He hath never promised the crown without the cross, but hath, on the contrary, assured us, that one will be necessary in order to our obtaining the other; and that they who are beloved by Him shall not sin with impunity, nor go astray without a call to return. *Bp. Horne.*

79. — *turn unto me*.] Turn to my side, and become my friends. *Bp. Patrick.*

81. *My soul fainteth* &c.] My soul languisheth with a longing desire of Thy salvation; yet still I am sustained by an assured hope of Thy merciful performances. *Bp. Hall.*

83. — *like a bottle in the smoke*.] Bottles, among the Jews, were made of skins. One of these, if exposed to heat and "smoke," would become shrivelled and useless. Such a change will labour and sorrow cause in the human frame; and the Psalmist here represents, that his beauty and strength were gone, and the natural moisture dried up; in consequence of which the skin shrivelled, and both colour and vigour departed from him. *Bp. Horne.*

85. — *which are not after thy law*.] Who act without any regard to Thy law. *Mudge.*

89. *For ever*, &c.] Or, "Thy word, O Lord, is for ever, it is firmly fixed like the heavens." God's word, and His truth and faithfulness, upon which His laws are founded, are as fixed as the heaven and the earth; for they owe their durability to the same word and truth. *Green, Mudge.*

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for † they *are* ever with me.

† Heb. *it is ever with me.*

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

[e] Ps. 19. 10. † Heb. *palate.*

103 [e] How sweet are thy words unto my † taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

‖ Or, *candle.*

105 Thy word *is* a ‖ lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

† Heb. *to do.*

112 I have inclined mine heart † to perform thy statutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding place and my shield: I hope in thy word.

[f] Matth. 7. 23.

115 [f] Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

† Heb. *cause to cease.*

119 Thou † puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

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95. — *I will consider thy testimonies.*] I will carefully attend to Thy commands. *Mudge.*

96. *I have seen an end* &c.] Of "all perfection" in this world, whether of beauty, wit, learning, pleasure, honour, or riches, experience will soon shew us the "end." But where is the end or boundary of the word of God? Who can ascend to the height of its excellency; who can fathom the depth of its mysteries; who can find out the comprehension of its precepts, or conceive the extent of its promises? *Bp. Horne.*

99, 100. *I have more understanding* &c.] That is, the spiritual wisdom, in which Thy law instructs me, for conducting myself most advantageously, is infinitely to be preferred before all other knowledge. *Dr. Hammond.*

108. — *the freewill offerings of my mouth,*] The "offerings" of the believer are prayer, praise, and holy resolutions and vows, like that of the psalmist above, to keep God's righteous judgments, in which he therefore petitions to be more and more taught and instructed by the Spirit of truth. *Bp. Horne.* "Freewill offerings" were such sacrifices as were not offered by the law, or for any fault, but for the sake of thanksgiving. *Rosenmüller.*

109. *My soul is continually in my hand:*] I am exposed to continual danger of my life. *Bp. Hall.* See the note from Dr. Durell on Job xiii. 14.

111. *Thy testimonies have I taken as an heritage*] That is, as that which will be the means of my enjoying the chiefest good. *Dr. Wells.*

118. — *for their deceit is falsehood.*] Because it will fail and ruin those who trust in it. *Bp. Horne.*

122. *Be surety for thy servant for good:*] Do Thou take my cause upon Thee, and stand out for the protection of mine innocence. *Bp. Hall.*

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

[f] Prov. 8. 11. Ps. 19. 10. 127 [f] Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, † as thou usest to do unto those that love thy name.

† Heb. according to the custom towards those, &c.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; *and* teach me thy statutes.

136 Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* † righteous and very † faithful.

† Heb. righteousness. † Heb. faithfulness.

139 [g] My zeal hath † consumed me, because mine enemies have forgotten thy words.

140 Thy word *is* very † pure: therefore thy servant loveth it.

[g] Ps. 69. 9. John 2. 17. † Heb. cast out of.

141 I *am* small and despised: *yet* do not I forget thy precepts.

† Heb. tried, or, refined.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have † taken hold on me: *yet* thy commandments *are* my delights.

† Heb. found me.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, ‖ and I shall keep thy testimonies.

‖ Or, that I may keep.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they seek not thy statutes.

156 ‖ Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

‖ Or, Many.

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts:

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126. *It is time for thee, — to work:*] To shew Thy hatred of the wicked courses of men, by executing due judgments upon them. *Bp. Hall.*

—— *made void thy law.*] The law of God is "made void" by those who *deny its* authority, or its obligation; by those who render it of none effect through their traditions, or their lives. *Bp. Horne.*

129. *Thy testimonies are wonderful:* &c.] The Scriptures are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. *Bp. Horne.*

130. *The entrance of thy words* &c.] That is, Thy word or law is no sooner known, but it enlightens the mind with most useful knowledge. *Dr. Wells.*

—— *It giveth understanding unto the simple.*] Or, to the most unlearned, so far as to teach them how they may be happy. *Dr. Wells.*

131. — *and panted:*] An action expressive of great and affectionate desire.

139. *My zeal* &c.] "Zeal" is a high degree of love; and when the object of that love is ill-treated, it vents itself in a mixture of grief and indignation, which are sufficient to wear and "consume" the heart. This will be the case, where men rightly conceive of that dishonour, which is continually done to God, by creatures whom He hath made and redeemed. But never could the verse be uttered with such fulness of truth and propriety by any one, as by the Son of God, who had such a sense of His Father's glory, and of man's sin, as no person else ever had. *Bp. Horne.*

150, 151. *They draw nigh that follow* &c.] If our enemies "draw nigh" to destroy us, God is still nearer to preserve us; and however His word may be rejected by the wicked, the faithful always find it to be true, to their great and endless comfort. *Bp. Horne.*

152. — *thou hast founded them for ever.*] That is, Thy will and pleasure is firm and steadfast, and shall never fail those that depend upon it. *Bp. Patrick.*

159, 160. *Consider how I love* &c.] It is observable how the Psalmist delights to dwell on these two grateful topicks, the "lovingkindness" of God in promising salvation, and His "truth"

quicken me, O LORD, according to thy lovingkindness.

† Heb. *The beginning of thy word is true.* 160 † Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

† Heb. *they shall have no stumbling-block.* 165 Great peace have they which love thy law: and † nothing shall offend them.

166 LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

PSALM CXX.

1 *David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.*

¶ A Song of degrees.

IN my distress I cried unto the LORD, and he heard me.

about 1019

‖ Or, *What shall the deceitful tongue do unto thee? or, what shall it profit thee?* † Heb. *added.*

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 ‖ What shall be given unto thee? or what shall be † done unto thee, thou false tongue?

‖ Or, *His arrows of the mighty man, with coals of juniper.*

4 ‖ Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

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in the constant performance of that promise to His Church, while she loves and adheres to His "precepts." Thus it hath been "from the beginning," and thus it will be, until the whole counsel of Heaven shall be fulfilled, by the resurrection and salvation of the just. *Bp. Horne.*

164. *Seven times.*] That is, many times, in the day. *Bp. Hall.*

165. *Great peace &c.*] To enjoy a peace which sets us above the power of evil; which places us out of the reach of fortune; which inspires us with courage in the midst of danger; which opens our eyes to look through the gloomiest scenes of sorrow to the blessed hope of future glory; which establishes our hearts in a patient expectation of God's deliverance, so that nothing can terrify or dismay us; is that which the world can never give, and which can only proceed from the blessed Spirit of God, whose province it is to confirm the faithful to the end, and so to arm their faith, that "nothing can offend them." This is that peace of which the Psalmist here speaks, and which is the peculiar lot and inheritance of the righteous, of him who loveth the law of God. *Bp. Sherlock.*

— *and nothing shall offend them.*] Or, cause them to fall. *Dr. Wells.*

166. — *before thee.*] That is, perfectly known to Thee. The consideration of God's omnipresence is the best motive to an holy life. *Bp. Wilson.*

That this Psalm may be read with improvement, it will be convenient to add to the particular reflexions already made, these three principal reflexions: 1. That the law of God is most excellent, and its effects most wonderful. David teaches us, that this Divine law is the most perfect; that it gives a heavenly light which enlightens us; that it gives understanding; that it purifies and rejoices the heart; that it supports us in afflictions; that it gives us unspeakable peace of conscience; and that it is infinitely better than all the treasures and riches in this world. 2. In this Psalm we learn to distinguish good men. They are sincere and upright in their ways; they do that which is right; they walk in the law of the Lord, and meditate on it day and night; they love God and His word with all their heart; they abstain from evil, and from the company of the wicked; they join themselves to the righteous; they are struck with terrour at the sight of God's judgments; they trust in Him, and are calm and patient under afflictions. 3. Lastly, this Psalm is full of many excellent prayers, which should be continually in our mouths and in our hearts, begging God to enlighten our minds, to teach us His law, to incline our hearts to obey Him, to take us under His care, and guide us always by His providence and His Holy Spirit. These are the instructions with which this Psalm furnishes us; for which purpose we should do well frequently to read it, and meditate on its contents. *Ostervald.*

Psalm CXX. This Psalm is one of the fifteen, which are entitled Psalms of Ascensions; that is, which were sung when the people came up either to worship in Jerusalem at the annual festivals, or perhaps from the Babylonish captivity. *Bp. Lowth.* The Psalmist here begs of God to defend him from the deceits and calumnies of the wicked, and complains that he is forced to dwell among them. *Green.*

A Song of degrees.] Or rather, of ascensions. *Bp. Horne.*

Ver. 4. *Sharp arrows &c.*] That is, All the reward thou shalt meet with shall be a swift vengeance from the Almighty. This is figuratively represented by sharp arrows and burning coals of juniper, (or, as some think, the Spanish broom,) the wood of which is supposed to burn more intensely than any other. *Green, Parkhurst.*

5. *Woe is me, &c.*] Mesech was the son of Japhet, Gen. x. 2. and Kedar the son of Ishmael, Gen. xxv. 13. The descendants of both of them were idolaters, remarkable for their barbarity and cruelty, and for being enemies to peace. David is not to be understood as saying that he actually dwelt among these people, but only that he lived among people who were of the same tem-

6 My soul hath long dwelt with him that hateth peace.

‖ Or, a man of peace.

7 I *am* ‖ *for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

¶ A Song of degrees.

‖ Or, *Shall I lift up mine eyes to the hills? whence should my help come?* * Ps. 124. 8.

I WILL lift up mine eyes unto the hills, ‖ from whence cometh my help.

2 * My help *cometh* from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD *shall preserve thy going out and thy coming in* from this time forth, and even for evermore.

pers and manners with the descendants of Mesech and Kedar. *Edwards.*

This Psalm teaches, 1st, That good men may be exposed to calumny and the malice of *men*, but *that God* protects and delivers them. 2dly. That it is a great affliction to good men to live among the wicked and ungodly. Lastly, That it is the character of the righteous to love peace, as it is of the wicked to be addicted to confusion and trouble. *Osterwald.*

Psalm CXXI. This Psalm is of the dramatick or dialogue form. It is both concise and elegant. The king apparently going forth to battle, first approaches the ark of God, and in the two first verses humbly implores the Divine assistance, on which alone he professes to rest his confidence. In the third and following verses the high priest answers him from the tabernacle. *Bp. Lowth.*

Ver. 1. — *unto the hills.*] To the mountains of Zion and Moriah, where Jerusalem was built, where the tabernacle was placed, and from whence Jehovah assisted His people when they were in distress. *Green.*

5. — *thy shade.*] Thy shelter. *Dr. Wells.*

6. *The sun* &c.] The meaning is, that the good man, during his journey through life, shall be under God's protection at all seasons. *Bp. Horne.*

8. *The Lord shall preserve* &c.] Bishop Lowth refers these words to the king's going forth to battle. But they may be applicable to the preservation of the Jews from their enemies on their going to their feasts at Jerusalem. *Dimock.*

How happy *is* that man "whose help cometh from the Lord." Though the whole creation frowns upon him, and all nature looks blackupon him, he has His light and support within him, that is able to cheer his mind and bear him up in the midst of any horrours which may encompass him. He knows that his Helper is at hand, and is always nearer to him than any thing else can be which is capable of annoying or terrifying him. In the midst of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his Defender, his Glory, and the Lifter-up of his head. In his deepest solitude and retirement, he knows that he is in company with the Greatest of Beings; and perceives within himself such real sensations of His presence, as are more delightful than any thing to be met with in the society of His creatures. Even in the hour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands between his own soul, and the sight of that Being who is always present with him, and who will then manifest Himself to him in fulness of joy. *Addison.*

PSALM CXXII.

David professeth his joy for the church, 6 and prayeth for the peace thereof.

¶ A Song of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there † are set thrones of judgment, the thrones of the house of David.

† Heb. *do sit.*

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, *I will* now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will seek thy good.

Psalm CXXII. The subject of this Psalm is that joy which the people were wont to express, upon their going up in companies to keep a feast at Jerusalem, when the Divine services were regulated, and that city was appointed to be a place of publick worship. *Bp. Horne.*

Ver. 2. — *shall stand.*] More literally, stood or are standing. *Abp. Secker.*

3. *Jerusalem is* &c.] Jerusalem is compact as to its buildings, and the inhabitants of it firmly united by mutual harmony and friendship. *Dr. Chandler.* Jerusalem is built as a city that is placed in the centre of union; that is, it was the great seat and centre of religion and justice, was the centre of union to all the tribes. *Mudge, Dr. Delaney.*

4. — *unto the testimony of Israel,*] That is, "unto the ark of the testimony." *Dr. Wells, Edwards, Merrick.*

6. *Pray for the peace of Jerusalem:*] A concern for the peace and happiness of our country is not only a political, but a religious virtue; a care that becomes us both as we are men, and as we are Christians; which stands not upon the narrow bottom of self-interest, but rises from a more generous principle, partaking of the love of God and love of our neighbour; since, whilst we seek the publick peace, we shew our beneficence to the one, and our obedience to the other. *Bp. Sherlock.*

As we are concerned for the happiness of our country in general, so ought we to be for the welfare of the Church in particular. The kingdom of our Master must subsist, as well as other kingdoms and societies do, by the cultivation of peace and unity among those who are the subjects of it. Joined to one common head, Christians should be joined likewise to each other, "keeping the unity of the Spirit in the bond of peace," Eph. iv. 3. *Bp. Horne.*

PSALM CXXIII.

1 *The godly profess their confidence in God, 3 and pray to be delivered from contempt.*

¶ A Song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

¶ A Song of degrees of David.

IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [a] Our help *is* in the name of the LORD, [a] Ps. 121. 2. who made heaven and earth.

PSALM CXXV.

1 *The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.*

¶ A Song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

3 For the rod of † the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. † Heb. wickedness.

4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

Psalm CXXIII. This is a short address to God for His special assistance under circumstances of distress, from the proud and insolent behaviour of some haughty oppressors. *Travell.*

Ver. 2. — *unto the hand of their masters,* &c.] The servants or slaves in the East still attend their masters or mistresses with the profoundest respect. Maundrell observes this to be the case in Turkey: and Pp. Pococke says, that in Egypt "every thing is done with the greatest decency and the most profound silence: the slaves or servants standing at the bottom of the room with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs." *Parkhurst.*

We have never more need of the influence of God's Spirit, than when those who oppress us add contempt and scorn to their injustice, and when the spectators of our misery take occasion from thence to deride and despise our persons; nor can any thing preserve us, in those cases, from some unwarrantable excesses of grief, but the casting up our eyes unto Him from whom all afflictions come. *Lord Clarendon.*

Psalm CXXIV. This Psalm is an acknowledgment of God's assistance, and a thankful commemoration of the deliverances wrought signally by Him. It was appointed to be sung by the Levites after the return from the captivity, and is very suitable to any other eminent deliverance wrought by God for His servants. *Dr. Hammond.* This is one of the proper Psalms for the thanksgiving days of the fifth of November, and the twenty-ninth of May.

The great lesson which this Psalm, from the beginning to the end, inculcates, is, that for every deliverance, whether of a temporal or a spiritual nature, we should, in imitation of the saints above, ascribe "salvation to our God, and unto the Lamb," Rev. vii. 10. *Bp. Horne.*

Psalm CXXV. This Psalm, like the preceding, is appointed for the thanksgiving on the fifth of November.

Ver. 2. *As the mountains* &c.] As Jerusalem is encompassed by high hills, which render it inaccessible by enemies, so is the good providence of God a never-failing barrier and protection to His people. *Bp. Patrick, Travell.*

3. *For the rod* &c.] This implies, that the Almighty, with a view to the maintenance of pure religion, will preserve His people from subjection to the power of the wicked.

—— *the rod*] The power. *Merrick.*

The clearest and most unquestionable proof that we put our trust in the Lord, is our steadiness and constancy in His precepts; that no allurements and invitations of pleasure and profit, no apprehensions of sorrow and misery and calamity, can persuade us in the least degree to swerve from them, in order to compass the one, or to avoid the other; and the surest evidence that He doth accept this our trust in Him, is, when He blesses our constancy, and makes us, as it were, as unmoveable as Himself; and as He cannot fail, or be shaken in His resolutions towards us, so we cannot be shaken in our confidence in Him, or misled by that confidence. *Lord Clarendon.*

Psalm CXXVI. There is little doubt that this Psalm was expressly composed on the return of the Jews from their captivity in Babylon, which the Psalmist prays may be fully completed by the entire restoration of the faithful. *Travell.* This is one of the proper Psalms for the thanksgiving on the twenty-ninth of May.

¶ A Song of degrees.

† Heb. *returned the return-ing of Zion.*

WHEN the LORD † turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD † hath done great things for them.

† Heb. *hath magnified to do with them.*

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 They that sow in tears shall reap in ‖ Or, *singing.* ‖ joy.

6 He that goeth forth and weepeth, bearing ‖ precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

‖ Or, *seed basket.*

PSALM CXXVII.

1 The virtue of God's blessing. 3 Good children are his gift.

‖ Or, *of Solomon.* ¶ A Song of degrees ‖ for Solomon.

† Heb. *that are builders of it in it.*

EXCEPT the LORD build the house, they labour *in vain* † that build *it*: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that † hath his quiver full of them: they shall not be ashamed, but *they* ‖ shall speak with the enemies in the gate.

† Heb. *hath filled his quiver with them.* ‖ Or, *shall subdue*, as Exod. 18. 27. or, *destroy.*

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

¶ A Song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children *like* olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Ver. 1. — *we were like them that dream.*] We could scarcely believe it, but thought ourselves only in a dream of so great an happiness. *Dr. Wells.*

4. *Turn again our captivity*, &c.] The joy occasioned by CYRUS's proclamation having been described in the former part of the Psalm, we may now suppose some of the Jews ready to set out on their return home; at which time, and during their journey, they prefer this petition to God, that He would be pleased to bring back the rest of their countrymen, who, like floods rolling down upon the thirsty regions of the "south," might people the land, and by their labours put an end to the desolations of Judah. *Bp. Horne.*

— *the streams in the south.*] This image seems to be taken from the torrents in the deserts to the south of Judea; which were constantly dried up in summer, (see Job vi. 17, 18,) and as constantly returned after the rainy season, and filled again their deserted channels. *Bp. Lowth.*

5, 6. *They that sow in tears* &c.] These verses pray in general, that God from a melancholy beginning (for such was the restoration at first, rather the seed of one, than one maturely grown) would grant a happy issue. *Mudge, Green.*

This Psalm engages us to reflect on the wonderful things which God *has done* at all times for His people, by delivering them, contrary to all appearance, from the power of their enemies. It assures us moreover, that if the Church, or the righteous, are in affliction and tears, God gives them at last occasion to rejoice; and, in general, when men have been tried and humbled by affliction, He makes gladness succeed to sorrow; causing those who sow in tears to reap in joy. *Osterwald.*

Psalm CXXVII. This is a Psalm which can never be out of season, the design of its author being to teach us the necessity of a dependance upon God and His blessing, in every work to which we set our hands. *Bp. Horne.* It is used in our service for the Thanksgiving of Women after Child-birth.

Ver. 2. *It is vain for you* &c.] That is, it is in vain for you to rise up early to labour, to go late to rest, and to eat the bread of carefulness, unless the Lord bless your endeavours: whereas He giveth to His beloved even while they sleep. *Green.*

4. — *children of the youth.*] Rather, as in the old translation, "the young children." *Rosenmüller, Street.*

5. — *but they shall speak* &c.] The "gate" was the place of resort for publick business and justice under the porch that belonged to it. Children would support a man there in his contest and pretensions. *Mudge.* See the notes on Gen. xxiii. 10, and on Deut. xvi. 18. There is said to be a Chinese proverb to this effect, "When a son is born into a family, a bow and arrow are hung up before the gate:" this should seem to be a figurative expression, signifying that a new protector is added to the family. *Merrick.*

The Psalmist does not certainly intend to say at ver. 2, that labour and diligence are vain, but that they are so, except the Lord be with the labourer: the business is not to be done by all the industry and pains in the world without Him: whereas, if His aid be called in, if part of our time be spent in prayer, not the whole of it in toiling without prayer, our work will become easier, and go on better; a solicitude and anxiety for its success and completion will no longer prey upon our minds by day, and break our rest at night; we shall cheerfully fulfil our daily tasks, and then with confidence and resignation lay our heads upon our pillows, and God will "give to His beloved" a sweet and undisturbed "sleep," *which* shall fit them to return every morning, with renewed vigour and alacrity, to their stated employments. *Bp. Horne.*

Psalm CXXVIII. This is generally considered as a marriage-song, sung at the marriages of the Israelites; strongly pointing out the happiness of such as are truly religious, and the claim they thereby obtain to be blessed in their person, in their family, and in the prosperity of their country. *Travell.* It is introduced into our marriage service.

Marriage was ordained by God to complete the felicity of man

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

¶ A Song of degrees.

‖ Or, Much.

‖ MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

PSALM CXXX.

1 The psalmist profeweth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

¶ A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: ‖ *I say, more than* they that watch for the morning. ‖ Or, which watch unto the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

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in a state of innocence; and the benediction of Heaven will ever descend upon it, when undertaken in "the fear of the Lord." The vine, a lowly plant, raised with tender care, becoming, by its luxuriancy, its beauty, and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and fruitful wife. The olive trees planted by the inhabitants of the eastern countries around their tables, or banqueting places in their gardens, to cheer the eye by their verdure, and to refresh the body by their cooling shade, do no less aptly and significantly set forth the pleasure which parents feel at the sight of a numerous and flourishing offspring. *Bp. Horne.*

Psalm CXXIX. This Psalm was perhaps composed by Ezra or Nehemiah, for the consolation of the Jews at the time that their enemies obstructed the rebuilding of the city and temple. *Dimock.* It is one of the proper Psalms of the thanksgiving day on the twenty-ninth of May.

Ver. 3. *The plowers plowed* &c.] A figurative mode of expressing severe oppression.

5. *The Lord is righteous:* &c.] But God, who is ever faithful to His promises, has destroyed the power of these wicked oppressors. *Travell.*

7. — *his bosom.*] See the note on Ps. lxxix. 12.

8. — *The blessing of the Lord* &c.] This is a poetical form of saying, Let them be destroyed, as that which is useless; which affords neither the plenty nor the joy of harvest.

Both under the Old Testament and under the New, the church of God has often been assaulted, but He has always preserved it, and its enemies have not been able to destroy it. Hence we may rest in sure belief, that His Church will ever stand secure, and that those who "hate Zion" will be "confounded and turned back." *Osterwald.*

Psalm CXXX. In the first part of this Psalm, the author prays God earnestly to forgive him his sins, and to remit the consequences of them, in strong expectation that, pursuant to His word, He would grant his prayer: in the second, he has obtained his request, and encourages therefore all his brethren to put their trust in God, for redeeming them from their sins and the punishment of them. *Mudge.* It seems to have been composed, or at least used, upon occasion of the publick penitence, of which mention is made in the ninth and tenth chapters of Ezra. *Ravenmiller.* This Psalm is appointed to be used on Ash Wednesday, and is one of those which are styled *penitential* Psalms.

Ver. 1. *Out of the depths*] Or deep waters. Troubles and calamities are figuratively represented by deep waters. *Green.*

3. — *shouldest mark iniquities,*] Shouldest charge us with all our sins. *Bp. Wilson.* Wilt be extreme to mark what is done amiss. *Old Translation.*

6. *My soul* &c.] The meaning is, The guards every morning that hasten to their watches, are not earlier than I am in my daily addresses to God. By these guards seem to be meant the priests, or some officers of theirs, which were peculiarly appointed, from a tower, to expect the first appearance of break of day, for the purpose of offering the morning oblation. *Dr. Hammond.* See the note on Exod. xiv. 24.

8. *And he shall redeem* &c.] He will assuredly rescue them from those distresses and sufferings, which He hath inflicted on them, as a punishment for their iniquities. *Travell.*

The fourth verse of this Psalm should teach us, upon what ground every man is to build the persuasion of the pardon of his sins. It is the temper of most persons, to be more busy about their assurance, than their obedience; and to be confident of their reward, while they should be solicitous about their duty. But to discover whether such men's confidence be sound and rational, or vain and fallacious, I should recommend them to this one criterion and mark of trial, namely, to reflect upon and consider what effects this persuasion of God's mercy works upon their spirits. If men, from the persuasions of mercy, grow impudent and bold in sin, presume upon God's patience, and venture far upon the stock of a supposed forgiveness, they must know that they are under the power of a destructive infatuation. Mercy was never intended to serve any man in his vice, to smooth him in his sin, and by abused hopes of pardon to strengthen the hands of his corruption. And therefore he that from God's mercy gathers no argument for His fear, may conclude thus much, that there is indeed forgiveness with God, but no forgiveness for him. *Dr. South.*

PSALM CXXXI.

1 *David, professing his humility,* 3 *exhorteth Israel to hope in God.*

¶ A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I † exercise myself in great matters, or in things too † high for me.

† Heb. *walk.*

† Heb. *wonderful.*

2 Surely I have behaved and quieted † myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

† Heb. *my soul.*

† Heb. *from now.*

3 Let Israel hope in the LORD † from henceforth and for ever.

PSALM CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promises.*

¶ A Song of degrees.

LORD, remember David, *and* all his afflictions:

about 1004. 2 How he sware unto the LORD, *and* vowed *unto the mighty God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out a place for the LORD, † an habitation for the mighty *God* of Jacob.

† Heb. *habitations.*

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 [a] Arise, O LORD, into thy rest; thou, and the ark of thy strength.

[a] 2 Chron. 6. 41. Numb. 10. 35.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 The LORD hath sworn *in* truth unto David; he will not turn from it; [b] Of the fruit of † thy body will I set upon thy throne.

[b] 2 Sam. 7. 12. 1 Kings 8. 25. 2 Chron. 6. 16. Luke 1. 69. Acts 2. 30.

† Heb. *thy belly.*

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

15 I will ‖ abundantly bless her provision: I will satisfy her poor with bread.

‖ Or, *surely.*

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 [c] There will I make the horn of David to bud: I have ordained a ‖ lamp for mine anointed.

[c] Luke 1. 69.

‖ Or, *candle.*

Psalm CXXXI. This Psalm was probably intended as a form of humble devotion, to be used at seasons of religious humiliation.

Ver. 2. *Surely I have behaved* &c.] The meaning seems to be, I depend wholly upon God's providence for the way and time of bringing me to the kingdom, as the poor helpless infant, when it is deprived of its natural and accustomed food, the mother's milk, takes no care to provide for itself, but wholly relies upon its mother's care for its support. *Poole.*

This Psalm expresses the sentiments which all the children of God ought to entertain: they are to be humble, not aiming at high things, but resembling little children in innocence and simplicity. What David teaches us on this head, is the same with what our Lord more fully recommends in the Gospel, when He tells us, that if we become not as little children, He will not acknowledge us for His disciples, nor shall we enter into the kingdom of heaven. *Ostervald.*

Psalm CXXXII. Some are of opinion that this Psalm was composed by Solomon at the dedication of the temple, since he concludes his prayer upon that occasion with three verses of it. See 2 Chron. vi. 41, 42. Many parts of it refer so plainly to the Messiah, that it is well adapted to the service of Christmas-day. *Travell.*

Ver. 3. — *I will not come into* &c.] This is not to be understood literally, but as a figurative expression of his passionate desire to do this work, which was so earnest that neither his house, nor bed, nor sleep, could give him any content till it was completed, or in some forwardness. *Poole.*

5. — *a place for the Lord,*] A convenient place for the ark of the Lord, 1 Chron. xv. 1. and xvi. 1—43. *Bp. Patrick.*

6. *Lo, we heard of it* &c.] In other words, as Bp. Patrick hath paraphrased this verse, "And now, behold, the Lord Himself, to our great joy, hath told us the very place where He will fix His habitation, (1 Chron. xxi. 18, 26.) in the territory of Beth-lehem Ephrata, (Gen. xxxv. 19.) in the fields of that forest, where the angel stood, and directed David to build an altar to the Lord," 1 Chron. xxi. 18. and xxii. 1. *Bp. Horne.* Jerusalem being situated not far from Beth-lehem, might be comprehended in the region of Ephrata. *Merrick.*

7. — *we will worship at his footstool.*] The Lord's footstool here mentioned, was either the ark of the testimony itself, or the place at least where it stood, called the *Holy of Holies,* towards which the Jews in their temple used to worship. *Jos. Mede.*

8. *Arise, O Lord, into thy rest,*] Arise, O Lord, to take possession of Thy resting place. *Green.*

10. — *turn not away* &c.] Do not reject the prayer of him, whom Thou hast consecrated to be king of Thy people. *Travell.*

11. *The Lord hath sworn* &c.] That this is a prophecy of the Messiah, we have the authority of St. Peter to say, Acts ii. 30. This promise to David occurs, 2 Sam. vii. 12. and hath a twofold sense, relating to Solomon in type and shadow, to Christ in truth and substance. *Bp. Horne.*

12 — *for evermore.*] The temporal kingdom of David continued in the line of David till the birth of Christ, when the spiritual kingdom commenced in the person of this Son of David, of which there shall be no end. *Dimock.*

16. *I will also clothe her priests with salvation:*] I will spread My protection and defence over her priests, which are consecrated to Me. *Bp. Hall.*

17. — *the horn of David* &c.] The "horn" and "lamp" signify the regal dignity of David. No sooner shall one of his successors fail, but another shall be raised up to succeed him. *Green.* The Jews confess that this verse mystically refers to Christ. *Bp. Horne.*

The vow which David had made to establish a fixed place of

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

The benefit of the communion of saints.

¶ A Song of degrees of David.

† Heb. *even together.*

BEHOLD, how good and how pleasant *it is* for brethren to dwell † together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bless God.

¶ A Song of degrees.

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

‖ Or, *in holiness.*

2 Lift up your hands ‖ *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM CXXXV.

1 *An exhortation to praise God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him,* O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 * He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

* Jer. 10. 13.

Divine service, was a striking mark of his piety. From hence great men, magistrates, and all men in general, ought to learn, that they should desire, with the greatest fervency, the glory of God, and His true worship, and promote them to the utmost of their power. The choice which God had made of Zion for the place of His worship, and the promises with which He had engaged to dwell there for ever, to bless and prosper it, are to be applied to the Christian Church, in which He dwells in a more particular manner, and wherein He is to be worshipped and adored unto the end of the world. We ought all of us continually to pray for the preservation of the Church, for a blessing on its ministers, and on all its members. *Osterwald.*

Psalm CXXXIII. This short but pleasing Psalm was composed either to recommend unity among the tribes of Israel, or to celebrate it when it had taken place. It was fitly used by the first Christians to express their joy for the blessed union of Jews and Gentiles; and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord. *Bps. Horne* and *Patrick.*

Ver. 2. *It is like the precious ointment* &c.] The happiness derived to all classes of the community from the establishment of unity, is here aptly compared to the holy oil, which diffuses sanctity and *fragrance over* the person and garments of the high priest.

—— *skirts*] The original word does not signify "skirts," but the upper part of the garment about the neck, near the beard. This garment was put over the head; and the neck part or collar, where the head came through it, is the part meant. *Reeves.*

3. — *the dew of Hermon,*] Maundrell says, "We were sufficiently instructed by experience what the holy Psalmist means by 'the dew of Hermon,' our tents being as wet with it as if it had rained all night."

—— *the mountains of Zion:*] These seem to be those mountains which stood round about Jerusalem. *Rosenmüller.*

—— *for there* &c.] That is, God hath promised all kind of prosperity upon the dwelling of those who live together in unity. *Green, Rosenmüller.*

The colouring of the picture presented to us in this Psalm is much heightened by its being viewed in another light, as a representation of spiritual unity in the Church. The spirit of heavenly love was that oil of gladness which Jehovah poured without measure on Him who is the High Priest and Head of His Church. Insinuating and healing, comforting and exhilarating, it is diffused from Him over His body mystical, even down to the least and lowest members; "of His fulness have we all received." Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of Grace, when descending in soft silence from above upon the Church; in the union and communion of which, God hath "commanded the blessing, even life for evermore." *Bp. Horne.*

Psalm CXXXIV. This Psalm seems to be nothing more than the alternate cry of the two different divisions of the temple watch. The first watch addresses the second, reminding them of their duty: the second answers by a solemn blessing: the address and the answer seem both to be a set form, which each division proclaimed, or sung aloud at stated intervals, to notify the time of night. *Bp. Lowth.*

The ministers of God should learn from this Psalm, that as the priests and Levites were by their office called to praise God day and night in His temple, and to pray for the people of Israel; so are the ministers of the Christian church, by their office, in a particular manner, called to bless and praise continually God's holy name, and to pray without ceasing for the prosperity of the Church. *Osterwald.*

Psalm CXXXV. This Psalm is thought to have been sung by the Levites at the opening of the gates of the temple. *Dr. Wells.*

Ver. 7. — *he maketh lightnings for the rain;*] He maketh the lightnings to attend the rain. *Green.* Dr. Russell, in his description of the weather at Aleppo, in September, tells us, that seldom a night passes without much lightning in the north-west quarter,

[b] Exod. 12. 29.
† Heb. *from man unto beast.*

8 [b] Who smote the firstborn of Egypt, † both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

[c] Numb. 21. 24, 25, 26, 34, 35.

10 [c] Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

[d] Josh. 13. 7.

12 [d] And gave their land *for* an heritage, an heritage unto Israel his people.

† Heb. *to generation and generation.*

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, † throughout all generations.

14 For the LORD will judge his people, and he will repent himself concerning his servants.

[e] Psal. 115. 4, 5, 6, 7, 8, 9, 10.

15 [e] The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 *They* that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

[1] Psal. 106. 1 & 107. 1. & 118. 1

O [1] GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

[b] Gen. 1. 1.

5 [b] To him that by wisdom made the heavens: for his mercy *endureth* for ever.

[c] Gen. 1. 6. Jer. 10. 12.

6 [c] To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

[d] Gen. 1. 14.

7 [d] To him that made great lights: for his mercy *endureth* for ever:

† Heb. *for the ruling by day.*

8 The sun † to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

[e] Exod. 12. 29.

10 [e] To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

[f] Exod. 13. 17.

11 [f] And brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

[g] Exod. 14. 21, 22.

13 [g] To him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the

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but not attended with thunder; and that when this lightning appears in the west or south-west points, it is a sure sign of the approaching rain, which is often followed with thunder. *Harmer.*

14. — *will judge his people,*] Will plead for, or avenge His people. *Dr. Hammond.*

—— *will repent himself concerning his servants.*] Will be gracious unto His servants. *Old Translation.*

18. *They that make them* &c.] They, who form them for objects of worship, or who blindly depend upon them for favour and support, are as stupid and senseless, as the very idols themselves. *Travell.*

All the servants of God, they more especially who minister in the temple, are repeatedly in this, as in the foregoing Psalm, excited to praise their blessed Master. Two of the reasons assigned, why they should do this, are; first, the goodness of that Master, and secondly, the pleasantness of the employment. The latter of these reasons *hath* a natural and necessary dependance on the former. A sense of the Divine mercy will tune our hearts and voices to praise. We, who are upon earth, often find ourselves indisposed for the duty of thanksgiving, because the concerns of the body, the cares and pleasures of life, extinguish, for a time, this sense in us, until grace, prayer, and meditation, render it again lively and active. In the inhabitants of heaven, who behold God without the veil of matter interposed, it is always so; and therefore, they rest not day nor night from singing hallelujahs, nor cease one moment to rejoice in God their Saviour. *Bp. Horne.*

Psalm CXXXVI. This is a delightful hymn of praise and thanksgiving to Jehovah, God of gods, and Lord of lords, for the wonders of creation, of providence, and grace; which were probably celebrated in due order by one half of the choir, while the other half, or perhaps the whole in full chorus, took up the burden of each verse, "For His mercy endureth for ever:" a form prescribed by David (1 Chron. xvi. 41.) to be used continually in the Divine service: a form highly proper for creatures, and sinful creatures, to use; whose great employment it is now, and will be for ever, to magnify the mercy and lovingkindness of their God. *Bp. Horne.*

Ver. 2. — *God of gods:*] That is, Sovereign of all the heavenly hosts. *Bp. Patrick.* See Exod. xviii. 11. *Dimock.*

3. — *Lord of lords:*] Lord of the kings and princes of the earth. *Bp. Patrick.*

4. *To him who alone doeth great wonders:*] All the works of God are wonderful, and speak Him alone to have been their author. The established course of the world is in reality no less admirable, than are those extraordinary interpositions of Omnipotence, whereby it hath been sometimes interrupted and suspended; though the latter, on account of their novelty, are apt to affect us more than the former doth, which is ever before our eyes, and therefore less regarded by us. How many of those for whom the wonders of creation, providence, and redemption have been wrought, think none of them worthy their attention! Angels admire and adore, where man will not deign to cast an eye, or employ a thought. *Bp. Horne.*

The Sovereign Being, the great Author of nature, has in Him all possible perfection, as well in kind as in degree: so that when we have raised our notion of this infinite Being as high as it is possi-

midst of it: for his mercy *endureth* for ever:

[a] Exod. 14. 28. † Heb. *shaked off.*

15 [a] But † overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

[b] Exod. 13. 22.

16 [b] To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To him which smote great kings: for his mercy *endureth* for ever:

[c] Deut. 29. 7. Psal. 135. 10, 11. [d] Numb. 21. 21. [e] Numb. 21. 33.

18 [c] And slew famous kings: for his mercy *endureth* for ever:

19 [d] Sihon king of the Amorites: for his mercy *endureth* for ever:

20 [e] And Og the king of Bashan: for his mercy *endureth* for ever:

[f] Josh 12. 7.

21 [f] And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet cureth Edom and Babel.*

BY the rivers of Babylon, there we sat about 576. down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us † a song; and they that † wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

† Heb. *the words of a song.* † Heb. *laid us on heaps.*

4 How shall we sing the LORD's song in a † strange land?

† Heb. *land of a stranger?*

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above † my chief joy.

† Heb. *the head of my joy.*

7 Remember, O LORD, [g] the children of Edom in the day of Jerusalem; who said, † Rase *it*, rase *it*, *even* to the foundation thereof.

[g] Obad. 10, &c. † Heb. *Make bare.*

8 O daughter of Babylon, who art to be † destroyed; happy *shall he be*, † that rewardeth thee as thou hast served us.

† Heb. *wasted.* † Heb. *that recompenseth us for the deed which thou didst to us.*

9 Happy *shall he be*, that taketh and [h] dasheth thy little ones against † the stones.

[h] Isai. 13. 16. † Heb. *the rock.*

PSALM CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

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ble for the mind of man to go, it will fall infinitely short of what He really is. "There is no end of His greatness." The most exalted creature He has made is only capable of adoring it, none but Himself can comprehend it. Such He is, when considered by the light of reason and philosophy. But if we would see Him in all the wonders of His mercy, we must have recourse to revelation, which represents Him to us not only as infinitely great and glorious, but as infinitely good and just in His dispensations towards man. We should often refresh our minds with such thoughts of Him, and annihilate ourselves before Him, in the contemplation of our own worthlessness, and of His transcendent excellency and perfection. *Addison.*

Psalm CXXXVII. This is the woful lamentation of one of the Jewish captives in Babylon, either at the time of their captivity, or at their return from it. It contains a mournful reflexion on their banishment from their native country, combined with the insolent behaviour of their enemies; and foretels the future destruction which awaited the city of Babylon and its devoted inhabitants. *Travell.*

Ver. 1. — *we sat down.*] Sitting on the ground was a posture that denoted mourning and deep distress. See Lam. ii. 10. Job ii. 13. *Bp. Lowth.*

4. *How shall we sing* &c.] Many singers were carried captives, Ezra ii. 41. These would of course carry their instruments with them and be insulted, as here. Their songs were sacred, and unfit to be sung before idolaters. But the words, "How shall we sing," &c. are not an answer given to their enemies, but the free utterance of the feelings of the Jews amongst themselves. *Abp. Secker.*

5. — *her cunning.*] Or, skill to play upon the harp. *Dr. Wells.*

6. — *if I prefer not* &c.] Literally, If I do not exalt Jerusalem above the chief, or top, of my joy; that is, if I do not make it the principal subject of my joy. *Bp. Lowth.*

7. *Remember, O Lord, — day of Jerusalem.*] Or, Remember, O Lord, to "the children of Edom" the day of Jerusalem; that is, punish them for their cruel insults. *Dimock.*

— *the day of Jerusalem.*] The day on which it was destroyed. *Rosenmüller.*

8 — *happy shall he be.*] The meaning of these words is, He shall go on and prosper, for the Lord of Hosts shall go with him, and fight his battles against the enemy and oppressor of His people. *Bp. Horne.*

9. — *dasheth thy little ones against the stones.*] That the Babylonians probably used this cruelty to the Israelitish children, see Lam. ii. 11. and Isa. xiii. 16. *Dimock.*

If the law of nature obliges a man to love and reverence his parents who begat him, it also binds him to a vehement affection and concernment for his country, the place of his birth, and the air that nourished him. The happy state and condition of his country is a greater joy and comfort to a true patriot, than his own particular state of wealth and prosperity can be; and he is more afflicted and cast down for any publick misery that befalls it, than for any circumstance of it that brings calamity to himself. *Lord Clarendon.*

Psalm CXXXVIII. In the Greek version this Psalm is said to have been made use of by Haggai and Zechariah at the rebuilding of the temple. *Dr. Hammond.*

¶ *A Psalm* of David.

I WILL praise thee with my whole heart: [a] before the gods will I sing praise unto thee. [a] Psal. 119. 46.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 *David praiseth God for his allseeing providence,* 17 *and for his infinite mercies.* 19 *He depreth the wicked.* 23 *He prayeth for sincerity.*

¶ To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known *me.*

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

3 Thou ‖ compassest my path and my lying down, and art acquainted *with* all my ways. ‖ Or, winnowest.

4 For *there is* not a word in my tongue, *but,* lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 [a] If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.* [a] Amos 9. 2, 3, 4.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [b] the darkness † hideth not from thee; but the night *shineth* as the day: † the darkness and the light *are* both alike *to thee.* [b] Job 26. 6. Hebr. 4. 13. † Heb. *darkeneth not.* † Heb. *as is the darkness, so is the light.*

13 For thou hast possessed my reins: thou hast covered me in my mother's womb:

Ver 1. — *before the gods*] Probably, in the presence of the princes and nobles assembled at some national solemnity.

2. — *toward thy holy temple,*] Wherever the ark was, there was the temple of Jehovah. See 1 Sam. iii. 3. And the Psalmist probably directed himself to that point. See Dan. vi. 10. *Dimock.*

—— *for thou hast magnified* &c.] God, he says, had done honour to His word beyond all that had ever been said or imagined of Him. *Mudge.* Or the rendering may be, "for Thou hast magnified Thy name and Thy word above all things." *Dimock* and *Old Translation.*

5. — *they shall sing in the ways of the Lord:*] They shall rejoice in the doctrine of God delivered by Christ.

6. — *but the proud he knoweth afar off.*] As to the proud, God "knoweth" and He detesteth them; He beholdeth and keepeth them at a distance. *Bp. Horne.*

In the former part of this hymn, the fervent zeal which animates true believers appears in a strong light; it inclines them to rejoice in God, to worship Him, to sing His praises, and to declare His lovingkindness before all men, even before the great men of the earth, that they may learn to fear God, and shew forth His glory. *Ostervald.* From the last verse we learn, that in troublous times, and the days of affliction, we must look back on that which God hath already done for us, and from thence draw an argument, that He will perfect that which remains, and not leave His work unfinished: we must remember that His mercies fail not after a time, but endure for ever the same; and when we call to mind, that we are the work of His own hands, how can we think He will forsake us, unless we utterly and finally forsake Him? *Bp. Horne.*

Psalm CXXXIX. It seems evident, from the latter part of this noble and instructive Psalm, that the author penned it at a time when he was persecuted and calumniated, as an appeal to the allseeing Judge between him and his adversaries. *Bp. Horne.*

Ver. 2. — *afar off.*] From heaven, Thy dwelling place. *Greek.* "Long before;" that is, Long before they are uttered, is the rendering in the Old Translation.

3. *Thou compassest my path* &c.] That is, Thou watchest and siftest all my actions, both by day and night. *Travell.*

5. — *laid thine hand upon me.*] That is, hast so restrained me, that I cannot stir without Thy leave. *Bp. Patrick.*

7. —*from thy spirit?*] By this expression most of the ancient fathers, and the generality of modern interpreters, understand the Holy Ghost. It is also clear from Psalm li. 13, &c. that this Person of the Trinity was well known to the Jews in the time of David. *Dimock.*

8. — *if I make my bed in hell,*] That is, If I lie down in the grave. *Abp. Secker.*

9. *If I take the wings* &c.] Could I be transported, with the swiftness of light, to the regions of the farthest east; or could I make my dwelling in the remotest western sea. *Travell.*

—— *the sea.*] That is, the Mediterranean sea, which was west of Judea. *Dimock.*

13. *For thou hast possessed my reins:*] Or rather, Because Thou hast created my reins. This verse contains the reason why

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

† Heb. *greatly.*

15 My ‖substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

‖ Or. *strength, or, body.*

16 Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, ‖*which* in continuance were fashioned, when *as yet there was* none of them.

† Heb. *all of them.* ‖ Or. *what days they should be fashioned.*

17 [c] How precious also are thy thoughts unto me, O God! how great is the sum of them!

[c] Psal. 40. 5.

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

† Heb. *a grief, or, grief.*

24 And see if *there be any* † wicked way in me, and lead me in the way everlasting.

PSALM CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

¶ To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the † violent man;

† Heb. *men of violences.*

2 Which imagine mischiefs *in their* heart; continually are they gathered together *for* war.

3 They have sharpened their tongues like a serpent; [a] adders' poison *is* under their lips. Selah.

[a] Rom. 3. 13. Psal. 58. 4.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; ‖*lest* they exalt themselves. Selah.

‖ Or. *let them not be exalted.*

9 *As for* the head of those that compass

darkness could not screen him from the Lord, because He, who fashioned the heart and reins, would in every place be able to search them. *Dimock, Green.*

14. *I will praise thee; for I am fearfully and wonderfully made.*] Those who were skilled in anatomy among the ancients, concluded from the outward and inward make of the human body that it was the work of a Being transcendently wise and powerful. As the world grew more enlightened in this art, their discoveries gave them fresh opportunities of admiring the conduct of Providence in the formation of a human body. Galen was converted by his dissections, and could not but own a Supreme Being upon a survey of this His handy-work. By means of modern discoveries we see new wonders in the human frame. In short, the body of man is such a subject as stands the utmost test of examination. Though it appears formed with the nicest wisdom upon a superficial survey of it, it still mends upon the search, and produces our surprise and amazement in proportion as we pry into it. *Addison.*

15. — *in the lowest parts of the earth.*] By this expression is meant "the womb;" where, by the wonderful power and wisdom of the Divine Workmaster operating in secret, the human form is gradually fashioned and matured for its birth. *Bp. Horne.*

16. *Thine eyes did see* &c.] When the matter, of which I am made, was without form, it was visible to Thee how all my body should be framed; and accordingly all my members were fashioned, and adapted to their several uses. *Bp. Patrick.*

17. *How precious* &c.] How precious unto me, O God, are the thoughts of Thee! how numerous are the subjects of them! *Green.*

19. — *ye bloody men.*] Ye blood-thirsty men, shedders of blood. *Bp. Horne, Poole.*

The consideration that the Divine Being inhabits infinitude, that He dwells among all His works, that He is present to the mind of man, and that He discovers Himself in a more glorious manner among the regions of the blessed, should be kept awake in us at all times and in all places, and possess our minds with a perpetual reverence and awe. It should be interwoven with all our thoughts and perceptions, and become one with the consciousness of our being. It is not to be reflected on with the coldness of philosophy; but ought to sink us into the lowest prostration before Him, who is so astonishingly great, wonderful, and holy. *Addison.*

Psalm CXL. This Psalm is a prayer of David's for deliverance from his malicious and treacherous enemies, such as Doeg and the Ziphites, who had undertaken to overthrow him, and a prediction of the evils which should fall upon them, as a just reward of their dealings with him. *Dr. Hammond.*

Ver. 1. — *from the violent man.*] Thus Saul is characterised, Ps. xviii. 48. *Green.*

3. *They have sharpened* &c.] That is, By their false accusations, as by so much poison, they have endeavoured to destroy me. *Dr. Wells.*

5. *The proud have hid a snare* &c.] David here describes the subtilty and industry employed by his enemies to effect his destruction, by lying in wait for him, as a skilful fowler doth for his game, so that they thought it impossible he should escape their hands. *Bp. Horne.*

gins.] Or, "traps." *Old Translation.*

9, 10, 11. *As for the head* &c.] The prophet, in these three verses, predicted those just judgments, which Heaven will inflict on the slanderers and persecutors of the righteous. Their lips

me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

† Heb. *a man of tongue.* ‖ Or, *an evil speaker.* *a wicked man of violence, be established in the earth: let him be hunted to his overthrow.*

11 Let not † ‖ an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in *thy* presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.

¶ A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

† Heb. *directed.*

2 Let my prayer be † set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 ‖ Let the righteous smite me; *it shall* ‖ Or, *Let the righteous smite me kindly, and reprove me: let not their precious oil break my head, &c* *be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; † leave not my soul destitute.

† Heb. *make not my soul bare.*

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal † escape.

† Heb. *pass over.*

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

¶ ‖ Maschil of David; A Prayer when he was in the cave.

‖ Or, *A Psalm of David, giving instruction.*

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

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which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with the hot burning coals of eternal vengeance: and they who with so much eagerness and diligence have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they shall never rise. *Bp. Horne.*

We are here to observe, that God defends the righteous from the violence of the wicked; that His vengeance pursues cruel and unjust men, and those who slander and deceive their neighbours; that, how formidable soever their power may appear, He defeats all their designs; and if He suffers the innocent to be oppressed for a while, He shews at last that He is their Protector, and gives them occasion to own and celebrate His power, justice, and goodness. In this view, and with such a spirit as this, and not with a spirit of resentment and revenge against them that have offended us, we ought to read and meditate on this Psalm. *Ostervald.*

Psalm CXLI. David being driven out of Judea by Saul, begs of God grace that he may not sin against Him with his tongue, nor be drawn into any sinful compliances by living amongst idolaters. He confides in God's help, and prays that He would deliver him from those who sought his ruin. He probably composed this Psalm just before his flight to Achish, king of Gath; when he had a second time spared Saul's life, but could trust him no longer. See 1 Sam. xxvi. and xxvii. 1. *Green, Bp. Horne.*

Ver. 2. *Let my prayer* &c.] This verse plainly shews, that the Psalmist was then at a distance from the tabernacle, where all the solemn prayers of the Israelites, together with their daily sacrifices, were offered up. And therefore he begs that God would accept of all which it was in his power to perform, namely, the devotion of his heart, and the elevation of his hands in prayer; that the one might ascend to heaven, fragrant and well-pleasing as the cloud of "incense" mounting from the holy altar; and the other, in conjunction with it, prevail instead of the "evening oblation," for the deliverance of himself and his companions. *Bp. Horne.*

4. *Incline not my heart*] "O let not mine heart be inclined." *Old Translation.*

——*let me not eat of their dainties.*] Let me not partake of their society.

6. *When their judges* &c.] This passage has been variously rendered. According to our translation, the sense may be, "When their judges" (the leaders, principal persons of my enemies) "are overthrown in stony places," endeavouring to escape into a place of safety, they will hearken to My counsels and offers, which they now despise. *Poole.*

7. *Our bones are scattered* &c.] Expressing the great danger, in which he and his friends were, of being utterly destroyed by their enemies. *Jenius.*

The chief security against the fruitless anguish of impatience, must arise from frequent reflexion on the wisdom and goodness of the God of nature, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, life and death. A settled conviction of the tendency of every thing to our good, and the possibility of turning miseries into happiness by receiving them rightly, will incline us to bless the name of the Lord, whether He gives or takes away. *Dr. Johnson.*

Psalm CXLII. This Psalm is entitled, "A prayer of David when he was in the cave," probably of En-gedi, or Adullam; 1 Sam. xxiv. 1, 2. 3. and xxii. 1. It is an earnest supplication to God, stating the utter failure of all human assistance, and humbly praying for the Divine aid. *Travell.*

Ver. 1. *I cried*] Rather, I will cry. The whole of this Psalm seems to be an actual prayer. *Bp. Horne.*

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

‖ Or, *Look on the right hand, and see.* † Heb. *perished from me.* ‡ Heb. *no man sought after my soul.*

4 I ‖ looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge † failed me; ‡ no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

1 David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.

¶ A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for [a] in thy sight shall no man living be justified.

[a] Exod. 34. 7. Rom. 3. 20. Gal. 2. 16.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, ‖ lest I be like unto them that go down into the pit.

‖ Or, *for I am become like,* &c.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: † I flee unto thee to hide me.

† Heb. *hide me with thee.*

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

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3. *When my spirit was overwhelmed* &c.] Or, When my spirit is overwhelmed within me, then Thou knowest my path: in the way wherein I walk, have they privily laid a snare for me. The meaning is, Though my thoughts are so broken and confused, that I am not able to counsel and direct myself in these straits, yet Thou knowest the path wherein I walk, Thou art with me, and wilt preserve me from those who watch all my steps, and lie in ambush for me. *Bp. Horne.*

7. — *out of prison,*] That is, out of the cave in which he was confined. *Bp. Patrick.*

—— *the righteous shall compass me about;*] To join my party and assist me.

The state of David in the cave of Adullam was a state of utter destitution; but in that disconsolate, and seemingly desperate situation, he desponded not. He had a Friend in heaven, into whose bosom he "poured forth his complaint," and to whom he told the story of his trouble and distress. When danger besets us around, and fear is on every side, let us follow the example of David, and that of a greater than David, who, when the Jews and Gentiles conspired against Him, and *He was* left all alone, in the garden, and on the cross, gave Himself unto prayer. *Bp. Horne.*

Psalm CXLIII. In this Psalm David beseeches God that, passing by his manifold sins, and considering only what he suffered from his enemies, He would be pleased, according to His mercies in times past, to hearken unto his prayer, to conduct him by His good Spirit, and to deliver him from persecution. This being one of the *penitential* Psalms, is appointed to be used on Ash Wednesday. *Tyrrell.*

Ver. 2. — *for in thy sight shall* &c.] For if Thou shouldest proceed according to the rigour of the law, the best man living would not be acquitted at Thy tribunal. *Bp. Patrick.*

3. — *he hath made me to dwell* &c.] He hath forced me to seek my safety in holes and obscure places in the wilderness, where I seem to be buried alive, without any hope of a resurrection. *Bp. Patrick.*

5. — *on the work of thy hands.*] On what Thou hast done for others in the like distress. *Bp. Wilson.*

6. — *as a thirsty land.*] The circumstance of the lands of the East being subject to great dryness, which causes them to crack, affords the foundation of this figure, which is certainly extremely beautiful; for these dry lands have deep chinks, which "thirst" for the rain: this may be observed in India more than any where, a little before the rains fall, and wherever the lands are rich and hard. *Harmer.*

8. — *in the morning;*] That is, speedily. *Dimock.*

10. — *thy spirit is good; lead me*] Let Thy good Spirit lead me. *Abp. Secker.*

—— *into the land of uprightness.*] Or, "through plain ground;" the clause before leads to this sense, and there is an expression much the same, Psal. xxvii. 11, in which the Psalmist prays God to conduct him in a plain level way, (such was that of God's law,) because, if he went out of that, he should be liable to stumble. *Mudge.*

The prayer which king David makes at the beginning of this Psalm, in these words, "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified;" is of such general use, that there is no man who has not reason to make it with humility and fervency. His application to God in the time of trouble teaches us, that, whatever danger we are in,

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.

¶ *A Psalm* of David.

† Heb. *my rock.* [a] 2 Sam. 22. 35.

BLESSED *be* the LORD † my strength, [a] which teacheth my hands † to war, *and* my fingers to fight:

† Heb. *to the war, &c.* [b] 2 Sam. 22. 2, 3, 40. ‖ Or, *My mercy.*

2 [b] ‖ My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he in* whom I trust; who subdueth my people under me.

[c] Job 7. 17. Psal. 8. 4. Heb. 2. 6.

3 [c] LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

[d] Psal. 39. 5. Job 14. 2.

4 [d] Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

[e] Psal. 18. 13, 14.

6 [e] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

† Heb. *hands.*

7 Send thine † hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

§ Or, *victory.*

10 *It is he* that giveth ‖ salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, † polished *after* the similitude of a palace:

† Heb. *cut.*

13 *That* our garners *may be* full, affording † all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

† Heb. *From kind to kind.*

14 *That* our oxen *may be* † strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

† Heb. *able to bear burdens, or, laden with flesh.*

[f] Ps. 33. 12. & 65. 4.

15 [f] Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.

¶ David's *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; † and his greatness *is* unsearchable.

† Heb. *and of his greatness there is no search.*

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

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we ought to seek for security and comfort in prayer, and trust in God; and to this end we should meditate upon His works, and the many proofs He has given in all ages of His lovingkindness towards those that fear Him. But whether we are in affliction, or in any other state, we ought above all things to beg of God grace to fear Him, that we may feel the effects of His love, and be guided by His good Spirit. *Osterwald.*

Psalm CXLIV. ver. 3. *Lord, what is man,* &c.] This is spoken in rapture on the regard God had shewn to his petition. *Mudge.*

7. — *great waters,*] See the notes on Ps. xviii. 16. and on Numb. xxiv. 7.

——*from the hand of strange children;*] That is, from the Philistines, or from idolaters. *Dimock.*

8. — *their right hand is* &c.] The forms of oaths, like other religious ceremonies, have been always various; but consisting, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand towards heaven, which explains this passage. *Archdeacon Paley.* See the note on Deut. xxxii. 40.

13. — *our garners*] Our storehouses. *Green.*

14. — *no breaking in, nor going out;*] No hostile invasion, nor going into captivity. *Green.*

The last verse of this Psalm leads us to reflect, wherein the peculiar happiness doth now principally consist, of "that people, whose God is the Lord." Their happiness consists in something far above riches and outward greatness; it consists in having the Lord Himself, the Supreme Governour of the world, to take care of them, and to provide all things needful for them. They have His wisdom to instruct them; His power to protect them; His mercy to pardon them; His grace to adorn them here, and His glory to crown them for ever; and all because they have the Lord Himself for their God, not only for their light, their life, their hope, their help, their strength, their tower, their sun, their shield, and their exceeding great reward, but for their God; which is infinitely more than can be couched under any other expression whatsoever. What can those persons look for more thus related to, and interested in, Him that is all things in Himself? *Bp. Beveridge.*

Psalm CXLV. Hitherto in this Divine book we have been presented with chequered scenes of danger and deliverance, distress and mercy. The voice of complaint hath been sometimes succeeded by that of thanksgiving; and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no more of Messiah as a man of sorrows, or of the Church as despised and afflicted, after the same example, in the world. Henceforth we seem not to be upon earth, but in heaven, mingling with celestial spirits around the throne, and singing, as in the following Psalm, the praises of our God and King; extolling His greatness, His might, His glory, His justice, His mercy; the majesty of His kingdom, and all His adorable perfections and wondrous works. The general subject of this Psalm makes it suitable to the service of Whit-Sunday, when we celebrate that great blessing, the descent of the Holy Spirit. *Bp. Horne, Travell.*

5 I will speak of the glorious honour of thy majesty, and of thy wondrous † works.

† Heb. [illegible]

6 And *men* shall speak of the might of thy terrible acts: and I will † declare thy greatness.

† Heb. [illegible]

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 [a] The LORD *is* gracious, and full of compassion; slow to anger, and † of great mercy.

[a] Exod. 34. 6, 7. Numb. 14. 18. Ps. 86. 5, 15. & 103. 8.

† Heb. great in mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* † an everlasting kingdom, and thy dominion *endureth* throughout all generations.

† Heb. a kingdom of all ages.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all ‖ wait upon thee; and thou givest them their meat in due season.

‖ Or, look unto thee.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and ‖ holy in all his works.

‖ Or, merciful, or, bountiful.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

† PRAISE ye the LORD. Praise the LORD, O my soul.

† Heb. Hallelujah.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [a] Put not your trust in princes, *nor* in the son of man, in whom *there is* no ‖ help.

[a] Psal. 118. 8, 9. ‖ Or, salvation.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Ver. 5, 6, 7. *I will speak of the glorious honour* &c.] Those works of God which demand to be celebrated by the tongues of men, are here divided into three kinds: First, such as declare His glory, and excite our admiration, whenever we behold them. Of this sort are the shining frame of the heavens, and all the bodies which move therein; the earth, with its furniture without, and contents within; the magnificent and stupendous ocean, which flows around it; the different tribes of animals inhabiting both the one and the other; and above all, the construction of man, the lord of this lower world. Under the second class of God's works are ranged all those which the Psalmist styles His "terrible acts," or the exertions of His power against His enemies; such as the destruction of the old world by water; of Sodom and Gomorrah by fire; of Pharaoh and his host in the Red sea; of the Canaanitish nations by the sword; and the victory gained over sin and death by the resurrection of Christ. In the third rank stand those works which have proceeded from the goodness of God, and His righteousness in the performance of His promises. And among these we may reckon all the different provisions, which have been made by Him for the bodies of men in the world, and by grace for their souls in the Church. On any of these subjects, meditation cannot be long employed without breaking forth into wonder, gratitude, and praise. *Bp. Horne.*

We can never speak too much upon the goodness of God, nor ought we to be ever weary in hearing about it. Yet it is to be feared that this point is not well considered and applied. For how could we be so void of love to God, of gratitude towards Him, of faith and hope in Him, were we thoroughly persuaded, did we seriously consider, that He is so exceedingly good towards us? How can we be so insensible of the benefits we enjoy, so distrustful of finding succour in our need, so dissatisfied and discontented with what befalls us, if we conceive and weigh, that all things are guided and governed by immense goodness? How also, if men have such an opinion of God impressed on their minds, comes it to pass, that they are so little careful to imitate Him in kindness, bounty, and mercy to one another? *Dr. Isaac Barrow.*

Psalm CXLVI. It is observable that, in the original, this and the following Psalms all begin and end with Hallelujah, that is, Praise ye the Lord. The Psalmist here extols the name of God, and calls upon all men to place their confidence in Him alone, who is the Creator, the Preserver, and the Governour of the universe, the Protector of the helpless, and the everlasting King of His people. *Travell.*

Ver. 4. — *his thoughts*] All his devices and contrivances. *Dr. Wall.*

We may learn from this Psalm, 1. That the best use we can make of our lives is to employ them in praising and glorifying God's holy name. 2. That it is a great folly to put our trust in princes, or in any man, since they are mortal, and therefore are mere weakness, and even as nothing; but to enjoy true happiness, we must confide alone in God, who is the Creator of the world, who loves truth and equity, does right to those that are oppressed, and delivers them; and who will reign for ever for the defence of His people and children. *Ostervald.*

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

[b] Exod. 15. 18. 10 [b] The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 *The prophet exhorteth to praise God for his care of the church,* 4 *his power,* 6 *and his mercy:* 7 *to praise him for his providence:* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their † wounds. † Heb. *griefs.*

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: † his understanding *is* infinite. † Heb. *of his understanding there is no number.*

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

[a] Job 38. 41. Psal. 104. 27, 28. 9 [a] He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 † He maketh peace *in* thy borders, *and* filleth thee with the † finest of the wheat. † Heb. *Who maketh thy border peace.* † Heb. *fat of wheat.*

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth † his word unto Jacob, his statutes and his judgments unto Israel. † Heb. *his words.*

20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

† PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. † Heb. *Hallelujah.*

Psalm CXLVII. This is a Psalm of praise: by the second, third, and thirteenth verses, it seems to have been composed just after the restoration from captivity upon the rebuilding of Jerusalem. *Mudge.* Whether it were composed upon the above occasion or not, it is an earnest exhortation to praise God for the illustrious proofs of His power, wisdom, mercy, and justice towards all His creatures, and more especially for the abundant marks of His kindness and favour, which He bestowed upon His chosen people. *Travell.*

Ver. 2. *The Lord doth build* &c.] It is the Lord that enables us to build up Jerusalem again, Ezra vi. 14, and encourages all our brethren, that still remain in foreign countries, to return home. *Dr. Wells.*

10. *He delighteth not* &c.] He grants not His favour to the nations which excel in military power, in cavalry and infantry; but He "taketh pleasure," &c. ver. 11.

13. *For he hath strengthened* &c.] That is, He hath enabled us to fortify again the city of Jerusalem with walls and gates. See Neh. vi. 15, 16. *Dr. Wells.*

15. *He sendeth forth* &c.] Whatsoever His pleasure is concerning His creatures upon earth, it is speedily and effectually accomplished. *Bp. Hall.*

17. — *his ice*] Meaning the hail. *Street.*

This Psalm presents us with two grand motives to induce us to love and praise God. The first, which is common to us with the Jews, and with all men, is taken from the power and wonderful wisdom by which He governs the world. The second is taken from the blessings God bestowed on the Jews; and particularly for granting them, together with His protection, the peace and plenty which they enjoyed in the land of Canaan, and giving them His holy word and His law. In this respect we have still stronger motives to praise the Lord, in consideration of the spiritual blessings vouchsafed to us; among which, the most valuable privilege of all is, to be enlightened by the Gospel, and by the knowledge of His will. *Ostervald.*

Psalm CXLVIII. In this most beautiful Psalm the whole creation is incited to celebrate the glory of the most high God. This hymn is elegantly imitated, and put into the mouth of Adam by our countryman Milton, (Paradise Lost, b. v.) who is justly accounted the next in sublimity to those poets who wrote under the influence of Divine inspiration. In truth, if we consider man as his first creation, such as the sacred writings represent him; in perfect possession of reason and speech; neither ignorant of his own nor of the Divine nature, but fully conscious of the goodness, majesty, and power of God; not an unobservant spectator of the beautiful fabrick of the universe; it is most probable, that on the contemplation of these objects his heart would glow with gratitude and love, and that the effect of such an emotion would be an effusion of praise to his great Creator, accompanied with a suitable energy and exaltation of voice. Indeed we scarcely seem to conceive rightly of that original and perfect state of man, unless we assign to him some of the aids of harmony and poetical expression, to enable him to testify, in terms becoming the dignity of the subject, his devout affections towards his infinite Creator. *Bp. Lowth.*

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and † flying fowl:

† Heb. *birds of wing.*

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for his name alone is † excellent; his glory *is* above the earth and heaven.

† Heb. *exalted.*

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church to rule the consciences of men.*

† PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints. † Heb. *Hallelujah.*

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praise his name ‖in the dance: let them sing praises unto him with the timbrel and harp. ‖ Or, *with the pipe.*

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* † in their mouth, and a two edged sword in their hand; † Heb. *in their throat.*

7 To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 ‡ To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD. ‡ Deut. 7. 1.

PSALM CL.

1 *An exhortation to praise God,* 3 *with all kind of instruments.*

Ver. 7. — *ye dragons,*] The word here translated "dragons," probably means whales and other sea monsters. *Dimock.* See note on Lam. iv. 3.

8. *Fire,*] That is, lightning. *Dimock.*

9. — *and all cedars:*] Comprehending all forest trees.

14. *He also exalteth &c.*] He hath given strength and power to His chosen people, and hath thereby afforded them a constant subject of praise and thanksgiving; even that peculiar people, with whom He made a special covenant, and who are near that sacred spot where His glory resides. *Travell.*

—— *near unto him.*] Namely, by special relation, friendship, and covenant, and by familiar intercourse, God manifesting His presence and favour to them, and they frequently and solemnly approaching His presence and worshipping Him at His footstool. *Poole.*

The material heavens, through all their various regions, with the luminaries placed in them, and the waters sustained by them, though they have neither speech nor language, and want the tongue of men, yet by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their obedience in our lives; that so we may, both by word and deed, glorify, with them, the Creator and Redeemer of the universe. *Bp. Horne.*

Psalm CXLIX. In this Psalm there is a reference to some signal deliverance or victory, which God vouchsafed to His people; whom therefore the Psalmist exhorts to praise the Lord with *every mark of joy and gratitude, in expectation* of their future complete triumph over all their opponents and persecutors. *Travell.*

Ver. 1. — *a new song,*] An illustrious hymn for recent victory. *Fenton.*

3. — *in the dance:*] See 2 Sam. vi. 16. and the note there.

4. — *he will beautify the meek with salvation.*] Those that meekly depend upon Him, He will make glorious; both with His rich blessings here, and with salvation hereafter. *Bp. Hall.*

5. — *in glory:*] That is, for the honour which God putteth upon them. *Poole.*

—— *upon their beds.*] That is, in a state of perfect ease and security. *Bp. Horne.*

6. *Let the high praises &c.*] That the Jews were wont to sing the praises of God as they advanced to combat, may be seen in 2 Macc. xiii. 15. and xv. 26. *Street.* See also 2 Chron. xx. 21.

9. — *the judgment written:*] The judgment written in the law, Deut. vii. 24. and xxxii. 41—43. *Dr. Wells.* This is added to shew that they do not this work to satisfy their own malicious or revengeful inclinations, but in obedience to God's commands. *Poole.*

This Psalm should stir up all the true members of the Church to sing and publish the praises of God, and to rejoice in Him continually. And as the Israelites sung hymns of joy, because God had made them triumph over their enemies, and the kings that waged war with them; we ought likewise to praise Him for the care He has taken of His Church, and for all the favours we have received from Him; but chiefly, for subduing our spiritual enemies, and putting it in our power to triumph over them ourselves, *and to be in all things "more than conquerors," through* Jesus Christ our Lord. *Osterwald.*

Psalm CL. This short concluding Psalm is an invocation to every creature to declare the glory of God, by the tribute of a grateful heart, and the cheerful sound of musical instruments.

† Heb. *Hallelujah.*

† PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

‖ Or. *cornet.*

3 Praise him with the sound of the ‖ trumpet: praise him with the psaltery and harp.

‖ Or. *pipe.*

4 Praise him with the timbrel and ‖ dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

Travell. The Hebrews themselves acknowledge that they do not understand the several sorts of musical instruments mentioned in this Psalm. *Bp. Patrick.*

Ver. 1.—*praise him in the firmament* &c.] That is, Let the angels and heavenly hosts praise Him in heaven, where He clearly shews forth His power. *Rosenmuller.*

3. *Praise him with the sound of the trumpet:* &c.] The people of God are enjoined in this Psalm to use all the various kinds of musical instruments, in the performance of their Divine services. Sacred musick, under proper regulations, removes the hindrances of our devotion, cures the distractions of our thoughts, and banishes weariness from our minds. It adds solemnity to the publick service, raises all the devout passions in the soul, and causes our duty to become our delight. *Bp. Horne.*

6. *Let every thing that hath breath praise the Lord.*] How can we sufficiently prostrate ourselves and fall down before our Maker, when we consider that ineffable goodness and wisdom, which contrived existence for finite natures! What must be the overflowings of that good will, which prompted our Creator to adapt existence to beings, in whom it is not necessary; especially when we consider, that He Himself was before in the complete possession of existence and of happiness, and in the full enjoyment of eternity! What man can think of himself, as called out and separated from nothing, of his being made a conscious, a reasonable, and happy creature, in short, of his being admitted as a sharer of existence, and a kind of partner in eternity, without being swallowed up in wonder, in praise, in adoration! It is indeed a thought too big for the mind of man, and rather to be entertained in the secrecy of devotion, and in the silence of the soul, than to be expressed by words. The Supreme Being has not given us powers or faculties sufficient to extol and magnify such unutterable goodness. It is however some comfort to us, that we shall be always doing what we shall be never able to do, and that a work, which cannot be finished, will be the work of AN ETERNITY. *Addison.*

THE

PROVERBS.

INTRODUCTION.

THE Proverbs, as we are informed at the beginning, and in other parts of the Book, were written, for the most part, by Solomon the son of David; a man, as the Sacred Writings assure us, peculiarly endued with Divine wisdom. Whatever ideas of his superiour understanding we may be led to form by the particulars recorded of his judgment and attainments, we shall find them amply justified on perusing the works which remain, and give testimony of his abilities. This enlightened monarch, being desirous of employing the wisdom which he had received, to the advantage of mankind, produced several works for their instruction. Of these, however, three only were admitted into the canon of Sacred Writ by Ezra; the others being either not designed for religious instruction, or so mutilated by time and accident, as to have been judged imperfect. The Book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon, are all that remain of the writings of him, who is related to have spoken "three thousand proverbs," whose "songs were a thousand and five," and who "spake of trees from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," who "spake also of beasts, and of fowl, and of creeping things, and of fishes." If, however, many valuable compositions of Solomon have perished, we have reason to be grateful for what still remains. Of his Proverbs and Songs the most excellent have been providentially preserved; and as we possess his doctrinal and moral works, we have no right to murmur at the loss of his physical and philosophical productions.

This Book of Proverbs contains the maxims of long experience, framed by one who was well calculated, by his rare qualities and endowments, to draw just lessons from a comprehensive survey of human life. Solomon judiciously sums up his precepts in brief energetick sentences, which are well contrived for popular instruction. The wisdom, indeed, of all ages, from the highest antiquity, hath chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times; which are readily conceived and easily retained; and which circulate in society as useful principles, to be unfolded and applied as occasion may require. The inspired son of David had the power of giving peculiar energy and weight to this style of writing, and his works have been as it were the storehouse from which posterity hath drawn its best maxims. His Proverbs are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition and rank of life, however varied in its complexion, or diversified by circumstances; they embrace not only the concerns of private morality, but the great objects of political importance. The Book may be considered under five divisions. The first part, which is a kind of *preface*, extends to the tenth *chapter*. This contains general cautions and exhortations from a teacher to his pupil, delivered in very various and elegant language: duly connected in its parts, illustrated with beautiful descriptions, decorated with all the ornaments of poetical composition, and well contrived as an engaging introduction to awaken and interest the attention. The second part extends from the beginning of the tenth chapter to the seventeenth verse of the twenty-second chapter, and contains what may strictly and properly be called Proverbs, given in unconnected general sentences with much neatness and simplicity; adapted to the instruction of youth, and probably more immediately designed by Solomon for the improvement of his son. In the third part, which contains what is included between the sixteenth verse of the twenty-second chapter and the twenty-fifth chapter, the tutor is supposed, for a more lively effect, to address his pupil as present; he drops the sententious style of Proverbs, and communicates exhortations in a more continued and connected strain.

The Proverbs which are included between the twenty-fifth and thirtieth chapters, and which constitute the fourth part, are supposed to have been selected from a much greater number by the "men of Hezekiah;" that *is*, by the *prophets whom he employed* to restore the service and the writings of the church, as Eliakim, and Joah, and Shebnah, and probably Hosea, Micah, and even Isaiah, who all flourished in the reign of that monarch, and doubtless cooperated with his endeavours to reestablish true religion among the Jews. These Proverbs, indeed, appear to have been selected by some collectors after the time of Solomon, as they repeat some which he had previously introduced in the former part of the Book. The fifth part contains the prudent admonitions which Agur the son of Jakeh delivered to his pupils Ithiel and Ucal; these are included in the thirtieth chapter. It contains also the precepts which the mother of Lemuel delivered to her son, as described in the thirty-first chapter. Concerning these persons, whose works are annexed to those of Solomon, commentators have entertained various opinions. The original words which describe Agur as the author of the thirtieth chapter, might be differently translated; but admitting the present construction as most natural and just, we may observe, that the generality of the fathers and ancient commentators have supposed that under the name of Agur, Solomon describes himself, though no satisfactory reason can be assigned for his assuming this name. Others, upon very insufficient grounds, conjecture that Agur and Lemuel were interlocutors with Solomon. The Book has no appearance of dialogue, nor is there any interchange of person: it is more probable, that though the Book was designed principally to contain the sayings of Solomon, others might be added by the "men of Hezekiah:" and Agur might have been an inspired writer, whose moral and proverbial sentences (for such is the import of the word Massa, rendered Prophecy) were joined with those of the Wise Man, because of the conformity of their matter. So likewise the dignity of the Book is not affected, if we suppose the last chapter to have been written by a different hand, and admit the mother of Lemuel to have been a Jewish woman, married to some neighbouring prince; or Abijah, the daughter of the high priest Zechariah, and mother of king Hezekiah; since in any case it must be considered as the production of an inspired writer, or it would not have been received into the canon of Scripture. But it was perhaps meant that by Lemuel we should understand Solomon; for the name which signifies one belonging to God, might have been given unto him as descriptive of his character, since to Solomon God had expressly declared that He would be a Father. *Dr. Gray.*

This Book is frequently quoted by the Apostles, who considered it as a treasure of revealed morality, from which Christians were to derive their rules of conduct; and the canonical authority of no part of the Old Testament is so ratified by the evidence of quotations

as that of the Proverbs. But it is remarkable, that the Wisdom of Jesus the Son of Sirach, which has so striking an affinity to the Book of Proverbs, is not quoted in a single instance by the Apostles and Evangelists; and the difference between Canonical and Apocryphal, is no where so strongly marked as in this example. *Michaelis.*

This Book is entitled "the Proverbs;" but what we call Proverbs, properly and strictly speaking, are of a different nature; and most of Solomon's Proverbs are rather to be called Maxims or Sentences. A Proverb is a short moral sentence, which means something else than what the words naturally and literally imply; that is to say, it must be expressed in a figurative manner. When Solomon says, "Trust in the Lord with all thine heart, and lean not unto thine own understanding;" this is no proverb, but a moral sentence. When he says, "Drink waters out of thine own cistern;" this is a proverb: and it means, "Meddle not with that which belongs to another." These Proverbs of Solomon are a collection of wise and moral sayings, usually plain and concise; they are also of the poetical kind, and fall into metre, and therefore were the more easily learned and remembered by those in whose language they were written. They have not that air of smartness and vivacity and wit which modern writers have usually affected in their maxims and sentences; but they have what is better, truth and solid good sense. No one subject is long pursued in this treatise of Solomon, nor is there any coherence or connexion between its parts. The nature of this sort of writing does not admit it. But, though the composition be of the disjointed kind, yet there is a general design running through the whole, which the author keeps always in view: and that is, to instruct the people, and particularly young people, at their entrance into publick and active life; to give them an early love and earnest desire of real wisdom, and to lay down such clear rules for their behaviour, as shall carry them through the world with peace and credit.

Solomon is the first author that we know of who may be called a moralist; and as such he appears in this Book, as well as in that of Ecclesiastes. He says nothing, or very little, concerning the Law of Moses; he leaves the explaining or enforcing of it to the Prophets, the Priests, and the Levites. He says nothing about revealed religion, but rather confines himself to natural religion or morality. He wrote under the assistance of the Divine Spirit, but has no claim, that we perceive, to the title of a prophet; for he does not discourse in the prophetical style and manner: he says not, The word of the Lord came to me; and, Thus saith the Lord; he foretold no future events, and wrought no miracles. *Dr. Jortin.*

CHAP. I.

1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threateneth her contemners.*

Before CHRIST written about 1000.

THE proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and † equity;

† Heb. *equities.*

4 To give subtilty to the simple, to the young man knowledge and ‖ discretion.

‖ Or, *advisement.*

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

Before CHRIST about 1000.

6 To understand a proverb, and ‖ the interpretation; the words of the wise, and their dark sayings.

‖ Or, *an eloquent speech.*

7 ¶ * The fear of the LORD *is* the ‖ beginning of knowledge: *but* fools despise wisdom and instruction.

* Job 28. 28. Ps. 111. 10. Chap. 9. 10.

‖ Or, *the principal part.*

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* † an ornament of grace unto thy head, and chains about thy neck.

† Heb. *an adding.*

10 ¶ My son, if sinners entice thee, consent thou not.

Chap. I. ver. 2. *To know wisdom* &c.] The use of these proverbs is, to give true moral and spiritual wisdom and instruction to those that carefully hear of, and read them. *Bp. Hall.*

4. *To give subtilty to the simple,*] Meaning, that the reading of this book will strengthen and shield all easy, flexible, seducible persons, especially the young, who want experience in affairs, and so are subject to be misled and ensnared. *Dr. Hammond.*

6. *To understand a proverb,* &c.] To understand a proverb, and its mysterious sense. This study was much in vogue in the time of Solomon, as appears from the instance of the queen of Sheba, who came to prove Solomon "with hard questions." *Calmet.*

A wise writer requires a wise reader; and therefore it is that Solomon, in his Introduction to the Book of Proverbs, represents that person a considerable proficient in knowledge, who is able to understand a proverb and the interpretation of it; the words of the wise and their dark sayings. *Dr. Jortin.*

7. *The fear of the Lord* &c.] The first lesson he gives, as being worthy of the first consideration, is, that all saving knowledge, including a practice answerable to that knowledge, an uniform persevering obedience to the commands of God, is founded in humble and pious reverence towards God, in the tender fear of displeasing Him, and the readiness to receive, embrace, and lay up, in an honest heart, His word and His grace, whenever it shall be revealed and afforded to us. *Dr. Hammond.*

"The fear of the Lord" is not only now and then, but almost every where, in Scripture, put for the whole duty of man, for godliness in general; and the reason is, that the true fear of God always qualifies and tempers the mind so, that a man dares not do otherwise than please and obey God to the utmost of his knowledge and power. *Bp. Beveridge.*

8. *My son, hear the instruction of thy father,* &c.] Listen to the instructions, that is, follow the lessons of piety and virtue, which thy father and mother give thee.

9. *For they shall be an ornament* &c.] Meaning, that a child well brought up is adorned by the wisdom, and virtues, and graces, which he wears; they are like a crown covering his head, and a chain embellishing his neck. *Calmet.*

10—16. *My son, if sinners entice thee,* &c.] The next and most important advice is, to avoid ill company. "The whole world lieth in wickedness," saith an apostle, 1 John v. 19; and nothing can be more proper or seasonable than for instructors of youth to caution their inexperience against bad examples. The wise man here instances in one particular vice, the love of money, as being the most predominant and common of all others; and shews how it leads to the most enormous crimes, and is indeed the very "root of all evil." *Wogan.*

Before CHRIST about 1000.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 [b] For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread † in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ † [c] Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [d] Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

[b] Isai. 59. 7. Rom. 3. 15.

† Heb. *in the eyes of every thing that hath a wing.*

† Heb. *Wisdoms, that is, excellent wisdom.*

[c] Chap. 8. 1.

[d] Isaiah 65. 12. & 66. 4. Jer. 7. 13. Ezek. 8. 18.

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 [e] Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the ‖ turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Before CHRIST about 1000.

[e] Job 27. 9. Isaiah 1. 15. Jer. 11. 11. & 14. 12. Micah 3. 4.

‖ Or, *case of the simple.*

CHAP. II.

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* † liftest up thy voice for understanding;

† Heb. *givest thy voice.*

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17. *Surely in vain the net is spread* &c.] The general sense seems to be, Surely a bird has sense enough to fly from the net when he sees it: but these persons are by their wicked deeds laying snares for their own lives.

18. *And they lay wait for their own blood;*] These men are setting a trap for themselves, when they lie in wait to take away the lives of others: for they shall not always escape the hand of justice. *Bp. Patrick.*

19. — *which taketh away the life of the owners thereof.*] Which (evil gain) bringeth destruction on those who pursue it. *Bp. Hall.*

20. *Wisdom crieth without;* &c.] Men cannot fail to be as well acquainted with the excellent instructions of wisdom, as they are with that which is proclaimed in the streets. *Bp. Patrick.*

Wisdom is opposed to folly, and folly in the sacred style is all impiety; so by wisdom is meant universal piety, or obedience of all sorts due unto God; and so the precepts of universal righteousness are those things which wisdom proclaims. *Dr. Hammond.*

20, 21. — *in the streets:* — *in the chief place of concourse,* &c.] Here seems to be an enumeration of all the publick places where proclamations were made: the highways, the streets, the tops of houses, the gates where all go in and out, and particularly the chief city Jerusalem, from which all laws were proclaimed and dispersed to the lesser cities and regions. *Dr. Hammond.*

22. — *the scorners*] Profane persons, who mock at religion and piety.

27. *When your fear cometh as desolation,* &c.] When calamities and dangers come upon you, which, the less they are before expected, will the more frightfully, tumultuously, and dismally seize you.

The Hebrew word translated "a desolation" seems to signify an occasion of great noise and tumult, when men are thrown into an alarm of approaching danger, and, not knowing what it is, are unable to prepare for avoiding it. *Dr. Hammond.*

28. *Then shall they call upon me,* &c.] This awful menace of God's judgment upon impenitent and hardened sinners is incorporated by the Church into the solemn and impressive exhortation contained in her Commination Service.

31. — *be filled with their own devices.*] Be glutted with that which they have chosen, receive the just rewards of their own ways and works. *Dr. Hammond.*

32. — *the prosperity of fools shall destroy them.*] Foolish sinners are hardened in their wicked courses by the sense of their continuing prosperity, and are therefore hurried on to their own destruction. *Bp. Hall.*

Chap. II. ver. 1—6. Solomon in this passage teaches us, that God is the only fountain of all true wisdom; and that the only way by which we can draw wisdom out of this fountain is, by studying and practising the sacred law of God. *Reading.*

3. — *if thou criest after knowledge,*] If thou expressest such a

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4 [a] If thou seekest her as silver, and searchest for her as *for* hid treasures;

[a] Matt. 13. 44.

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

[b] Jam. 1. 5. 1 Kings 3. 9.

6 [b] For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from the strange woman, [c] *even* from the stranger *which* flattereth with her words;

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[c] Chap. 5. 3. & 7. 5.

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [d] For the upright shall dwell in the land, and the perfect shall remain in it.

[d] Ps. 37. 29.

22 [e] But the wicked shall be cut off from the earth, and the transgressors shall be ‖ rooted out of it.

[e] Job 18. 17. Ps. 104. 35.

‖ Or, plucked up.

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wisdom.* 19 *The power,* 21 *and the benefits of wisdom.* 27 *An exhortation to charitableness,* 30 *peaceableness,* 31 *and contentedness.* 33 *The cursed state of the wicked.*

[a] Deut. 8. 1. & 30. 16.

MY son, forget not my law; [a] but let thine heart keep my commandments:

2 For length of days, and † long life, and peace, shall they add to thee.

† Heb. *years of life.*

3 Let not mercy and truth forsake thee: [b] bind them about thy neck; write them upon the table of thine heart:

[b] Exod. 13. 9. Deut. 6. 8.

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desire of it, as men do of that for which they have the most ardent affection. *Bp. Patrick.*

The Chaldee version expresses "eriest" by a word which signifies the impatient crying of a child to its mother, aptly describing that vehement desire of grace and wisdom here, which is a special ingredient in piety. *Dr. Hammond.*

4. *If thou seekest her as silver.*] If thou seekest her with as much earnestness as covetous men search for money. Perhaps it is a proverbial expression, taken from those who dig in mines. *Bp. Patrick.*

8. *He keepeth the paths of judgment,*] He preserves pious men in their integrity, encouraging them not to swerve from the rules of justice, or to cease to exercise mercy and kindness, being their Keeper and Defender in all their proceedings. *Bp. Patrick.*

12. — *from the man that speaketh froward things:*] Not to suffer thee to be perverted by the mouth of him, who would subtilely insinuate his evil principles into thee. *Bp. Patrick.*

13. — *to walk in the ways of darkness;*] In the melancholy gloomy crooked path that leads to eternal misery. *Dr. Hammond.*

16. — *the strange woman,*] The proper meaning of the Hebrew word is, one who is estranged or alienated in her affections from her husband or her God. *Dr. Durell.*

The practice here alluded to was chiefly and more openly carried on by women who came from neighbouring and heathen countries; and these being of another religion, if they were of any religion, would probably seduce those who frequented them into the additional and heinous crime of idolatry, as Solomon afterwards knew by his own woful experience. *Dr. Jortin.*

17. *Which forsaketh the guide of her youth,*] The adulteress which forsakes her husband, to whom she was joined in her youth, and whom she took for her guide and governour when love was in its greatest warmth, and has wickedly broken the laws of God, and violated the solemn vow of fidelity which she formerly made. *Bp. Patrick.*

18. — *her house inclineth unto death,* &c.] Various plagues and miseries of this world attend upon this sin, which promises pleasure at a distance, but in reality ensnares men into an abyss of endless evils. *Dr. Hammond.*

22. *But the wicked* &c.] The proper portion of the wicked is, to be cut off and extirpated, either by the hand of human justice, or by the curse of God, which invisibly pursues them till they be rooted out. *Dr. Hammond.*

The happiness of good and bad men in this world has this signal and important difference: that of the righteous is chiefly internal; less visible, perhaps, but more perfect: the other's is only external; more dazzling and conspicuous, but never lasting nor sincere. When the good man dies, he passes to a state of most consummate felicity: when the wicked man departs, all his prosperity dies with him; he exchanges a mere empty show of happiness for real and eternal misery. So that his end, whenever it comes, is indeed "a cutting off from the earth," earth being the only ground in which his happiness can grow; his end is indeed a "rooting out." *Wogan.*

Chap. III. ver. 2. *For length of days* &c.] I can give thee all assurance from God, Solomon says, that, besides the endless advantages of another world, thou shalt thus obtain the blessings of this life, the prolonging of thy days here in peace and prosperity: not that the pious faithful servant of God will be exempt from afflictions in this world; but that, in the general course of things, such a person will, by God's special blessing, and by the very temper of Christian virtues, have a security of much greater real worldly happiness, than those who use unlawful arts to obtain the riches and honours of the world. *Dr. Hammond.*

3. — *bind them about thy neck;*] Alluding to the custom of

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[a] Ps.111.10.

‖ Or, good success.

[d] 1 Chron. 28. 9.

[e] Rom. 12. 16.

† Heb. *medicine.*

‡ Heb. *moistening, or, moistening.*

[f] Exod. 23. 19. & 34. 26. Deut. 26. 2. &c. Mal. 3. 10. &c. Luke 14. 13.

[g] Deut. 28. 8.

[h] Job 5. 17. Heb. 12. 5. Rev. 3. 19.

† Heb. *the man that draweth out understanding.*

[i] Job 28. 15. &c. Ps. 19. 10. Chap. 8. 11, 19. & 16. 16.

4 [c] So shalt thou find favour and ‖ good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 [d] In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ [e] Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be † health to thy navel, and † marrow to thy bones.

9 [f] Honour the LORD with thy substance, and with the firstfruits of all thine increase:

10 [g] So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ [h] My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and † the man *that* getteth understanding.

14 [i] For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies:

and all the things thou canst desire are not to be compared unto her.

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16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he ‖ established the heavens.

‖ Or, prepared.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 [k] Then shalt thou walk in thy way safely, and thy foot shall not stumble.

[k] Ps. 37. 24. & 91. 11.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

† Heb. *the owners thereof.*

27 ¶ Withhold not good from † them to

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wearing on their foreheads and wrists the precepts of the Lord, written on slips of parchment. *Dr. Isham.*

5. — *lean not unto thine own understanding.*] Rely not on thy wisdom, contrivances, or artifices, to compass thy designs in this world, but keep thyself to the ways and means which God affords thee, and approves: and this, beyond all worldly policy, will secure to thee a happy and easy passage through the dangers of this life. *Dr. Hammond.*

7. *Be not wise in thine own eyes:*] That is, Do not follow the dictates of worldly prudence in opposition to the commands of God.

—— *fear the Lord, and depart from evil.*] We find these expressions frequently put together in Scripture, as having nearly the same import, differing only as cause and effect; the proper fear of the Lord producing a departure from evil. *Abp. Tillotson.*

8. *It shall be health to thy navel,* &c.] This is the means of preserving a good habit both of body and soul, and of remaining, under all circumstances, cheerful, happy, and without dejection. These peculiar expressions seem to be merely a metaphorical representation of that firmness, and vigorous health and cheerfulness of mind, which virtue imparts. *Bp. Patrick.*

In the East, it is usual, for the most part, to apply medicines externally, and especially to the stomach. The expression "health to thy navel" seems to bear allusion to this custom. *Harmer.*

9. *Honour the Lord with thy substance,*] Honour the Lord in His ministers, by paying them their dues, and bringing oblations to His house at the three solemn feasts, (Exod. xxiii. 14, 15.) together with the firstfruits of all that thy estate produces, (Exod. xxii. 29, 30.) in token of thy gratitude to Him for His blessings. "So shall thy barns be filled," &c. So will God pour His blessings upon thee more abundantly, and convince thee, by sending a seasonable and plentiful harvest and vintage, that this is the method, not to diminish, but to increase the possessions which He hath given thee; Deut. xxviii. 4, 5. 2 Chron. xxxi. 10. *Bp. Patrick.*

11. *My son, despise not the chastening*] Neither disregard the chastening of the Lord, nor be impatient under it.

15. — *than rubies:*] The meaning of the Hebrew word is not well ascertained: there are reasons for thinking that pearls are meant by it, as they were esteemed at a very high rate, not only by the Jews, but by the Romans, and even by the Medes, Persians, and Indians. *Bochart.*

16. *Length of days is in her right hand;*] Wisdom is here represented figuratively as a queen, holding in one hand length of days, and in the other, riches and honours.

17. *Her ways are ways of pleasantness,*] Thus it is most true that religion gives us the greatest delights and advantages in this life, even if there were no life hereafter; and hence is most apparent the extreme folly of Atheists, who, besides running a most desperate hazard after death, deprive themselves here of that very pleasure and tranquillity, for which they so anxiously seek. *Dr. Bentley.* When Solomon observes that the ways of wisdom, that is, of piety, are ways of pleasantness, he means, that this is not only the excellence, but the peculiar excellence of religion; and consequently that the ways of folly and vice, all things considered, are not ways of pleasantness. Thus the sense of this text is, that the good will infallibly enjoy a satisfaction and delight, of which the wicked will as certainly be deprived. *Dr. Jortin.* See note on ver. 2.

18. *She is a tree of life*] This seems an allusion to the tree of life which God planted at first in paradise, and which was to give to man life, health, and immortality. Such is wisdom to those who possess it; it preserves to them a long and happy life in this world, and a blessed immortality in the next. *Calmet.*

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whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

‖ Or, *Practise no evil.*

29 ‖ Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

[f] Ps. 37. 1. † Heb. *a man of violence.*

31 ¶ [f] Envy thou not † the oppressor, and choose none of his ways.

[m] Ps. 25. 14.

32 For the froward *is* abomination to the LORD: [m] but his secret *is* with the righteous.

[n] Mal. 2. 2.

33 ¶ [n] The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

[o] Jam. 4. 6. 1 Pet. 5. 5.

34 [o] Surely he scorneth the scorners: but he giveth grace unto the lowly.

† Heb. *exalteth the fools.*

35 The wise shall inherit glory: but shame † shall be the promotion of fools.

CHAP. IV.

1 *Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked.* 20 *He exhorteth to faith, 23 and sanctification.*

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

[a] 1 Chron. 29. 1.

3 For I was my father's son, [a] tender and only *beloved* in the sight of my mother.

[b] 1 Chron. 22. 9.

4 [b] He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

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5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

[c] Chap. 1. 9.

9 She shall give to thine head [c] an ornament of grace: ‖ a crown of glory shall she deliver to thee.

‖ Or, *she shall compass thee with a crown of glory.*

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; [d] and when thou runnest, thou shalt not stumble.

[d] Ps. 91. 11.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

[e] Chap. 1. 10, 15. Ps. 1. 1.

14 ¶ [e] Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

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29. *Devise not evil, — seeing he dwelleth securely*] Let not the quietness of any man's temper, much less the confidence he has in thy honesty and goodness, tempt thee to contrive any mischief against him; for the more securely he relies on thy virtue, and the less mistrust he has of any harm from thee, the greater wickedness will it be to entertain even the thought of doing him an injury. *Bp. Patrick.*

32. — *the froward*] He that perversely departs from all the rules of truth and justice. *Bp. Patrick.*

— *his secret is with the righteous.*] Rather, "His counsel is with the righteous," as the Hebrew words admit, and as the Greek translators give the sense. *Dr. Hammond.* "His secret counsel is with the righteous." *Schultens.*

35. — *shall inherit glory:*] The glory here mentioned as the inheritance of the wise is threefold; the approbation of their own minds, of their fellow creatures, and of the Supreme Being, the great Searcher of hearts. *Dr. J. Balguy.*

— *shame shall be the promotion of fools.*] "The branding of infamy ennobles or distinguishes fools." *Schultens.*

Chap. IV. ver. 1. *Hear, ye children,* &c.] So great are the sluggishness and forgetfulness of mankind in their principal concernments, that we need not wonder the wise man repeats nearly the same things, and quickens our attention to them in the beginning of this chapter. The very first step to wisdom is to have a mind to be wise. *Bp. Patrick.*

3. — *and only beloved*] According to some readings of the Hebrew Bible, the expression is, "only beloved among the sons of my mother." *Dr. Hammond.*

8. *Exalt her, and she shall promote thee:*] Whatever value or love thou expressest for this sort of wisdom, shall be abundantly repaid to thee by her. *Dr. Hammond.*

12. *When thou goest,* &c.] If thy actions and designs have no other rule than this which I give thee, thou shalt be at ease and free from those straits and difficulties with which others meet: if thy business should require haste, this will be the safest, as well as the most inoffensive way to accomplish thy ends. *Bp. Patrick.*

17. — *they eat the bread of wickedness,*] They live by robbery and spoil; having no other meat and drink but that which is the fruit of their rapine and violence, and not of their honest labours. *Bp. Patrick.*

18. — *the shining light, that shineth more and more* &c.] The whole course of righteous men, the beginning, progress, and consummation, is all imitable and exemplary, fit to attract all others to it, whether in respect to its inward lustre and excellency, or the present satisfaction and peace which attends it. In all these respects it cannot better be represented than by the light of the sun, when it is come above the horizon, continually increasing till it come to perfect noon, the day continually arraying and adorning itself, and putting on new lustre, till the whole face of nature is fully illuminated, no degree of shade or darkness any where remaining. *Dr. Hammond.*

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19 The way of the wicked *is as* darkness: they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life *unto* those that find them, and † health to all their flesh.

† Heb. *medicine.*

23 ¶ Keep thy heart † *with all diligence*; for out of it *are* the issues of life.

† Heb. *above all keeping.*

24 Put away from thee † a froward mouth, and perverse lips put far from thee.

† Heb. *perverseness of mouth, and perverseness of lips.*

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and ‖ let all thy ways be established.

‖ Or. *all thy ways shall be ordered aright.*

27 ' Turn not to the right hand nor to the left: remove thy foot from evil.

' Deut. 5. 32.

CHAP. V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.* 22 *The wicked are overtaken with their own sins.*

MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

Before CHRIST about 1000.

3 ¶ ' For the lips of a strange woman drop *as* an honeycomb, and her † mouth *is* smoother than oil:

' Chap. 2. 16. & 6. 24.

† Heb. *palate.*

4 But her end is bitter as wormwood, sharp as a two edged sword.

5 ' Her feet go down to death; her steps take hold on hell.

' Chap. 7. 27.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them.*

7 Hear *me* now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with † thy wealth; and thy labours *be* in the house of a stranger;

† Heb. *my strength.*

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the *voice* of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

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21. — *keep them in the midst of thine heart.*] Preserve them studiously, and lay them up as a most precious treasure, in the closest affections of thy heart. *Bp. Patrick.*

23. *Keep thy heart with all diligence.*] The heart is here used to denote the seat of the affections, passions, and desires; and by the precept "to keep our hearts," is meant, that we should diligently preserve our good dispositions, and correct our bad ones; for which two things principally are necessary, a frequent examination of our own heart, and a constant endeavour to wean our affections from this world, and to fix them on another. *Dr. Waterland.*

—— *for out of it are the issues of life.*] The genuine and natural sense of this is, that all the actions of a man's life issue and proceed from the heart; which is the fountain, not only of our natural life, but of our moral too; so that, as a man's heart is, so will his life be: if his heart be kept clear and pure, his life cannot be wicked and vicious; and if his heart be wicked and vicious, his life cannot be kept clean and pure from sin; as our Saviour Himself teaches, Matth. vii. 16—20. *Bp. Beveridge.*

24. *Put away from thee a froward mouth,*] Never speak any thing thyself contrary to truth, honesty, and religion, nor listen to, or associate with, those that do so. *Bp. Patrick.*

25. *Let thine eyes look right on,* &c.] Let neither thine eyes, nor thy other senses, be drawn aside to the right hand or to the left, but let them be directed aright, according to the law of thy God. *Bp. Hall.*

27. *Turn not to the right hand* &c.] Let no temptation either of hope or fear, passion or interest, be able to seduce or divert thee from the straight and even path of virtue, but exactly and carefully preserve thyself from every thing that is evil. *Dr. Hammond.*

Chap. V. ver. 3. *For the lips of a strange woman*] The wise man here gives a new caution against those impure desires, which he had before noticed (chap. ii. 16, 17.) as great obstructions to religious wisdom; and he describes their miserable effects by several apt resemblances, ver. 4, 5, which shew how by these vices men lose their honour, their time, their health and estates, and at last lie down in sorrow, and end their days in an unprofitable repentance. *Bp. Patrick.*

—— *drop as an honeycomb,*] Are full of sweet enticements. *Bp. Hall.*

5. *Her feet go down to death;*] She leads those that follow her steps to certain and inevitable destruction, not only here, but in another world. *Bp. Patrick.*

—— *her steps take hold on hell.*] Rather, "Her steps lead on to the tomb." By the English term "hell," is commonly understood the place of torment; whereas here *in* meant the grave, the place where the body is consumed. *Dr. Hodgson.*

6. *Lest thou shouldest ponder the path of life,*] The Hebrew words admit of being translated in the third person, "She ponders not the path of life," and this seems a preferable construction. *Dr. Durell.* "Her paths are always moveable," "wandering," "dangerous," "unstable," according to different versions. *Dr. Hammond.* She gives herself up to pleasure without reflexion: her ways are inconstant, she has no fixed attachments, has neither knowledge, wisdom, or discernment, and follows no rule but her passion. *Calmet.*

9. *Lest thou give thine honour unto others,* &c.] Lest thou put thy reputation in the power of others, and even thy life; that is, of those who may divulge or revenge thy adultery, chap. vi. 34.

11. *And thou mourn*] "Mourn" is too feeble a word to convey the meaning of the original. It signifies more properly, "and thou roar" with pain. *Dr. Hodgson.*

12. — *How have I hated* &c.] How stupidly foolish have I been, in not considering all this sooner; how senselessly bent on my own ruin! I am amazed to think how I hated the timely cautions and just reproofs which were given me. *Bp. Patrick.*

14. *I was almost in all evil* &c.] Better, perhaps, "I was in almost all evil." I have plunged myself into all sort of evil, in the midst of my people, being too well known for my vices, and obtaining no compassion. *Calmet.*

Before CHRIST about 1000.

15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind and pleasant roe; *let her* breasts † satisfy thee at all times; and † be thou ravished always with her love.

† Heb. *fulfil thee.* † Heb. *err thou always in her love.*

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 [c] For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

[c] Job 31. 4. & 34. 21. Chap. 15. 3. Jer. 16. 17. & 32. 19.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his † sins.

† Heb. *sin.*

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAP. VI.

1 *Against suretiship.* 6 *idleness.* 12 *and mischievousness.* 16 *Seven things hateful to God.* 20 *The blessings of obedience.* 25 *The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

Before CHRIST about 1000.

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, ‖ and make sure thy friend.

‖ Or, *so shalt thou provoke with thy friend.*

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [a] How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

[a] Chap. 24. 33.

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [b] So shall thy poverty come as one that travelleth, and thy want as an armed man.

[b] Chap. 13. 4. & 20. 4.

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15. *Drink waters* &c.] The wise man, having thus represented the dangers and wasting miseries of incontinence, gives the seasonable and necessary advice, that every man should strictly abstain from wandering lusts, and remain in the society of his own wife. *Dr. Hammond.*

16. *Let thy fountains be dispersed* &c.] Besides many other blessings, thou wilt hence derive the comforts of a numerous flourishing offspring, which, as streams or rivers from a fountain, will flow from a chaste conjugal bed. *Dr. Hammond.*

17. *Let them be only thine own,*] Thou wilt thus have the assurance, that the children thou ownest are truly thine. *Dr. Hammond.*

19. — *as the loving hind and pleasant roe;*] Rather, "as the beloved hind and the favourite roe." The comparison is here very appropriate, for it is well known that all the males of the deer-kind are remarkably fond of the females which they have selected for their partners; and, although timid animals in general, will, on their account, encounter any danger to the hazard of their lives. *Dr. Durell.*

22. — *he shall be holden with the cords of his sins.*] The wicked man engages in these shameful and illicit pursuits, without foreseeing their mournful consequences; he thinks he will be able to disengage himself from them whenever he pleases, but he is forging chains for himself which he will not be able to break; when he has contracted the habit, he will not have the power to quit it. *Calmet.*

23. *He shall die without instruction;*] He shall die for want of instruction. *Dr. Waterland.*

Chap. VI. ver. 1. — *if thou be surety for thy friend,*] My son, be advised by me not to pass thy word rashly for the money which thy neighbour or friend borroweth of another, much less stand bound to a stranger, of whose honesty or ability thou art not assured; for if thou hast been so incautious as to be drawn into such engagements, "thou art snared with the words of thy mouth," look upon thyself no longer as a free man, but hampered and enslaved by dangerous obligations. *Bp. Patrick.*

—— *if thou hast stricken thy hand* &c.] To strike hands with another person was a general emblem of agreement, bargaining, or suretiship. Thus the ancient poets often represent it. *Burder.* Solomon frequently exhorts to the avoiding of suretiship, as a most dangerous indiscretion; by which he seems to mean, that we should never be bound in behalf of another for more than we can afford to lose, without any considerable detriment to our fortunes or families. *Dr. Jortin.*

3. — *go, humble thyself,* &c.] These words may rather be rendered, "Go, stir up thyself, and prevail with thy companion;" "give not sleep to thine eyes," ver. 4; that is, without the least delay take this course to disentangle thyself. *Dr. Hammond.*

6. *Go to the ant, thou sluggard;* &c.] As in the matter just mentioned, the least delay is pernicious, so, in all things else, sluggishness or negligence of those things which concern us most nearly, should ever be avoided; and if we need any instructor on this head, we may go to one of the least and meanest of creatures. *Dr. Hammond.*

8. *Provideth her meat in the summer,*] The industry of the ant has been frequently noticed by the ancient poets. It has been generally believed that these animals lay up stores of corn for their winter's provision, and that they gnaw off the buds of the grains so as to prevent their growing in the earth. This fact is asserted by Pliny; Bochart produces many writers asserting the same. La Pluche says, "A prevailing passion in these little animals is to amass stores of grain; and, lest the humidity of the cells should make the corn shoot up, we are told for a certainty, that they gnaw off the buds which grow at the point of the grain." *Parkhurst.*

10. *Yet a little sleep, a little slumber,*] By the repetition of the words here seems to be implied, sleep and slumber often repeated at different intervals. The change of the person speaking, from the preceptor to the sluggard, in this verse, is extremely beautiful.

11. — *as one that travelleth,* — *as an armed man.*] "As one that travelleth," that is, by surprise: "as an armed man," with irresistible violence. *Bp. Patrick, Calmet.*

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12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, he deviseth mischief continually; he † soweth discord.

† Heb. *casteth forth.*

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six *things* doth the LORD hate: yea, seven *are* an abomination †unto him:

† Heb. *of his soul.*

17 † A proud look, a lying tongue, and hands that shed innocent blood,

† Heb. *Haughty eyes.*

18 An heart that deviseth wicked imaginations, [e] feet that be swift in running to mischief,

[e] Rom. 3. 15.

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

[d] Chap. 1. 8.

20 ¶ [d] My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

[e] Ps. 19. 8. & 119. 105.

23 [e] For the commandment *is* a ‖ lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

‖ Or, *candle.*

24 [f] To keep thee from the evil woman, from the flattery ‖ of the tongue of a strange woman.

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[f] Chap. 2. 16. & 5. 3. & 7. 5.

25 [g] Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

‖ Or, *of the strange woman.*

26 For by means of a whorish woman *a man is brought* to a piece of bread: and † the adulteress will hunt for the precious life.

[g] Matth. 5. 28.

† Heb. *the woman of a man,* Or, *a man's wife.*

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh † understanding: he *that* doeth it destroyeth his own soul.

† Heb. *heart.*

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 † He will not regard any ransom; neither will he rest content, though thou givest many gifts.

† Heb. *He will not accept the face of any ransom.*

12. *A naughty person,*] In the Hebrew, "a man of Belial;" denoting probably an idle foolish wicked man, who cares not for God's directions of his tongue or life. "With a froward mouth;" in the Hebrew, "with perverseness of mouth," in the sense of detracting from the actions of other men, and so perverting all to the worst sense that is possible. *Dr. Hammond.*

13. *He winketh with his eyes,* &c.] Such a person, when he has nothing of weight to say against a man, will, by significant gestures of all sorts, intimate matters to his disadvantage, and so persuade others, without laying any particular thing to his charge. *Dr. Hammond.* Such a person composes all his parts to deceit; every gesture of his tends to fraud; the very motion of his eyes, of his feet, of his fingers, is significant, and expresses some secret intimation of guile. *Bp. Hall.*

15. *Therefore shall his calamity come suddenly;*] Such a person shall be brought to utter ruin, when he fancies he has carried his *matters so cunningly,* that no one discerns his villany. *Bp. Patrick.* "He shall be broken without remedy;" alluding, it appears, to an earthen vessel which, when broken into pieces, cannot be made whole again. *Dr. Wells.*

16. *These six things* &c.] These six things, which are commonly found in such profligate persons, "doth the Lord hate:" yea, *three* is one more, and so in all there are seven things commonly found in such persons, which are an abomination to him. *Dr. Wells.* The seven things are these: pride or haughtiness; lying or fraudulence; guilt of blood; malice or projecting of evil; a pleasure in doing mischief; false witness or calumny; a causing of discord or ill-will among those who live friendly together. *Dr. Hammond.*

22. *it shall talk with thee.*] Shall suggest good thoughts to thee. *Dr. Wells.*

25. — *with her eyelids.*] See note at 2 Kings ix. 30.

26. — *will hunt for the precious life.*] Will bring the adulterer to his grave. See Ezek. xiii. 18. *Dr. Isham.*

The general meaning of this verse and the following is, How ever odious is the sin of theft, yet if the thief be compared with the adulterer, we shall find much difference made in the heinousness of the offence. Men are not wont to be inexorably cruel against him who steals out of pure necessity; but if he be detected, however *dearly he may* pay for his fault by way of satisfaction, the sum is yet accepted of the injured party; but he who committeth adultery, destroyeth his own soul. *Bp. Hall.*

31. — *he shall restore sevenfold.*] The law of Moses does not enjoin a restitution of *sevenfold,* but in a smaller proportion, Exod. xxii. 1, 4. *Bp. Patrick.* Seven seems only put here for a number of perfection: the meaning is, he shall make perfect and full restitution according to the law, so far as his substance or estate will reach. *Abp. Tillotson.*

32. *But whoso committeth adultery* &c.] The adulterer robs a man of his wife, without any such necessity, and therefore is destitute of all excuse, and must be looked upon as void of all understanding; and when he is discovered, he will be punished, not merely in his estate, but with the loss of his life, Lev. xx. 10. *Bp. Patrick.*

34. *For jealousy is the rage of a man:*] No translation can fully express the force of the original here. "The inflammation of jealousy is the setting a man on fire:" as much as to say, The jealousy with which a man is inflamed, so heats him and rages within him, that he can never be appeased, but *is borne* with irresistible violence to the revenge of his defiled bed. *Schultens.*

CHAP. VII.

Before CHRIST about 1000.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of an whore,* 22 *and the desperate simplicity of a young wanton.* 24 *He dehorteth from such wickedness.*

MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

[a] Deut. 6.8. & 11. 18. Chap. 3. 3.

3 [a] Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

[b] Chap. 5. 3.

5 [b] That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among † the youths, a young man void of understanding,

† Heb. *the sons.*

8 Passing through the street near her corner; and he went the way to her house,

† Heb. *in the evening of the day.*

9 *In the twilight,* † *in the evening,* in the black and dark night:

10 And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart.

[c] Chap. 9. 13.

11 [c] (She *is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

† Heb. *she strengthened her face, and said.*

13 So she caught him, and kissed him, *and* † with an impudent face said unto him,

14 † *I have* peace offerings with me; this day have I payed my vows.

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† Heb. *Peace-offerings are upon me.*

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works,* with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money † with him, *and* will come home at ‖ the day appointed.

† Heb. *in his hand.* ‖ Or, *the new moon.*

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her † straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

† Heb. *suddenly.*

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.

Chap. VII. ver. 2. — *as the apple of thine eye.*] Rather, "as the pupil of thine eye." *Dr. Durell.*

3. *Bind them upon thy fingers,* &c.] It is sufficiently evident that Solomon could not mean this precept to be understood literally, any more than the next expression, which frequently occurs, "Write them on the table of thine heart;" yet it was on such texts as these (see Exod. xiii. 16. Deut. vi. 8. xi. 18.) that the Pharisees founded the practice of binding on their foreheads *phylacteries,* or slips with particular precepts of the law inscribed upon them. *Dr. Durell.* See note at Exod. xiii. 9.

4. *Say unto wisdom, Thou art my sister,*] Be as familiar with wisdom, as if she were thy own natural sister. *Bp. Hall.* The name of "sister" occurs often as the name of friendship, and is employed to express the affection of the husband to his bride, Cant. iv. 9. v. 1, &c. It here marks the chaste love which we ought to bear to wisdom. *Calmet.*

9. *In the twilight,* &c.] He seems to enumerate the several periods of the night, intending to imply that he had frequently observed the scene which he describes, although he professes to be describing only one particular instance. *Schultens.*

11. (*She is loud and stubborn;*] Translators have differed in rendering these words; they seem rather to mean, "She is prating, petulant, and wandering, running about from house to house." *Dr. Hammond.*

14. *I have peace offerings with me;* &c.] "I have peace offerings with me," that is, "I have an entertainment or feast at my house;" for in sacrifices of this sort, the person that offered reserved a part of the victim for convivial purposes. *Dr. Durell.* This narrative is strongly expressive of the woman's character; of her levity in making the payment of vows a prelude to sin, and of her shameless falsehood, ver. 15.

16. — *with carved works,*] Meaning probably figured tapestry or carpeting, from its resemblance to carved work. *Parkhurst.*

17. — *aloes,*] See note at Cant. iv. 14.

—— *cinnamon.*] It is remarkable that the name of this tree in Hebrew is the same as in English. *Parkhurst.*

19. — *the goodman*] Literally in Hebrew, "the man," meaning her husband. In the earlier English writers, "goodman" was a common appellation for the master of a family.

20. — *at the day appointed.*] Some interpreters prefer the reading of our margin, "at the new moon," or, "at the day of assembly," which the time of the new moon was amongst the Jews. The Greek translators render it, "after many days." *Dr. Hammond.*

23. *Till a dart strike through his liver;* &c.] Thus he yields to his lust, until the revenging husband, actuated by jealousy, give a deadly stroke to the adulterer, or till the just judgment of God seize upon body and soul, being thus heedlessly drawn in as a bird is into the snare, not considering that its life is brought into danger. *Bp. Hall.*

26. *For she hath cast down* &c.] For many have been the examples of no mean persons, who have fallen in their reputation, their estates, their healths, and comforts of life, and in truth have utterly perished by her; immunerable are the mighty men, both for valour and wisdom, whom she has brought to ruin. Solomon himself, as well as Samson, became an example of the "mighty

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27 [d] Her house *is* the way to hell, going down to the chambers of death.

[d] Chap. 2. 18 & 5. 5.

CHAP. VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

[a] Chap. 1. 20.

DOTH not [a] wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* † an abomination to my lips.

† Heb. [illegible]

8 All the words of my mouth *are* in righteousness; *there is* nothing † froward or perverse in them.

[illegible]

9 They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

[b] Job 28. 15. Psal. 19. 10. Chap. 3. 15. & 16. 16.

11 [b] For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

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12 I wisdom dwell with ‖ prudence, and find out knowledge of witty inventions.

‖ Or, subtilty.

13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

18 [c] Riches and honour *are* with me; *yea*, durable riches and righteousness.

[c] Chap. 3. 16.

19 [d] My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

[d] Chap. 3. 14.

20 I ‖ lead in the way of righteousness, in the midst of the paths of judgment:

‖ Or, walk.

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

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men" here mentioned, who were ruined by bad women. *Bp. Patrick.*

27. — *the chambers of death.*] The Jewish sepulchres consisted of large vaults and caves, in the sides of which were cut out distinct niches for receiving each a dead body. *Parkhurst.*

Chap. VIII. ver. 1. *Doth not wisdom cry?* &c.] We may consider this chapter as connected with the preceding, and forming with it a continued discourse. The wise man had before been representing the dangerous seductions of false pleasure. He now describes to us wisdom, who invites us to love her by a noble, grand, elevated discourse, and by magnificent promises of substantial good. *Calmet.*

A sublime allegory is here introduced, of wisdom standing in the most conspicuous and frequented places of the city, and proclaiming aloud to men those great precepts of truth, religion, and virtue, by which they may rise from the vanities of the world to life and immortality. *Schultens.*

10. *Receive my instruction, and not silver;*] That is, receive it in preference to silver. *Calmet.* Make no comparison of my instruction with silver and gold, for these are base and corruptible metals, not worthy to be mentioned together with those heavenly treasures, which are contained in, and conveyed by, my Divine counsels. *Bp. Hall.*

12. *I wisdom dwell with prudence,*] I alone endow men with real prudence, always giving the most safe and least fallible advice, and directing men to more discreet resolutions in difficult cases than the most subtle head in the world that consults not with me. *Bp. Patrick.*

—— *and find out knowledge of witty inventions.*] Implying, that no advice or subtle contrivances can be good, or can have a happy event, which are not agreeable to true piety. *Dr. Wells.*

14. — *I have strength.*] I inspire men with true and rational courage to persist in good resolutions which are neither rashly taken up, nor wrongly pursued. *Dr. Wells.*

15, 16. *By me kings reign,* &c.] Meaning, that all lawful authority, the power of all kings and magistrates, are most surely founded in wisdom.

17. — *those that seek me early shall find me.*] This holds true in every useful acquisition: youth is the time when the foundation of knowledge, either secular or religious, is to be laid; and they who begin any useful study or pursuit late in life, seldom become great proficients. *Dr. Jortin.*

19. — *and my revenue*] Rather, "my produce," which answers better to "my fruit," in the preceding clause. *Dr. Durell.*

21. *That I may cause* &c.] That I may confer on all those who sincerely love and adhere to me a happy settlement in a state of eternal peace and substantial satisfaction. *Bp. Patrick.*

22. *The Lord possessed me* &c.] The passage which follows is expressed in such magnificent language, that the ancient Christians thought the application of the words was to the wisdom revealed to us in the Gospel by the Son of God, nay to the Son of God Himself, the Eternal Word and Wisdom of the Father. *Bp. Patrick.*

The wisdom, he says, which directs us to all this, is but a ray of that Eternal wisdom of the Father, the Word and Son of God, which, in the fulness of time, was to be incarnate, but before all time was present with God, before any part of this world, earth, sea, fountains, hills, mountains, or valleys, were created. *Dr. Hammond.* God has possessed the Son from all eternity, since "the Word was with God," from the beginning, John i. 1. *Calmet.*

"The Lord possessed me in the beginning of His way;" rather, "The Lord possessed me when He first went forth," that is, when He first exerted Himself in the work of creation. *Dr. Durell.*

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25 Before the mountains were settled,
before the hills was I brought forth:
26 While as yet he had not made the
‖ Or, *open places.* ‖ *Or, the chief part.* earth, nor the ‖ fields, nor ‖ the highest part
of the dust of the world.
27 When he prepared the heavens, I
‖ Or, *a circle.* *was* there: when he set ‖ a compass upon
the face of the depth:
28 When he established the clouds a-
bove: when he strengthened the fountains
of the deep:
[a] Gen. 1. 9, 10. Job 38. 10, 11. Psal. 104. 9. 29 [a] When he gave to the sea his decree,
that the waters should not pass his com-
mandment: when he appointed the foun-
dations of the earth:
30 Then I was by him, *as* one brought
up *with him:* and I was daily *his* delight,
rejoicing always before him;
31 Rejoicing in the habitable part of his
earth; and my delights *were* with the sons
of men.
32 Now therefore hearken unto me, O
[b] Psal. 119. 1, 2, & 128. 1. Luke 11. 28. ye children: for [b] blessed *are they that* keep
my ways.
33 Hear *instruction,* and be wise, and
refuse it not.
34 Blessed *is* the man that heareth me,
watching daily at my gates, waiting at the
posts of my doors.
35 For whoso findeth me findeth life,
† Heb. *bring forth.* and shall † obtain favour of the LORD.
36 But he that sinneth against me wrong-
eth his own soul: all they that hate me
love death.

CHAP. IX.

Before CHRIST about 1000.

1 *The discipline, & and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath builded her house, she
hath hewn out her seven pillars:
2 She hath killed † her beasts; she hath † Heb. *her killing.*
mingled her wine; she hath also furnished
her table.
3 She hath sent forth her maidens: she
crieth upon the highest places of the city,
4 Whoso *is* simple, let him turn in hi-
ther: *as for* him that wanteth understand-
ing, she saith to him,
5 Come, eat of my bread, and drink of
the wine *which* I have mingled.
6 Forsake the foolish, and live; and go
in the way of understanding.
7 He that reproveth a scorner getteth
to himself shame: and he that rebuketh a
wicked *man getteth* himself a blot.
8 [a] Reprove not a scorner, lest he hate [a] Matth. 7. 6.
thee: rebuke a wise man, and he will love
thee.
9 Give *instruction* to a wise *man,* and he
will be yet wiser: teach a just *man,* and he
will increase in learning.
10 [b] The fear of the LORD *is* the begin- [b] Job 28. 28. Ps. 111. 10. Chap. 1. 7.
ning of wisdom: and the knowledge of the
holy *is* understanding.
11 [c] For by me thy days shall be multi- [c] Chap. 10. 27.
plied, and the years of thy life shall be in-
creased.
12 If thou be wise, thou shalt be wise

30. *Then I was by him,*] Then was I very near to Him, contriving all things; nor had He greater delight in any thing than in me, who day by day, during the creation of the world, produced some lovely work or other, in which He rejoiced, to see how good and agreeable they were, Gen. i. 4, &c. *Bp. Patrick.*

31. — *my delights were with the sons of men.*] Beholding them made in the image of God, and after His likeness, and capable of holding converse with me. *Bp. Patrick.*

34. — *waiting at the posts of my doors.*] Going to the places where true religion and piety are taught. *Dr. Wells.*

36. — *all they that hate me love death.*] These words can scarcely signify any thing else than the destruction brought upon the soul by death eternal. *Dr. Graves.*

Chap. IX. ver. 1. *Wisdom hath builded her house,* &c.] Wisdom is represented as a glorious queen, the daughter of heaven, adorned with all excellencies and perfections, inviting all misguided souls to her stately palace, and promising to them the most delicious entertainment, if they will forsake their follies. By this notion of a feast the sacred writers are wont to express the high satisfaction, joy, and pleasure, with which the principles of virtue and wisdom fill the hearts of men when they have a true relish for them. This is the substance of the allegory here given, but the several parts of it are not to be too minutely scanned. *Bp. Patrick.*

2. *She hath killed her beasts;* &c.] She hath made a plentiful provision for all hungry and thirsty souls, who will find no less life, and vigour, and strength, and joy communicated to them from her sacred instructions, than the body does when it partakes of a liberal and delicious feast. *Bp. Patrick*

3. *She hath sent forth her maidens:*] She hath sent forth her attendants and ministers, persons of uncorrupted purity and sincerity, to invite men with a loud voice, which cannot but be heard by whole cities and countries. This expression may be illustrated by a passage from Hasselquist, who at Alexandria, in Egypt, saw ten or twelve women going about and inviting people to a banquet by a particular kind of cry or noise. *Parkhurst.*

—— *upon the highest places of the city.*] The schools of the prophets were seated on "high places," as appears from 1 Sam. x. 5, 10, &c.; which seems to be the allusion here of wisdom crying upon the highest places of the city, to invite those who had a disposition towards her to come and hear her instructions. *Bp. Patrick.* Or the expression may allude merely to the tops of the houses and parapets, to which it was customary to go for the purpose of proclaiming any thing aloud, agreeably to the expression of our Saviour, "Preach ye upon the housetops," Matt. x. 27. *Calmet.*

7. *He that reproveth a scorner* &c.] He who performs the charitable office of reproving those who deride religion, and scoff at all good admonition, not only loses his labour, but will probably be requited with reproaches. *Bp. Patrick.*

—— *getteth himself a blot.*] Suffers vile and unworthy usage. *Dr. Wells.*

10. — *of the holy*] Of sacred things, or Divine revelations. *Dr. Isham.*

12. *If thou be wise,* &c.] If thou be wise, thou shalt be wise for the good of thyself; but if thou scornest religion, thou alone shalt bear the punishment of it. *Dr. Wells.*

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for thyself: but *if* thou scornest, thou alone shalt bear *it*.

[a] Chap. 7. 11.

13 ¶ [a] A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread † *eaten* in secret is pleasant.

† Heb. *of secrecies.*

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

[a] Chap. 15. 20.

THE proverbs of Solomon. [a] A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

[b] Chap. 11. 4.

2 [b] Treasures of wickedness profit nothing: but righteousness delivereth from death.

[c] Ps. 37. 25. ‖ Or, *the wicked of whom* † *their soul travaileth.*

3 [c] The LORD will not suffer the soul of the righteous to famish: but he casteth away ‖ the substance of the wicked.

[d] Chap. 12. 24.

4 [d] He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

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5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but [e] violence covereth the mouth of the wicked.

[e] Ver. 11.

7 [f] The memory of the just *is* blessed: but the name of the wicked shall rot.

[f] Ps. 112. 6.

8 The wise in heart will receive commandments: but † a prating fool ‖ shall fall.

† Heb. *A fool of lips.* ‖ Or, *he shall be beaten.*

9 [g] He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

[g] Ps. 25. 4.

10 [h] He that winketh with the eye causeth sorrow: but a prating fool ‖ shall fall.

[h] Chap. 6. 13. ‖ Or, *shall be beaten.*

11 [i] The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

[i] Chap. 18. 4.

12 Hatred stirreth up strifes: but [k] love covereth all sins.

[k] 1 Pet. 4. 8. 1 Cor. 13. 4.

13 In the lips of him that hath understanding wisdom is found: but a rod *is for* the back of him that is void of † understanding.

† Heb. *heart.*

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

[l] Chap. 18. 11.

15 [l] The rich man's wealth *is* his strong

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14. — *on a seat in the high places*] For the purpose of inveigling passengers. It is related by travellers in the East, that it is still the practice for prostitutes to sit at the doors of their houses, in the most alluring pomp that they can display. *Harmer.*

17. *Stolen waters are sweet*, &c.] Forbidden pleasures are sweet when enjoyed in secret.

18. — *he knoweth not that the dead are there;*] He considers not all this while, that she invites him to his utter ruin both of body and soul, and sinks down all those who accept of her invitation to the pit of destruction. *Bp. Patrick.*

Chap. X. ver. 1. *The proverbs of Solomon.*] Here now properly begins the Book of the Proverbs, as the title of this chapter tells us; what has been delivered hitherto being rather a preface, to awaken attention, and form sundry arguments to commend the wise instructions which now follow to every one's practice, and to caution those who would receive benefit by these instructions, to avoid such things as may hinder their edification in the school of wisdom. *Bp. Patrick.*

From this chapter to the twenty-fifth, are contained more particularly the theorems of the doctrine of morality; which, under sundry observations concerning virtue and vice, or moral good and evil, may form a full and complete system of Divine ethicks. The virtues and vices are for the most part set in opposition the one to the other, and compared together; that so the wisdom and beauty of the one, and the folly and deformity of the other, may the more convincingly appear. *Wogan.*

3. — *he casteth away the substance of the wicked.*] He dissipates or destroys the estate, the possessions of the wicked. *Dr. Hammond.*

4. — *that dealeth with a slack hand:*] That dealeth or worketh with a lazy hand. *Dr. Wells.*

6. — *violence covereth the mouth of the wicked.*] Their own wickedness shall violently overwhelm, to their utter confusion, those who wickedly defraud and oppress their neighbour. *Bp. Patrick.*

8. *The wise in heart will receive* &c.] It is the part of wisdom to open the ear and heart to all good advice, especially to the commandments of God; whereas they who keep no guard on their tongues, frequently discover things which bring ruin and mischief on themselves. *Dr. Hammond.*

9. *He that walketh uprightly walketh surely:*] "To walk surely," is to be in safe condition, to be out of danger of falling into any extreme calamity, and to have our main interest so secured, that, notwithstanding whatever may happen for a time, yet our chief and great design shall certainly succeed happily in the end. The sum therefore of Solomon's assertion is this: He that in the whole course of his life acts sincerely and justly, with a continual respect to the reason of things and the law of God, that carries on his undertakings by fair and equitable means, avoiding all fraud and deceit, all base and unworthy practice, this man takes the wisest and surest course to succeed in all his designs, respecting either his present, or his future happiness. *Dr. S. Clarke.*

10. *He that winketh with the eye* &c.] The double dealing and dissembling person causes much sorrow at the last, both to himself and to those who have been deceived by him. *Bp. Hall.*

11. *The mouth of a righteous man is a well of life:*] The discourse of a good man, like a perpetual spring of wholesome water, always tends to the profit, comfort, and refreshment of those who receive it. *Bp. Patrick.*

12. — *love covereth all sins.*] Love induces men to cover or overlook several great offences. *Dr. Wells.* See James v. 20.

14. — *the mouth of the foolish is near destruction.*] The fool is always talking, and seldom opens his mouth but it proves a present mischief to himself or to others. *Bp. Patrick.*

15. *The rich man's wealth* &c.] Riches, being a powerful defence to their owners against numerous evils, naturally raise men's

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city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof ‖ erreth.

‖ Or, *causeth to err.*

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want † of wisdom.

† Heb. *of heart.*

22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

[m] Chap. 14. 9.

23 [m] *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

[n] Chap. 9. 11. † Heb. *addeth.*

27 [n] The fear of the LORD † prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be* gladness: but the [o] expectation of the wicked shall perish.

[o] Job 8. 13. & 11. 20. Ps 112. 10.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

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30 [p] The righteous shall never be removed: but the wicked shall not inhabit the earth.

[p] Ps. 125. 1. & 37. 22.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* † frowardness.

† Heb. *frowardnesses.*

CHAP. XI.

[a] † FALSE balance *is* abomination to the LORD: but † a just weight *is* his delight.

[a] Lev. 19. 36. Deut. 25. 1. Chap. 16. 11. & 20. 10, 23. † Heb. *balances of deceit.* † Heb. *a perfect stone.*

2 [b] *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

[b] Chap. 16. 18. & 15. 33. & 18. 12

3 [c] The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

[c] Chap. 10. 9. Ezek. 7. 19. Zeph. 1. 18. † Heb. *rectify.*

4 [d] Riches profit not in the day of wrath: but righteousness delivereth from death.

[d] Chap. 10. 2. [e] Chap. 5. 22.

5 The righteousness of the perfect shall † direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [e] transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 [f] The righteous is delivered out of trouble, and the wicked cometh in his stead.

[f] Chap. 21. 18.

9 An [g] hypocrite with *his* mouth de-

[g] Job 8. 13.

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minds, and make them confident; whereas poverty exposes men to injuries and abuses, and is apt to depress and deject their spirits. *Bp. Patrick.*

19. *In the multitude of words* &c.] There are so many ways of offending God or man, by profanations, falsehoods, slanders, &c. that there cannot be a more necessary part of moral wisdom, or wherein the exercise of true piety is more concerned, than the art of restraining the tongue, and keeping it within proper bounds, as to all such matters. *Dr. Hammond.*

24. *The fear of the wicked, it shall come upon him:*] The evil which the wicked fears shall come upon him.

26. *As vinegar to the teeth,* &c.] Vinegar is not more offensive to the teeth, nor smoke more vexatious to the eyes, than a remiss and negligent servant is to him that employs him, and relies on him in a weighty business. *Bp. Patrick.*

27. — *the years of the wicked shall be shortened.*] See note at Prov. iii. 2.

This truth here announced is confirmed by the nature of things, and the positive appointments of Providence. In the nature of things, men destroy themselves and shorten their days by many kinds of wickedness. By wars and desolations, they unpeople whole countries; by private quarrels, they bring each other to untimely ends; by capital crimes, they cause themselves to be cut off by the hands of justice; by luxury and intemperance, they destroy their bodies; by envy and malice, they consume themselves in the midst of their iniquity. In like manner, according to the same tendency, by peace and charity, men are preserved from destruction; by temperance, their bodies are maintained in health; by quiet of conscience and satisfaction of mind, new life is added to their spirits. *Dr. S. Clarke.*

31. — *the froward tongue shall be cut out.*] That is, he that does mischief with his tongue shall be duly punished. *Dr. Wells.*

32. — *know what is acceptable:*] What is pleasing to God and edifying to man. See Eph. iv. 29. and v. 3, 4. *Dr. Isham.*

Chap. XI. ver. 2. *When pride cometh, then cometh shame:*] Pride makes men foolish and void of caution, and this puts them upon doing things which bring them to dishonour. *Dr. S. Clarke.*

7. — *his expectation shall perish:*] The wicked man, having no other expectation than in his own means of strength, will see all his projects dissipated by death. *Calmet.*

8. — *the wicked cometh in his stead.*] That is, the wicked falls into those very distresses from which the just is happily freed. *Bp. Patrick.* See Esther vii. 9.

9. *An hypocrite* &c.] A dissembling friend, with fair and false words, and semblances, draws his neighbour into some dangerous inconvenience; but a wise and just man will soon perceive his fraud, and will avoid the mischief plotted against him. *Bp. Hall.*

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stroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

† Heb. *destitute of heart.*

12 He that is † void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

† Heb. *He that walketh, being a talebearer.*

13 † A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

[b] 1 Kings 12. 1.

14 [b] Where no counsel *is,* the people fall: but in the multitude of counsellers *there is* safety.

† Heb. *shall be sure for him.* † Heb. *those that strike hands.*

15 He that is surety for a stranger † shall smart *for it:* and he that hateth † suretiship is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which † is without discretion.

† Heb. *departeth from.*

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

[c] 2 Cor. 9. 6.

25 [c] † The liberal soul shall be made fat: and he that watereth shall be watered also himself.

† Heb. *The soul of blessing.*

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it.*

27 He that diligently seeketh good procureth favour: [d] but he that seeketh mischief, it shall come unto him.

[d] Psal. 7. 15. 16. & 9. 15. 16. & 10. 2. & 57. 6.

28 He that trusteth in his riches shall fall: but [e] the righteous shall flourish as a branch.

[e] Ps. 1. 3. & 92. 12. &c. Jer. 17. 8.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that † winneth souls *is* wise.

† Heb. *taketh.*

[f] † Pet. 4. 18.

31 [f] Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

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11. *By the blessing of the upright* &c.] By God's benediction for their wikes. *Dr. Isham.*

12. — *despiseth his neighbour:* &c.] That is, speaks contemptuously of him, or ridicules him. *Dr. Wells.* Speaks spitefully and scornfully of him; but a man of understanding conceals his thoughts, and will not utter any thing to the reproach of another. *Bp. Hall.*

14. — *in the multitude of counsellers there is safety.*] A country is safe when there are many wise men to govern affairs; for, if one fail, others still remain; and what one or two discover not, others may be able to discern. *Bp. Patrick.*

16. *A gracious woman* &c.] Beauty and virtue in a woman advance her to honour, as formidable power and strength in men advance them to riches: and, as their principal care is to keep their treasures, so should her's be to preserve her reputation. *Bp. Patrick.*

21. *Though hand join in hand,* &c.] Though the wicked man endeavour to strengthen himself and his family by powerful leagues and confederations, he shall not be able to escape the punishment his iniquity deserves. *Bp. Patrick.* To join hands was anciently, and still continues in the East, a solemn method of *taking an oath* on making an engagement. To this circumstance allusion seems clearly to be made in these words of Solomon.

22. *As a jewel of gold* &c.] Allusion is here made to the Eastern custom of wearing valuable rings in the nostril. As such an ornament would be very ill placed in the snout of a swine which grovels continually in the mire, so beauty is equally misplaced in a woman who is without virtue and discretion. *Bp. Patrick.* See Sir J. Chardin's note on Gen. xxiv. 22.

24. *There is that scattereth,*] That is, that giveth liberally on all proper occasions. *Dr. Wells.*

25. *The liberal soul shall be made fat:*] The liberal "soul," or the liberal "man;" "soul" being often in Hebrew put for "man." *Dr. Durell.* "Shall be made fat," or rich; and he that "watereth," or giveth plenteously to others, shall be watered, or receive plentifully from God himself. *Dr. Wells.*

26. *He that withholdeth corn,*] He that hoardeth up corn in a time of scarcity, on purpose to raise the price. *Bp. Patrick.*

29. *He that troubleth* &c.] He that troubleth his own house or family, or whatever else he holds under his authority, by making or fomenting dissensions therein, "shall inherit the wind," shall be deceived as to any advantage he may expect thereby, and gain nothing; and the fool of this description shall be, as is often found by experience, "servant to the wise of heart," who manages his affairs after a prudent manner. *Dr. Wells.* "He that troubleth his own house," either by improvidently dissipating his property, or by sowing divisions and discord among the members of his family. *Calmet.*

30. — *he that winneth souls*] That draws souls to the love of virtue by communicating wisdom seasonably and charitably. *Bp. Patrick.*

31. — *shall be recompensed in the earth:*] Shall be recompensed for their righteousness.

CHAP. XII.

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WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [a] root of the righteous shall not be moved.

4 [b] *A* virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 [c] The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 [d] The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is † of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the ‖ tender mercies of the wicked *are* cruel.

11 [e] He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth ‖ the net of evil *men*: but the root of the righteous yieldeth *fruit.*

13 †[f] The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 [g] A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him. Before CHRIST about 1000. [c] Chap. 13. 2.

15 [h] The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise. [h] Chap. 8. 7.

16 A fool's wrath is † presently known: but a prudent *man* covereth shame. † Heb. *in that day.*

17 [i] *He that* speaketh truth sheweth forth righteousness: but a false witness deceit. [i] Chap. 14. 5.

18 [k] There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health. [k] Psal. 57. 4. & 59. 7.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [l] A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. [l] Chap. 13. 16. & 15. 2.

24 [m] The hand of the diligent shall bear rule: but the ‖ slothful shall be under tribute. [m] Chap. 10. 4. ‖ Or, *deceitful.*

25 [n] Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. [n] Chap. 15. 13.

26 The righteous *is* more ‖ excellent than his neighbour: but the way of the wicked seduceth them. ‖ Or, *abundant.*

27 The slothful *man* roasteth not that

[a] Chap. 10. 25.
[b] 1 Cor. 11. 7.
[c] Chap. 1. 11, 18.
[d] Ps. 37. 37. Chap. 11. 21.
† Heb. *perverse of heart.*
‖ Or, *bowels.*
[e] Chap. 28. 19.
‖ Or, *the snarers.*
† Heb. *The snare of the wicked is in the transgression of lips.*
[f] Chap. 18. 7.

Chap. XII. ver. 4. — *is as rottenness in his bones.*] Is an incurable grief and vexation, consuming him and all that he hath. *Bp. Patrick.*

6. — *shall deliver them.*] That is, those whom the wicked seek to destroy. *Dr. Isham.*

9. *He that is despised,* &c.] He is far happier who makes no shew in the world, but has a competent estate, than he who appears in great splendour and pomp abroad, but wants bread to eat when he is at home. *Bp. Patrick.*

10. — *the tender mercies of the wicked are cruel.*] The very kindnesses pretended by the wicked are intended only for a cover to bring about their mischievous designs the more securely and effectually. *Dr. Wells.*

11. — *he that followeth vain persons*] He that followeth idle persons. *Dr. Wells.* In some translations it is given, "He that followeth idleness." *Calmet.*

12. *The wicked desireth the net of evil men*:] The wicked man desires to employ those means of fraudulent circumvention, which he sees some crafty oppressors use to their advantage. *Bp. Hall.*

14. *A man shall* &c.] A good man shall, by God's merciful retribution, find comfort and benefit, both to himself and others, from the gracious words of holy counsel, which proceed from his mouth, and also from the holy works of His hands. *Bp. Hall.*

15. *The way of a fool is right* &c.] Whoever is wise, is apt to suspect and be diffident of himself, and upon that account is willing to "hearken unto counsel," whereas the foolish man, being in proportion to his folly full of himself, and swallowed up in conceit, will seldom take any counsel but his own, and for that very reason, because it is his own. *Dr. J. Balguy.*

16. *A fool's wrath* &c.] A fool is soon provoked, and shews his anger in an indecent manner by his countenance, words, or actions; but a prudent man "covereth shame;" that is, is not transported with passion in an unseemly manner. *Dr. Wells.*

19. — *a lying tongue is but for a moment.*] A liar is soon detected, being apt to contradict himself, and to blast his reputation for ever. *Bp. Patrick.*

23. *A prudent man* &c.] A prudent man will not display his knowledge, except on proper occasions; but a fool on all occasions betrays his ignorance and folly. *Bp. Patrick, Dr. Durell.*

25. — *a good word maketh it glad.*] The kind and encouraging discourses of a friend raise it and make it glad. *Bp. Patrick.*

27. *The slothful man* &c.] The slothful man for want of ex-

Before CHRIST about 1 MS. which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAP. XIII.

A WISE son *heareth* his father's instruction: but a scorner heareth not rebuke.

[a] Chap. 12. 14. 2 [a] A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

[b] Chap. 11. 9, 5, 6. † Heb. ma. 6 [b] Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth † the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

[c] Job 18. 6. & 21. 17. ‖ Or, *continueth.* 9 The light of the righteous rejoiceth: [c] but the ‖ lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well advised *is* wisdom.

Before CHRIST about 1000. 11 [d] Wealth *gotten* by vanity shall be diminished: but he that gathereth † by labour shall increase.

[d] Chap. 10. 2. & 20. 21. † Heb. *with the hand.*

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment ‖ shall be rewarded.

‖ Or, *shall be in peace.* 14 [e] The law of the wise *is* a fountain of life, to depart from the snares of death.

[e] Chap. 14. 27. 15 Good understanding giveth favour: but the way of transgressors *is* hard.

[f] Chap. 12. 23. & 15. 2. † Heb. *uncovereth.* 16 [f] Every prudent *man* dealeth with knowledge: but a fool † layeth open *his* folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools † shall be destroyed.

† Heb. *shall be broken.*

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the [g] wealth of the sinner *is* laid up for the just.

[g] Job 27. 17.

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ertion loses even the fruit of his former labours; but the diligent man sets a just value on it, and converts it to its proper use.

28. *In the way of righteousness is life;* &c.] This is, as it were, the sum and substance of the chapter, and a proper conclusion of all that we have been taught in the foregoing maxims of Divine philosophy; namely, that religion and a holy conversation are the only sure and infallible way to happiness. So excellent, and so far beyond every other scheme, is this "way of righteousness," that out one of all the actions and pursuits in which it engages us shall ever end in misery and disappointment. "*In the pathway* thereof there is no death;" but, saith the *Gospel*, seconding the royal moralist, "All things work together for good to them that love God," Rom. viii. 28. *Wogan.*

Chap. XIII. ver. 2. *A man shall eat good* &c.] He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; and they that perfidiously calumniate or deceive others, shall suffer themselves the injury which they design to do their neighbours. *Bp. Patrick.*

7. *There is that maketh himself rich,* &c.] There are those who are rich in their poverty, because they are content, and use generously what they have: there are others, who in the midst of their riches are really poor, from their insatiable covetousness or profusion. *Calmet.*

8. *The ransom of a man's life* &c.] The rich, on account of their wealth, are sometimes accused of high crimes, that they may pay a large sum to save their lives; but nobody takes the trouble of finding fault with the poor, or bringing charges against him. *Bp. Patrick.*

9. *The light of the righteous* &c.] The happiness of the righteous shines like the sun, and increases to their endless joy; but the happiness of the wicked is as feeble as the light of a candle, and will soon be extinguished. *Bp. Patrick.*

Or, "The lamp of the wicked shall be put out:" the seeming and false mirth of wicked men, with which they are vainly elated, will soon be put out and end in sorrow. *Bp. Hall.*

12. *Hope deferred maketh the heart sick:*] He speaks of a case, when by repeated disappointments the hope seems to be removed farther off from day to day; which is justly said to sicken the heart. *Dr. Durell.*

13. *Whoso despiseth the word* &c.] Despiseth the good counsels and admonitions that are given him. *Bp. Patrick.*

14. *The law of the wise* &c.] The law of God, which is the matter and scope to which all the instruction of wise teachers tends, is that fountain, from which spiritual and eternal life flows, and the only means of delivering the soul from the snares of eternal death. *Bp. Hall.*

15. *Good understanding giveth favour:*] A prudent, pious, and regular behaviour, is most amiable and acceptable to all men; but the conversation of those who live by no law but their own lusts, like a rough way, is grievously uneasy. *Bp. Patrick.*

20. *He that walketh with wise men*] That is, who chooses wise persons for his companions, and loses no opportunity of receiving their advice and instruction. *Dr. Jortin.*

21. — *to the righteous good shall be repayed.*] This sentence expresses the general truth, that the practice of righteousness is men's true interest, even in the present life; and that wickedness is attended with great misery generally, even here as well as hereafter. *Dr. S. Clarke.*

22. — *the wealth of the sinner is laid up for the just.*] Being transferred from his family to another which is virtuous. *Bp. Patrick.*

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28 [b] Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

[b] Chap. 12. 11.

24 [i] He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

[i] Chap. 23. 13.

25 [k] The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

[k] Ps. 37. 3. & 34. 10.

CHAP. XIV.

EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness [a] feareth the LORD: but *he that is* perverse in his ways despiseth him.

[a] Job 12. 4.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 [b] A faithful witness will not lie: but a false witness will utter lies.

[b] Exod. 20. 16. & 23. 1. chap. 6. 19. & 12. 17.

6 A scorner seeketh wisdom, and *findeth it* not: but [c] knowledge *is* easy unto him that understandeth.

[c] Chap. 8. 9.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand *his way*: but the folly of fools *is* deceit.

9 [d] Fools make a mock at sin: but among the righteous *there is* favour.

[d] Chap. 10 23.

10 The heart knoweth † his own bitterness; and a stranger doth not intermeddle with his joy.

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† Heb. *the bitterness of his soul.*

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 [e] There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

[e] Chap. 16. 25.

13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be [f] filled with his own ways: and a good man *shall be satisfied* from himself.

[f] Chap. 1. 31.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 [g] The poor is hated even of his own neighbour: but † the rich *hath* many friends.

[g] Chap. 19. 7. † Heb. *many are the lovers of the rich.*

21 He that despiseth his neighbour sinneth: [h] but he that hath mercy on the poor, happy *is* he.

[h] Ps. 112. 9.

22 Do they not err that devise evil? but mercy and truth *shall be to* them that devise good.

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24. *He that spareth his rod* &c.] A fond indulgence of children is frequently their utter ruin, and in truth is not love, but hatred. *Abp. Tillotson.*

25. *The righteous eateth* &c.] A righteous man never wants a sufficiency, because his desires are moderate, and he makes a temperate use of God's blessings: whereas wicked men bring themselves to poverty by riot and dissipation. *Bp. Patrick.*

Chap. XIV. ver. 1. — *buildeth her house:*] By her diligent and prudent management raises up a family, and increases its riches and reputation. *Bp. Patrick.*

3. *In the mouth of the foolish* &c.] The tongue of the fool is a scourge by which his own pride is lashed; but the lips of the wise are a safe defence to himself. *Bp. Hall.*

4. *Where no oxen are, &c.*] If the fields lie fallow and neglected, a famine will follow; but good husbandry bestowed upon them makes great plenty.—Oxen were the principal instruments of husbandry in Palestine, being employed, not only in ploughing the land, and carrying home the crop, but also in treading out the corn. *Bp. Patrick.*

6. *A scorner seeketh wisdom, and findeth it not:*] He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction. *Lord Bacon.*

—— *but knowledge is easy unto him that understandeth.*] But he who does not deem himself too wise to learn, easily and quickly attains the knowledge of things necessary and useful. *Bp. Patrick.*

9. *Fools make a mock at sin:*] Wantonly commit sin, think nothing of injuring others.

—— *but among the righteous there is favour.*] Righteous men do not injure each other, but mutually confer what kindness they can. *Dr. Wells.*

10. *The heart knoweth* &c.] Every man is best acquainted with his own secret sorrows, and knows where he is inwardly wrung, while the world thinks him happy; as, on the other hand, he may have hidden occasions of joy, which cannot be judged of by others. *Bp. Hall.*

14. *The backslider in heart* &c.] He that is froward and perverse, and willingly falls from his former good purposes, shall be sure to suffer the punishment of his wicked courses. *Bp. Hall.*

—— *a good man shall be satisfied from himself:*] A good man hath the pleasure of being wise and acting reasonably, the pleasure of being justified to himself in what he does, and of being acquitted by the sentence of his own mind. There is great pleasure in being innocent, because that prevents guilt and trouble; it is pleasant to be virtuous and good, because that is to excel others; and it is pleasant to grow better, because that is to excel ourselves. *Abp. Tillotson.*

19. *The evil bow before the good;*] The meaning is, The wicked finally yield the ascendancy in life to the good,

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23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

[a] Ver. 5.

25 [a] A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

[b] Chap. 13. 14.

27 [b] The fear of the LORD *is a* fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* † hasty of spirit exalteth folly.

† Heb. *short of spirit.*

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

[c] Chap. 17. 5. Matth. 25. 40.

31 [c] He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach † to any people.

† Heb. *to nations.*

35 The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

CHAP. XV.

Before CHRIST about 1000.

A [a] SOFT answer turneth away wrath: but grievous words stir up anger.

[a] Chap. 25. 15.

2 The tongue of the wise useth knowledge aright: [b] but the mouth of fools † poureth out foolishness.

[b] Ver. 28. chap. 12. 23. & 13. 16.

3 [c] The eyes of the LORD *are* in every place, beholding the evil and the good.

[c] Heb. *beholdeth,* or, *beholdeth.*

4 † A wholsome tongue *is a* tree of life: but perverseness therein *is a* breach in the spirit.

† Heb. *The healing of the tongue is a tree of life.*

[d] Job 24. 21. chap. 5. 2. Jer. 16. 17. & 32. 19.

5 [d] A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

[e] Heb. 4. 13. † Heb. *The healing of the tongue*

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

[f] Chap. 10. 1.

7 The *lips of* the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [e] The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

[e] Chap. 21. 27. Amos 5. 22. Isai. i. 11. & 66. 3. Jer. 6. 20. & 7. 22.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 ‖ Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

‖ Or, *Instruction.*

11 [f] Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?

[f] Job 26. 6.

12 A scorner loveth not one that re-

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23. — *but the talk of the lips* &c.] He that spendeth his time in idle talk, and doth nothing, will be certain of coming to poverty. *Bp. Hall.*

24. *The crown of the wise* &c.] Riches are a singular advantage and ornament to a wise and virtuous man, who knows how to use them; but such is the folly of wicked men, that their wealth makes them the more vile, and serves to render their folly more conspicuous. *Bp. Patrick.*

29. — *he that is hasty of spirit exalteth folly.*] Exposes his own folly, and makes it apparent to every one. *Bp. Patrick.*

Anger is certainly one of the most foolish passions of human nature, and commonly betrays men to the most imprudent and unreasonable things. *Abp. Tillotson.*

30. *A sound heart is the life*] A quiet, honest, contented mind, is "the life of the flesh," conduces much to health and happiness. *Dr. Wells.*

32. — *the righteous hath hope in his death.*] These words have no sense or meaning except on the supposition of a future state: for hope always looks forward, and has respect unto something that is future: but, if death puts an end to our being; if, according to the creed of the unbeliever, we die like brute animals, and have no after-existence; what hope can the righteous have in his death, any more than the wicked, or how can either of them have any hope at all? This hope can be built on nothing, but the belief of the soul's immortality, and a future state of retribution. *Dr. Ibbot.*

33. — *is told in the heart*] That is, is locked up in his breast, till the proper time comes of drawing it forth. *Dr. Isham.*

34. *Righteousness exalteth a nation:*] We must enlarge in this sentence the meaning of the word "righteousness" to the general strain of the Book of Proverbs, in which the words wisdom and righteousness are commonly used very comprehensively to signify all religion and virtue. *Abp. Tillotson.*

—— *sin is a reproach*] Brings down calamities and misery. *Dr. Wells.* This is an admirable sentence, and ought to be engraved in all the most publick places of every nation. *Calmet.*

35. — *that causeth shame.*] That disgraces his master's government by his evil and unfaithful management of the trust or office committed to him. *Dr. Wells.*

Chap. XV. ver. 1. *A soft answer* &c.] Solomon here gives this general caution, that we should not think it enough, never to begin strife and contention; but if others begin it, we should not continue it by rough answers, but endeavour presently to make an end by softening the matter, and yield much for the sake of tranquillity. *Bp. Patrick.*

3. *The eyes of the Lord* &c.] A continual sense of the Divine presence is the best and only true restraint from vice, the strongest and most encouraging motive to virtue. *Wogan.*

4. *A wholsome tongue*] A sound (or a healing) tongue, a tongue which imparts sound advice, or pacifies anger. *Dr. Durell.* "Is a tree of life;" is an incomparable blessing to all within its influence. But perverseness therein hurts or wounds the soul. *Bp. Patrick.*

8 *The sacrifice of the wicked* &c.] The sacrifice of the wicked, however costly it may be, is an abomination to the Lord; but the bare prayer of the upright, though he be unable to bring any costly offerings or sacrifices, is His delight. *Dr. Wells.*

11. *Hell and destruction* &c.] Even the devouring grave, and the lowest depths of the earth, lie open to the eyes of the Lord; how much more does He behold the bottom of man's heart! *Bp. Hall.* See the notes on Job xxvi. 6.

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proveth him: neither will he go unto the wise.

[g] Chap. 17. 22.

13 [g] A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

[h] Ps. 37. 16. 1 Tim. 6. 6. chap. 16. 8.

16 [h] Better *is* little with the fear of the LORD than great treasure and trouble therewith.

[i] Chap. 17. 1.

17 [i] Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

[k] Chap. 26. 21. & 29. 22.

18 [k] A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous † *is* made plain.

† Heb. *is raised up as a causey.*

[l] Chap. 10. 1.

20 [l] A wise son maketh a glad father: but a foolish man despiseth his mother.

[m] Chap. 16. 23.

21 [m] *Folly is joy to him that is* † destitute of wisdom: but a man of understanding walketh uprightly.

† Heb. *void of heart.*

[n] Chap. 11. 14.

22 [n] Without counsel purposes are disappointed: but in the multitude of counsellers they are established.

23 A man hath joy by the answer of his mouth: and a word *spoken* † in due season, how *good is it!*

† Heb. *in his season.*

24 [o] The way of life *is* above to the wise, that he may depart from hell beneath.

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25 [p] The LORD will destroy the house of the proud: but he will establish the border of the widow.

[o] Phil. 3. 20. Colos. 3. 1, 2.

[p] Chap. 12. 7. & 14. 11.

26 [q] The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* † pleasant words.

[q] Chap. 6. 16.

† Heb. *words of pleasantness.*

27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 [r] The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

[r] Ps. 34. 16. & 145. 18.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth ‖ instruction despiseth his own soul: but he that heareth reproof † getteth understanding.

‖ Or, *correction.*

† Heb. *possesseth an heart.*

33 The fear of the LORD *is* the instruction of wisdom; and [s] before honour *is* humility.

[s] Chap. 18. 12.

CHAP. XVI.

THE [a] ‖ preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

[a] Ver. 9. chap. 19. 21. & 20. 24. Jer. 10. 23.

‖ Or, *disposings.*

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18. — *by sorrow of the heart the spirit is broken.*] When grief and sorrow seize on the heart, they deject, enfeeble, and break the most courageous spirit. *Bp. Patrick.*

16. — *and trouble therewith.*] That disquiet and confusion of thoughts which, where there is no religious fear of God, is apt to attend on abundance of wealth. *Bp. Patrick.*

17. — *a dinner of herbs where love is.*] That is, It is better to have peace without plenty, than plenty without peace. *Sced.* "A dinner of herbs," or of green pottage, was the poorest entertainment in Eastern countries, and "a stalled (or crammed) ox," an ox put up in a stall, and there fatted, was esteemed the best entertainment. Thus in the New Testament, the marriage provision which the king made for his son's wedding was "oxen and fatlings," Matt. xxii. 4. And "the fatted calf" was brought forth to entertain the returning prodigal. In the same manner Homer describes the entertainments of his greatest princes and heroes, as consisting almost entirely of fatted oxen and other animals. *Bochart.*

19. *The way of the slothful man* &c.] The proceedings of the slothful man are full of embarrassments and uneasiness; like a man breaking through a hedge of thorns, he moves with difficulty and pain.

23. *A man hath joy* &c.] It is a great pleasure to a man to give wholesome counsel, and to see the good success of it; and the greatest of all, both to himself and to others, is to have it given so seasonably, that a business has been easily effected by it, which would not have been done without it. *Bp. Patrick.*

24. *The way of life is above to the wise.*] He that is truly wise has his affections and conversation above; and in the holy way of obedience walketh to eternal life. *Bp. Hall.*

25. — *he will establish the border of the widow.*] He will preserve the poor widow, who has no helper, in her right, when insolent persons invade it. *Bp. Patrick.*

27. — *troubleth his own house;*] Throweth his house or family into confusion.

—— *he that hateth gifts*] That hateth bribes and all unlawful gains, "shall live" and prosper. *Dr. Wells.*

28. *The heart of the righteous* &c.] A good man does not speak without consideration: but bad men are rash, and forward to utter their mind. *Bp. Patrick.*

30. *The light of the eyes* &c.] As light gives pleasure to the eye, and pours joy into the recesses of the heart, so a good reputation creates inward satisfaction, and contributes to the health of the body. *Calmet.*

31. — *the reproof of life*] Salutary reproof.

33. — *before honour is humility.*] Humility, docility, the fear of God, are the means which lead to honour and true wisdom. *Calmet.* Our Lord Himself has made "humility" the first entrance to the "honour" of being His disciple, as well as the first step in His scale of blessings, Matt. v. And with this important maxim the chapter concludes, as the sum total of the foregoing precepts, "Before honour is humility." *Wogan.*

Chap. XVI. ver. 1. *The preparations of the heart* &c.] The literal version of the original gives the best and truest sense of this text, "To man are the dispositions of the heart, but from the Lord is the answer of the tongue;" that is, Man hath a power over his thoughts to propose and design, to intend and contrive; but to bring such thoughts to effect, or even to utter them with the tongue, especially to utter them wisely, depends wholly upon God. A similar sentence occurs in this chapter at ver. 9; also chap. xx. 24, &c. *Wogan.*

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2 [b] All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

3 [c] † Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all *things* for himself: [d] yea, even the wicked for the day of evil.

5 [e] Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be † unpunished.

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 [f] Better *is* a little with righteousness than great revenues without right.

9 [g] A man's heart deviseth his way: but the LORD directeth his steps.

10 † A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [h] A just weight and balance *are* the LORD's: † all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and *they* love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [i] his favour *is as* a cloud of the latter rain.

16 [k] How much better *is it to* get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [l] Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 ‖ He that handleth a matter wisely shall find good: and whoso [m] trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

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2. *All the ways of a man* &c.] Every man is apt to think the best of his own actions, and to justify himself in his own courses; but the Lord judgeth and examineth the inward disposition, the soul and spirit of a man. *Bp. Hall.*

3. *Commit thy works* &c.] When thou undertakest any thing, implore the Divine blessing; and, committing the success of it to God's providence, leave it to Him to give what issue to it He pleases; which is the surest way to have thy honest designs accomplished. *Bp. Patrick.*

4. *The Lord hath made* &c.] This text may be rendered, with much better sense, and much nearer to the Hebrew, "God hath ordained every thing to that which is fit to it, and the wicked hath He ordained for the day of evil;" that is, The wisdom of God hath fitted one thing to another, punishment to sin, the evil day to the evil doer. *Abp. Tillotson.*

"Even the wicked for the day of evil;" that is, Even the most wicked and the worst of men are under His direction and control; however they may be set on mischief, they can proceed no further than God permits, being instruments only in His hands to afflict others, and bring evil upon them. *Dr. Waterland.*

The meaning is, as Scripture elsewhere expresses, "The wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath," Job xxi. 30. *Dr. S. Clarke.*

The wicked are indeed the work of God's hands, as being a part of the creation; and He gave them the faculties which they have abused and perverted to a sinful purpose: but this power to abuse and pervert is inseparable from the character of a free agent. The true meaning of this passage is, that God made all things to display His own glorious attributes; and that even wicked men, whose existence and frequent prosperity may seem scarcely reconcilable with the Divine perfections, will, in the end, be found to furnish the strongest proof of His longsuffering in bearing with their iniquities, and of His power and justice in punishing their incorrigible depravity; upon such men "the day of evil" will certainly come. *Bp. Tomline.*

6. *By mercy and truth iniquity is purged:*] By a sincere observance of God's law, iniquity is most effectually purged away: sorrow for sin may begin repentance, but obedience only completes it. *Wogan.*

10. *A divine sentence is* &c.] God is present in an especial manner with a pious king, inspiring his mind with sagacity to penetrate doubtful and obscure things, that all causes may be decided by him so justly and exactly that no man may be wronged in the judgment which he passes. *Bp. Patrick.*

11. — *all the weights of the bag are his work.*] That is, God requires exact justice in all our dealings, and therefore it is our duty to take care that the weights and balance be just. *Dr. Wells.* In the margin, "all the stones."—Stones were anciently used for weights. *Dr. Isham.*

14. *The wrath of a king* &c.] The wrath of a king strikes terror into him with whom he is offended, no less than if the sentence of death were pronounced upon him; but a virtuous and prudent man appeases his anger and makes a reconciliation. *Bp. Patrick.*

— *as messengers of death:*] It is usual in Turkey, when a warrant for a person's death is procured, for an executioner to carry it to him, and execute it immediately. The same seems to have been the case in Palestine, 1 Kings ii. 25. Matt. xiv. 10. This may perhaps be considered as giving peculiar energy to the term "messengers of death" here used. *Harmer.*

15. — *as a cloud of the latter rain.*] As a cloud producing the grateful rain of spring. See note at Deut. xi. 14. Job uses a similar comparison, to express how he was esteemed and desired by his people, Job xxix. 23. *Calmet.*

17. *The highway of the upright*] The habitual and accustomed course of the upright. *Wogan.*

18. *Pride goeth before destruction,*] That is, pride and haughtiness commonly bring men to shame and destruction; they lead to it, and generally end in it. *Dr. Waterland.* Pride makes men rash and peevish, obstinate and insolent; and this seldom fails to bring down ruin upon them. *Dr. S. Clarke.*

19. — *to divide the spoil with the proud.*] To partake with the proud in the rapine and spoil obtained from the meek and lowly. *Bp. Patrick.*

21. — *the sweetness of the lips increaseth learning.*] He who

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22 [a] Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.

[a] Chap. 13. 14.

23 The heart of the wise † teacheth his mouth, and addeth learning to his lips.

† Heb. *maketh wise.*

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

25 [c] There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

[c] Chap. 14. 12.

† Heb. *The soul of him that laboureth.*

26 † *He that* laboureth laboureth for himself; for his mouth † craveth it of him.

‡ Heb. *bow eth unto him.*

27 † An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

† Heb. *A man of Belial.*

28 [p] A froward man † soweth strife: and a whisperer separateth chief friends.

[p] Chap. 6. 14, 19. & 15. 18. & 26. 21. & 29. 22.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

† Heb. *sendeth forth.*

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is* slow to anger *is* better than the *mighty*; and *he that* ruleth his spirit than *he that* taketh a city.

33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAP. XVII.

[a] Chap. 15. 17.

BETTER *is* [a] a dry morsel, and quietness therewith, than an house full of

‖ Or, *good cheer.*

‖ sacrifices *with* strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

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3 [b] The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

[b] Pa. 66. 10. chap. 27. 21. Jer. 17. 10. Mal. 3. 3.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [c] Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be † unpunished.

[c] Chap. 14. 31.

† Heb. *held innocent.*

6 [d] Children's children *are* the crown of old men; and the glory of children *are* their fathers.

[d] Ps. 127. 3 & 128. 3.

7 † Excellent speech becometh not a fool: much less do † lying lips a prince.

† Heb. *A lip of excellency.*

† Heb. *a lip of lying.*

8 [e] A gift *is as* a † precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

[e] Chap. 15. 16.

† Heb. *stone of grace.*

9 [f] He that covereth a transgression ‖ seeketh love; but he that repeateth a matter separateth *very* friends.

[f] Chap. 10. 12.

‖ Or, *procureth.*

10 ‖ A reproof entereth more into a wise man than an hundred stripes into a fool.

‖ Or, *A reproof entereth more a wise man, than to strike a fool an hundred times.*

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [g] rewardeth evil for good, evil shall not depart from his house.

[g] Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.

14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

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has the powerful charms of eloquence to convey his mind pleasantly to others, adds a greater value to his wisdom, and makes it *more* diffusive, as well as more instructive to the world. *Bp. Patrick.*

26. *He that laboureth* &c.] A man needs no other inducement to labour than his own profit and necessity; for it is by his labour that he must sustain himself and uphold nature, which craveth it of him. *Bp. Hall.*

27. — *diggeth up evil*.] This expression signifies labouring after evil with toil and application, searching for it as a person searching for a hidden treasure. "In his lips there is as a burning fire;" he carries on his tongue a burning fire, which spreads on every side destruction and devastation. *Calmet.*

30. *He shutteth his eyes*] Expressing the profound study with which he contrives the ruin of others. *Bp. Patrick.*

32. — *than he that taketh a city.*] It is a greater thing, in case of great provocation, to calm a man's own spirit, than to storm and take a strong city. *Abp. Tillotson.*

33. *The lot is cast* &c.] The lots are thrown at random, but the overruling hand of God disposeth of them, how they shall light. *Bp. Hall.*

Hence every good man may draw this comfortable reflexion, that he is not left to the caprice or hazard of a blind chance; but that his least, as well as greatest, concerns, are under the constant and infallible direction of Infinite wisdom, which maketh "all things work together for good to them that love God." *Wogan.*

Chap. XVII. ver. 1. — *a dry morsel,*] A morsel of bread, without butter or oil, which the Hebrews were wont to use. *Bp. Patrick.*

— *an house full of sacrifices*] When sacrifices were offered in the temple, it was usual for the person to have a feast at home with his friends on the remains of the animal slain. Thus a house full of sacrifices means a house full of good provision. See Prov. vii. 14. *Calmet.*

2. *A wise servant shall have rule* &c.] Probity and prudence are so much better than mere riches and noble birth, that a wise and faithful servant sometimes arrives at the honour of being appointed the governour of a son, whose folly and wickedness make him a discredit to his family. *Bp. Patrick.*

8. *A gift is as a precious stone* &c.] Secret gifts are wont to win favour to those who bring them; and, if they fall into the hands of corrupt judges, they have power to draw them on either side, and to sway any cause whatever. *Bp. Hall.*

9. *He that covereth a transgression seeketh love;*] He that concealeth within himself an offence done to him by his friend, takes a course to maintain friendship and love. *Bp. Hall.*

11. *An evil man seeketh only* &c.] An evil man is so refractory, that he has shaken off all reverence to God or to his governours, and is so wholly bent on mischief, that he cannot be reclaimed; therefore a severe execution shall be done upon him, to cut him off in his folly without mercy. *Bp. Patrick.*

12. — *a bear robbed of her whelps*] The female bear is eminent for intense affection to her young, and dreadfully furious when deprived of them, as many writers have observed. *Parkhurst.*

14. *The beginning of strife* &c.] This observation is no less true than the image is lively: while passion is kept within its proper channel, all is safe and well; but if once we suffer the

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15 [b] He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

[b] Exod. 23. 7. Deut. 25. 1. ch. 24. 24.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

[i] Chap. 18. 24.

17 [i] A friend loveth at all times, and a brother is born for adversity.

[k] Chap. 6. 1. & 11. 15. † Heb. *heart.*

18 [k] A man void of † understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

‡ Heb. *The lifting up of heart.*

20 † He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth *into* mischief.

[l] Chap. 10. 1.

21 [l] He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

[m] Chap. 15. 13. & 17. 22. ‖ Or, *to a medicine.*

22 [m] A merry heart doeth good ‖ *like* a medicine: but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.

[n] Eccles. 2. 14. & 8. 1.

24 [n] Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

[o] Chap. 10. 1. & 15. 20. & 19. 13.

25 [o] A foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [p] He that hath knowledge spareth his words: *and* a man of understanding is of ‖ an excellent spirit.

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[p] Jam. 1. 19. ‖ Or, *a cool spirit.* [q] Job 15. 6.

28 [q] Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAP. XVIII.

‖ Or, *He that separateth himself seeketh according to his desire, and intermeddleth in every business.*

‖ THROUGH desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

[a] Chap. 20. 5.

4 [a] The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

[b] Chap. 24. 23. Lev. 19. 15. Deut. 1. 17. & 16. 19.

5 [b] *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

[c] Chap. 17. 14. & 19. 13. [d] Chap. 12. 18. & 26. 28.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [c] A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

‖ Or, *whisperers.*

8 [d] The words of a ‖ talebearer *are* ‖ as wounds, and they go down into the † innermost parts of the belly.

‖ Or, *like as when men are wounded.* † Heb. *chambers*

9 He also that is slothful in his work is brother to him that is a great waster.

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banks, that should dam it, to be broken down, it roars and rages like a mighty torrent, and overspreads and carries all before it. *Dean Stanhope.*

16. *Wherefore is there a price* &c.] A wealthy fool doth in vain hope by means of his riches to purchase wisdom, since he has not a heart that is capable of it. *Bp. Hall.*

17. — *a brother is born for adversity.*] To give help in the season of adversity. *Dr. Wells.*

18. — *striketh hands,* &c.] See notes at chap. vi. 1.

19. — *he that exalteth his gate*] This seems to be a figurative expression for a haughty carriage in general. *Dr. Durell.*

22. — *a broken spirit drieth the bones.*] Preys upon the strength, and eats out the vigour of the constitution. *Bp. Horne.*

23. — *taketh a gift out of the bosom.*] The Hebrews used to carry in their bosom their purse, money, and all valuables. Thus perhaps the expression here may not be intended to convey any idea of secrecy, but merely to mark out something precious and valuable, as being carried in the bosom. *Calmet.*

24. — *the eyes of a fool* &c.] The eyes of a fool are constantly wandering every where, and his thoughts fix on nothing that may avail to his good. *Bp. Hall.*

26. — *princes.*] Or, "honourable men." *Schultens.*

27. — *is of an excellent spirit.*] In the margin, "of a cool spirit." A man of understanding is of a well tempered spirit, not too forward in putting himself forth. *Bp. Hall.*

Chap. XVIII. ver. 1. *Through desire a man,* &c.] He that in a fervent desire of knowledge has set himself apart to its continual study, labours to inform himself in all parts of wisdom, so that he may not be a stranger to any kind of learning. *Bp. Hall.*

"Having separated himself."—A total separation from society and its pleasures, for the pursuit of wisdom, cannot be the meaning of the text, because that is contrary to the main tenour of the Book of Proverbs; and besides, it is obvious that every one man's sense, however excellent, unless it mixes in society with that of others, always degenerates into singularity and caprice. *Scd.*

2. *A fool hath no delight* &c.] A fool will never take pleasure in true understanding, but all the design of his studies is to make a vain ostentation of wisdom unto others. *Bp. Patrick.*

3. *When the wicked cometh,*] Wheresoever the wicked cometh, he is apt to cast contempt and reproach on others. *Bp. Hall.*

4. *The words of a man's mouth* &c.] This sentence expresses the depth, the abundance, the clearness, and the force of the counsels of the wise man. *Calmet.*

5. — *to accept the person of the wicked,*] To shew favour or partiality to the wicked. *Calmet.* See Job xiii. 8, 10.

6. — *his mouth calleth for strokes.*] He increases a difference which may arise between others, till from words they come to blows. *Bp. Patrick.*

8. — *are as wounds,*] The Hebrew word here rendered "wounds," occurs no where else in the Bible, and translators have differed much in rendering the verse. "The words of the talebearer inflict a deadly wound on those who are the objects of his calumny, and sink deep into the minds of all who hear them." *Bp. Patrick.* The Hebrew word is allied to one in Arabick, which signifies "to swallow quickly or greedily." Thus perhaps the meaning may be, "are like dainties which are eagerly swallowed up by those who hear them." *Schultens.* Otherwise, "are like subtle poisons, which insinuate themselves, and produce their effects insensibly, for they penetrate into the inward parts of the belly, where they lie rankling and gnawing the vitals." *Dr. Durell.*

9. — *is brother to him*] Is little better than him that is a great spender; he equally consumes the estate with which he is entrusted. *Bp. Hall.* See the note on Job xxx. 29.

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10 [e] The name of the LORD *is* a strong tower: the righteous runneth into it, and † is safe.

11 [f] The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [g] Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that † answereth a matter before he heareth *it, it is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [h] A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won than a strong city*: and *their* contentions *are* like the bars of a castle.

20 [i] A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit *thereof*.

22 [k] *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth intreaties; but the rich answereth † roughly.

24 A man *that hath* friends must shew himself friendly: [m] and there is a friend *that* sticketh closer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.

4 [b] Wealth maketh many friends; but the poor is separated from his neighbour.

5 [c] A false witness shall not be † unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince: and every man *is* a friend to † him that giveth gifts.

7 [d] All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.

8 He that getteth † wisdom loveth *his* own soul: he that keepeth understanding shall find good.

9 [e] A false witness shall *not be* unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool;

[e] Psal. 18. 2. & 27. 1. & 144. 2. † Heb. *is set aloft.*
[f] Chap. 10. 15.
[g] Chap. 11. 2. & 15. 33. & 16. 18. † Heb. *returneth a word.*
[h] Chap. 17. 8.
[i] Chap. 12. 14. & 13. 2.
[k] Chap. 19. 14.
[b] Chap. 14. 20.
[c] Exodus 23. 1. Deut. 19. 16. chap. 6. 19. & 21. 28. † Heb. *held innocent.* † Heb. *a man of gifts.*
[d] Chap. 14. 20.
† Heb. *in heart.*
[e] Ver. 5.

11. *The rich man's wealth is his strong city.*] This verse seems opposed to the preceding. The righteous rests all his strength on God, the name of God is his strong tower; but the rich man regards his riches as an impregnable fortress. *Calmet.*

14. *The spirit of a man* &c.] A resolute and unbounded spirit is able to bear up against infirmities of mind and body: but if the heart of a man be wounded, and dejected with any crosses which befall him, what means has he of any longer sustaining himself? there remains no remedy, but he must needs droop and yield. *Bp. Halt.*

—— *but a wounded spirit who can bear?*] The words admit also of being rendered, "a wounded (or dejected) spirit, who can raise it up?" As both senses are true and pertinent, we may well take the passage in both; for the misery of a broken spirit is, that it is very hard to be borne, and that it is without remedy or support. The words may be understood, not of a wounded conscience merely, but of a wounded spirit in general, wounded by grief, and sinking under its load of troubles, no particular cause of trouble being expressed. They contain a caution against yielding too far to any troubles or misfortunes, against letting our spirits sink, or our courage fail us in our day of calamity. *Dr. Waterland.*

16. — *maketh room for him,* &c.] Opens a way for him, and procures him admittance before great men. *Calmet.* See note on Gen. xxi. 27.

17. *He that is first* &c.] He that is first in telling his own cause, seems to have justice on his side; but his neighbour cometh and examines what was said by him, and then shews the falsity of it. *Dr. Wells.*

18. *The lot causeth contentions* &c.] In some cases of difficult adjustment, the casting of lots is an equal way of determining the controversy, and of putting each party in quiet possession of that which falls to his share. *Bp. Patrick.*

22. *Whoso findeth a wife*] The Greek and almost all the old versions read, "whoso findeth a good wife." *Dr. Durell.* The meaning is, "one who truly answers to the character of a wife." *Dr. Wells.* "Obtaineth favour of the Lord;" hath met with an excellent blessing, and ought thankfully to acknowledge the favour of God in guiding his mind to so happy a choice. *Bp. Patrick.*

Chap. XIX. ver. 1. — *than he that is perverse* &c.] Than he that gathers great riches by fraud and circumvention, which he takes to be cunning, but which will prove folly in the end. *Bp. Patrick.*

2. — *he that hasteth — sinneth.*] "He that hasteth — stumbleth or falleth." He that comes rashly to his determinations, without weighing all the circumstances, cannot but stumble and err. *Bp. Hall.*

3. *The foolishness of man* &c.] Men commit numberless errours through ignorance or inconsideration, and so miss their ends; and then their heart frets not against themselves for their misfortunes, but against the Lord, as if Providence were unkind to them. *Dr. Wells.*

10. *Delight is not seemly for a fool;*] A foolish man is unable to make a good use of pleasures; he will use them without rule and without measure, and will often destroy himself by them. *Calmet.*

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much less [f] for a servant to have rule over princes.

[f] Eccles. 10. 6. chap. 30. 22.

[g] Chap. 14. 29.

11 [g] The ‖ discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

[h] Or, prudences.

[i] Chap. 16. 15. & 20. 2. & 20. 15.

[k] Chap. 16. 1. & 15. 33. & 17. 28. & 18. 12.

[l] Chap. 21. 31. & 27. 13.

[m] Chap. 19. 12.

12 [h] The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 [i] A foolish son *is* the calamity of his father: [k] and the contentions of a wife *are* a continual dropping.

14 House and riches *are* the inheritance of fathers: and [l] a prudent wife *is* from the LORD.

15 Slothfulness casteth into a deep sleep; and an idle soul [m] shall suffer hunger.

[n] Chap. 10. 4. & 20. 13.

[o] Luke 11. 28.

[p] Matt. 10. 42. & 25. 40. 2 Cor. 9. 6, 7.

[q] Or, *his deed.*

[r] Chap. 19. 24. & 22. 13.

[t] Or, *to his instruction; or, to prevent him to die.*

16 [n] He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.

17 [o] He that hath pity upon the poor lendeth unto the LORD; and ‖ that which he hath given will he pay him again.

18 [p] Chasten thy son while there is hope, and let not thy soul spare ‖ for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him,* yet thou must [t] do it again.

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[t] Heb. add.

20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.

[u] Job 23. 13. Psal. 33. 10, 11. chap. 16. 1, 9. Isai. 46. 10.

21 [u] *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

[x] Chap. 11. 15. & 26. 15.

24 [x] A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

[y] Chap. 21. 11.

[z] Heb. will be cunning.

25 [y] Smite a scorner, and the simple [z] will beware: and reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

—— *much less for a servant* &c.] Power is still less suited to a vile slave, who is intolerably insolent when he can wantonly domineer over the greatest persons. *Bp. Patrick.*

12. — *as the roaring of a lion;* &c.] The roaring of a lion, it is said, is so terrible, that, in a wild state, all other animals fly away in consternation at the very sound. In the same manner, cruel and headstrong kings spread on every side alarm and consternation. *Calmet.*

—— *as dew upon the grass.*] In hot Eastern climates, where it rarely rains in summer, the copious dews which fall during the night contribute greatly to the nourishment of vegetables in general. The dew, says Hasselquist, speaking of the excessively hot weather in Egypt, is particularly serviceable to the trees, which would otherwise never be able to resist the heat; but with this assistance they thrive well and blossom. *Parkhurst.*

13. — *are a continual dropping.*] Like a roof which continually drops with rain. Implying, that it is not more difficult to live in a house with such a roof, than with a quarrelsome woman. *Calmet.* The old English version explains "continual dropping" by "rain that droppeth and rotteth a house;" perhaps the meaning may be, like the continued dropping of the eaves of a house, or any continued gentle falling of water, than which nothing is apt to be more tiresome or distracting. *Dr. Durell.*

14. — *a prudent wife is from the Lord.*] A prudent and virtuous wife is an especial blessing from God. *Bp. Hall.*

15. — *casteth into a deep sleep;*] Insensibly sinks the mind into a dull stupidity and unconcernedness about necessary things. *Bp. Patrick.*

16. — *he that despiseth his ways*] Cares not in how disorderly a manner he lives. *Dr. Wells.*

17. *He that hath pity* &c.] He that hath compassion on the poor, and relieves their necessities, does not impoverish but enrich himself. For the Lord considers that which is given to the poor as lent to Himself, and will not fail to make a full compensation, returning the benefit he hath done to others with large interest and increase of blessings on himself and his posterity. *Bp. Patrick.*

Sir Thomas More, a famous Lord Chancellor of England, used always to say, "There was more rhetorick," more persuasive argument, "in this little sentence, than in a whole library." *Bp. Horne.*

19. *A man of great wrath* &c.] A man that is subject to frequent and extreme passions of anger, cannot avoid many no great inconveniences, which he brings on himself: and if thou in a friendly manner free him from some dangerous effects of his intemperance, he will "do it again," he will repeat the same misconduct. *Bp. Hall.*

21. — *the counsel of the Lord, that shall stand.*] That which God has in His everlasting counsels either determined to do Himself, or to suffer to be done by any of His creatures, shall, whether we will or not, undoubtedly so come to pass, as He hath appointed. *Bp. Sanderson.*

22. *The desire of a man is his kindness:*] There is nothing more desirable for a man than to have wherewithal to be kind to others, and to confer obligations on his friends and neighbours. *Bp. Patrick.*

—— *a poor man is better than a liar.*] If a wealthy man promise much and perform nothing, a poor man, who is unable to undertake or to perform, is better than he. *Bp. Hall.*

24. *A slothful man hideth* &c.] The word which we translate "bosom," signifies more properly "a pan" or "dish." Thus the verse is rendered by many, "The slothful man hideth or plungeth his hand in the pan, and will not so much as (that is, it irketh or grieveth him to) bring it to his mouth again." In illustration of which sense it is to be remarked, that, to this day, the Arabs and Moors make use at their meals of neither knives, forks, nor spoons, but only of their hands and fingers, in eating pottage, or what we call spoon meats. To this purpose *Le Bruyn* says, "The Arabs in feeding on milk use no spoons. They dip their hands into the milk, which is placed before them in a wooden bowl, and sup it out of the palms of their hands." *Parkhurst. Harmer.*

25. *Smite a scorner, and the simple will beware:*] Punish severely a derider of religion; and, even if it do him no good, those incautious persons whom he hath deluded will be awakened by it to greater circumspection. *Bp. Patrick.*

27. — *that causeth to err from the words of knowledge.*] By "the words of knowledge" we are here to understand, generally, the precepts of virtue and religion; and the sum of the advice given is, that we should be careful to guard against the arts and insinuations of such as set themselves up for teachers of infidelity and irreligion. *Bp. Sherlock.*

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28 † An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

† Heb. *A witness of Belial.*

29 Judgments are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.

[a] Chap. 16. 14. & 19. 12.

2 [a] The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 *It is* an honour for a man to cease from strife: but every fool will be meddling.

[b] Chap. 10. 4.

4 [b] The sluggard will not plow by reason of the ‖ cold; *therefore* shall he beg in harvest, and *have* nothing.

‖ Or, *winter.*

[c] Chap. 18. 4.

5 [c] Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

‖ Or, *bounty.*

6 Most men will proclaim every one his own ‖ goodness: but a faithful man who can find?

[d] Ps. 51. 5. Job 14. 4. 1 Kings 8. 46. 2 Chron. 6. 36. Eccles. 7. 20. 1 John 1. 8.

7 The just *man* walketh in his integrity: *his* children *are* blessed after him.

[e] Deut. 25. 13. &c. chap. 11. 1. & 16. 11.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

† Heb. *A stone and a stone.* † Heb. *an ephah and an ephah.*

9 [e] Who can say, I have made my heart clean, I am pure from my sin?

10 [f] † Divers weights, *and* † divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

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[g] Exodus 4. 11. Psal. 94. 9. [h] Chap. 12. 11. & 13. 15.

12 [g] The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [h] Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

[i] Chap. 27. 13.

16 [i] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

[k] Chap. 9. 17. † Heb. *Bread of lying, or, falsehood.*

17 [k] † Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

[l] Chap. 15. 22.

18 [l] *Every* purpose is established by counsel: and with good advice make war.

[m] Chap. 11. 13. ‖ Or, *entiseth.*

19 [m] He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that ‖ flattereth with his lips.

[n] Exodus 21. 17. Lev. 20. 9. Matt. 15. 4. ‖ Or, *candle.*

20 [n] Whoso curseth his father or his mother, his ‖ lamp shall be put out in obscure darkness.

[o] Deut. 32. 35. chap. 17. 13. & 24. 29. Rom. 12. 17. 1 Thes. 5. 15. 1 Pet. 3. 9.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

[p] Ver. 10. † Heb. *balances of deceit.*

22 [o] Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 [p] Divers weights *are* an abomination unto the LORD; and † a false balance *is* not good.

Chap. XX. ver. 1. *Wine is a mocker, strong drink is raging;*] Excess of wine beguiles a man of his senses, and incites him to wanton wickedness and violence. *Bp. Hall.*

2. — *sinneth against his own soul.*] Incurs the danger of death. *Dr. Isham.*

4. *The sluggard will not plow by reason of the cold;*] In Syria they begin to plough about the latter end of September, and sow their earliest wheat about the middle of October. The frosts are never severe enough to prevent their ploughing all the winter. *Dr. Russell.*

5. *Counsel in the heart of man* &c.] Though the designs and intentions of some men are as hard to be sounded as deep waters; yet there are persons of such penetrating understandings, and of so great a reach, that they will find means to discover them, and to draw them out. *Bp. Patrick.*

6. — *but a faithful man who can find?*] A faithful man, one who will steadily perform what he has promised, and what he has boasted he would perform. *Schultens.*

8. *A king that sitteth in the throne of judgment* &c.] A king who acts justly.

10. *Divers weights,* &c.] A fraudulent diversity of weights and measures is abominable unto the Lord. *Bp. Hall.*

11. *Even a child* &c.] It is not difficult, by the carriage and disposition of a person in childhood, to judge what is to be hoped or feared of him in riper years; either good or evil begins to shew itself betimes. *Bp. Hall.*

12. *The hearing ear,* &c.] We are here reminded, that we derive from God all that we have, and all that we are, and that therefore none ought to take glory to himself for any excellent qualities of mind or body which he may possess. *Calmet.*

12. — *open thine eyes,*] That is, arise betimes in the morning, and follow some honest employment. *Dr. Wells.*

14. *It is naught, — saith the buyer:*] That is, the buyer unjustly tries to overreach the seller, by disparaging his goods: but when he has obtained them at his own price, he boasts of having tricked him. *Dr. Wells.*

16. *Take his garment:*] Take a garment (take the uttermost security thou canst) from him who is so inconsiderate as to become surety for an utter stranger; and also take a present pledge of him who has the folly to become surety for a strange or infamous woman. *Dr. Wells.*

17. *Bread of deceit*] Under the name of the "bread of deceit" may be included all things wrongfully obtained, which, however they may please in the beginning, will bring sorrow and pain in the conclusion. *Bp. Patrick.*

20. — *his lamp shall be put out in obscure darkness.*] His comfort and help shall be taken from him when he has most need of it, and he shall be left utterly miserable and disconsolate. *Bp. Hall.*

22. *Say not thou, I will recompense* &c.] Take not revenge for an injury received, where thou art not the proper judge, but leave thy cause to the Lord, and expect His righteous sentence. *Bp. Patrick.*

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24 [a] Man's goings *are* of the LORD; how can a man then understand his own way?

[a] Ps. 37. 23. chap. 16. 9. Jer. 10. 23.

25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

[b] Ver. 8. Ps. 101. 5, &c.

26 [b] A wise king scattereth the wicked, and bringeth the wheel over them.

‖ Or, *lamp.*

27 The spirit of man *is* the ‖ candle of the LORD, searching all the *in*ward parts of the belly.

[c] Ps. 101. 1. chap. 29. 14.

28 [c] Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [d] the beauty of old men *is* the grey head.

[d] Chap. 16. 31.

† Heb. *in a pursuing medicine against evil.*

30 The blueness of a wound † cleanseth away evil: so *do* stripes the inward parts of the belly.

CHAP. XXI.

[e] Chap. 16. 2. ¶ 1 Samuel 15. 22. Isai. 1. 11. Hos. 6. 6. Mic. 6. 7, 8. Amos 5. 21, 22. [f] Chap. 6. 17. † Heb. *Haughtiness of eyes.* ‖ Or, *the light of the wicked.*

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [e] Every way of a man *is* right *in his* own eyes: but the LORD pondereth the hearts.

3 [f] To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [f] † An high look, and a proud heart, *and* ‖ the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

Before CHRIST about 1046.

6 [g] The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

[g] Chap. 10. 2. & 13. 11.

7 The robbery of the wicked shall † destroy them; because they refuse to do judgment.

† Heb. *sweep them,* or, *dwell with them.*

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [h] *It is* better to dwell in a corner of the housetop, than with † a brawling woman in † a wide house.

[h] Chap. 19. 13. & 25. 24. & 27. 15. † Heb. a woman of contentions. † Heb. an house of society.

10 [i] The soul of the wicked desireth evil: his neighbour † findeth no favour in his eyes.

[i] Heb. is not favoured.

11 [k] When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

[k] James 4. 5. † Heb.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

[l] Chap. 18. 25.

13 [l] Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

[l] Matt. 18. 30.

14 [i] A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

[i] Chap. 17. 8. & 18. 16.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the

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24. *Man's goings are of the Lord;*] No man can take one step towards any thing he designs, without the permission of the Lord; who sometimes overrules the motions of men unto ends so far distant from their thoughts, that it is impossible for them to know what the event shall be of any thing they undertake. *Bp. Patrick.*

25. *It is a snare to the man* &c.] That man entangleth his soul in the snares of death, who taketh back to a profane use that which is once consecrated to God, and who, after he has vowed any thing to the Lord, argues within himself how he may alter that holy purpose, and defraud God of His due. *Bp. Hall.*

26. *— and bringeth the wheel over them.*] A metaphor, to express the due punishment of the wicked, taken from the custom of threshing corn by means of a wheel drawn over it by oxen. Isa. xxviii. 27, 28. *Bp. Patrick.*

27. *The spirit of man* &c.] The soul is a principle of light to guide and direct man in all his motions, enabling him to reflect, not only on his own actions, but on his most secret thoughts, and to discover the good or evil which is in them. *Dr. Wells.*

30. *The blueness of a wound* &c.] The meaning seems to be, that a wicked man, who has received due correction for his crimes, will be cured of them, or will not so easily fall into the like again: and that though stripes chiefly affect the body, yet they have likewise an effect on (the chambers of the belly) the inward recesses of the mind; restraining the offender by the fear of punishment. That this is the meaning of the Hebrew, rendered "the inward parts of the belly," appears from that elegant comparison of the conscience or spirit of a man, ver. 27, to a light within him, searching out and discovering his most secret thoughts. *Dr. Gray.*

Chap. XXI. ver. 1. *The king's heart is* &c.] It is not in the power of kings, much less of other men, either to do or to design what they please, but their very wills are subject to the great Lord of all, who diverts them as easily from what they intend, or inclines them to that which they resolve against, as the gardener draws the streams of water, through the trenches he cuts, into what part of the ground he thinks good. *Bp. Patrick.*

4. *— the plowing of the wicked,*] The designs and contrivances of the wicked. *Bp. Patrick.*

5. *— that is hasty*] Who hopes to get rich rapidly by improper means.

6. *The getting of treasures* &c.] Wealth acquired by falsehood and lying is altogether uncertain and unstable; and will occasion utter destruction both of soul and body to him who unjustly acquires it. *Bp. Hall.* "Is a vanity tossed to and fro;" is not more durable than heaps of chaff or clouds of smoke, which are soon dissipated by the wind. *Bp. Patrick.*

8. *— and strange:*] Alienated from God and goodness. *Dr. Isham.*

9. *— in a corner of the housetop,*] During the summer season, it was usual to sleep on the tops of the houses, which were flat and properly guarded by a parapet wall; for which purpose little arbours were formed upon them. This, however pleasant in fine weather, must have been much otherwise in bad weather. *Horsley.*

12. *— but God overthroweth* &c.] The word "God" is not in the Hebrew, and is inserted to make up the sense: still the meaning is sufficiently good without this insertion, if by the term "righteous man," we understand not a private person, but a just and upright magistrate. The sense may then be, "A just judge makes a prudent but strict scrutiny into all the actions of a wicked man's family, that he may so punish them for their rapine, violence, and extortion, as to deprive them of all power to do further mischief." *Bp. Patrick.*

14. *— a reward in the bosom*] See note at Ps. lxxix. 12.

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way of understanding shall remain in the congregation of the dead.

17 He that loveth ‖ pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [k] The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 [l] *It is* better to dwell † in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 [m] A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [n] Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth † in proud wrath.

25 [o] The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the [p] righteous giveth and spareth not.

27 [q] The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked mind?

28 [r] † A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he ‖ directeth his way.

30 [s] *There is* no wisdom nor understanding nor counsel against the LORD.

31 [t] The horse *is* prepared against the day of battle: but ‖ safety *is* of the LORD.

CHAP. XXII.

A *GOOD* name *is* rather to be chosen than great riches, *and* ‖ loving favour rather than silver and gold.

2 [b] The rich and poor meet together: the LORD *is* the maker of them all.

3 [c] A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 [d] ‖ By humility *and* the fear of the LORD *are* riches, honour, and life.

5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 ‖ Train up a child † in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* servant † to the lender.

8 [e] He that soweth iniquity shall reap vanity: ‖ and the rod of his anger shall fail.

9 [f] † He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

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[k] Chap. 11. 8.

[l] Ver. 9. † Heb. *in the land of the desert.*

[m] Eccles. 9. 14.

[n] Chap. 12. 13. & 18. 21. † Heb. *in the wrath of pride.*

[o] Chap. 13. 4.

[p] Ps. 112. 9.

[q] Chap. 15. 8. Isai. 66. 3. Jer. 6. 20. Ps. 50. 9. Amos 5. 22. † Heb. *in wickedness.*

[r] Chap. 19. 5, 9. † Heb. *A witness of lies.*

[s] Ps. 33. 16. 17.

[t] Ps. 33. 8. ‖ Or, *victory.*

[a] Eccles. 7. 1. ‖ Or, *favour is better than, &c.*

[b] Chap. 29. 13.

[c] Chap. 27. 12.

[d] Ps. 112. 3. ‖ Or, *The reward of humility, &c.*

‖ Or, *Catechise.* † Heb. *in his way.* † Heb. *in the man that he leadeth.*

[e] Job 4. 8. Hos. 10. 13. ‖ Or, *and with the rod of his anger he shall be consumed.* 2 Cor. 9. 6.

[f] † Heb. *good of eye.*

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17. — *that loveth wine and oil*] That loveth eating and drinking.

18. *The wicked shall be a ransom &c.*] It frequently falls out, through the wise and just providence of God, that those calamities which threatened to seize on the godly and righteous man, fall, in their stead, on the wicked and transgressors. *Bp. Hall.*

24. *Proud and haughty scorner &c.*] He that deals proudly in his anger, is worthy to be branded with the name of an insolent scorner. *Bp. Hall.*

25. *The desire of the slothful killeth him;*] The slothful man is consumed by vain longings.

27. — *when he bringeth it with a wicked mind?*] When at the very time he is projecting some wicked design which he thinks to sanctify by his sacrifices. *Bp. Patrick.*

28. — *but the man that heareth*] The man who heard, that is, who testifies only to what he heard, "speaketh" convincingly, so as to carry his point. *Bate, Parkhurst.*

29. — *hardeneth his face:*] He hardens his face against shame, laughs at correction, and impudently defends the evil he has done. The upright, on the contrary, watches over his ways, and corrects them when he is made aware of his errours. *Calmet.*

30. *There is no wisdom &c.* — *against the Lord.*] Wisdom, counsel, &c. avail nothing when they oppose the counsels and decrees of Heaven. *Bp. Patrick.*

Chap. XXII. ver. 1. — *and loving favour*] The loving favour of good men. *Dr. Wells.*

2. *The rich and poor meet together: &c.*] The obvious meaning of this proverbial speech is, that the rich and poor are mingled, or rather associated together, as members of the same community; under very different circumstances indeed, as to their outward appearance and condition, but with a manifest equality, as to their nature and origin; "the Lord is maker of them all." *Dean Moss.*

3. — *foreseeth the evil, and hideth himself:*] Foresees a calamity before it comes, and withdraws himself from the danger into a place of safety. *Bp. Patrick.*

6. *Train up a child &c.*] In these words are contained, 1st, the duty of parents and instructors, "Train up a child in the way he should go;" that is, in the course of life which he ought to lead; instruct him carefully in the knowledge and practice of his whole duty to God and man, which he ought to perform and observe all the days of his life: 2d, the fruit and benefit of good education, that, "when he is old, he will not depart from it." This we must understand according to the moral probability of things, not as if this happy effect did always and infallibly follow upon the good education of a child, but that this very frequently is, and may probably be hoped and presumed to be, the fruit and effect of a pious and prudent education: though exceptions may occur, yet they are not sufficient to infringe the general truth of the assertion. *Abp. Tillotson.*

7. — *and the borrower &c.*] Loses his liberty, and depends on the will and pleasure of the lender. *Bp. Patrick.*

9. *He that hath a bountiful eye*] He who freely gives, and delights to afford pleasure to others; opposed to him who has an evil eye. "Is thine eye evil," &c. Matt. xx. 15. *Calmet.*

"Good of eye," as in the margin, denotes kindness or benevolence in heart, which quality is usually accompanied with a good natured benevolent eye or look. On the contrary, "evil in eye," is equivalent to envious, grudging, chap. xxiii. 6. xxviii. 22. *Parkhurst.*

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10 [a] Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

[a] Ps. 101. 5.

11 He that loveth pureness of heart, ‖ *for* the grace of his lips the king *shall be* his friend.

‖ Or, *and hath grace in his lips*

12 The eyes of the LORD preserve knowledge, and he overthroweth ‖ the words of the transgressor.

‖ Or, *the matters.*

13 [b] The slothful *man* saith, *There is* a *lion* without, I shall be slain in the streets.

[b] Chap. 26. 13.

14 [c] The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

[c] Chap. 2. 16. & 5. 3. & 7. 5. & 23. 27.

15 Foolishness *is* bound in the heart of a child; *but* [b] the rod of correction shall drive it far from him.

[b] Chap. 13. 24. & 19. 18. & 22. 15. & 29. 15, 17.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them † within thee; they shall withal be fitted in thy lips.

† Heb. *in thy belly.*

19 That thy trust may be in the LORD, I have made known to thee this day, ‖ even to thee.

‖ Or, *trust in us also.*

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth ‖ to them that send unto thee?

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22 Rob not the poor, because he *is* poor: ‖ neither oppress the afflicted in the gate:

‖ Or, *to them that send thee.*

23 [m] For the LORD will plead their cause, and spoil the soul of those that spoiled them.

[l] Zech. 7. 10. [m] Chap. 22. 11. Job 31. 14.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 [n] Be not thou *one* of them that strike hands, *or* of them that are sureties *for* debts.

[n] Chap. 6. 1. & 11. 15.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 [o] Remove not the ancient ‖ landmark, which thy fathers have set.

[o] Chap. 22. 10. Deut. 19. 14. & 27. 17. ‖ Or, *bound*

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before † mean *men.*

† Heb. *obscure ones.*

CHAP. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 [a] Labour not *to be* rich: cease from thine own wisdom.

[a] 1 Tim. 6. 9, 10.

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13. *The slothful man saith,* &c.] The slothful man feigns idle excuses, and pretences of danger, when he ought to be employed on his business. *Bp. Hall.*

14. *The mouth of strange women* &c.] The plausible and smooth tongue of a harlot is no less dangerous than a deep pit fairly covered, into which if a man fall, *there is small* hope of his recovering himself; and it *is* a fearful sign and effect of God's anger to be given over to her enticements. *Bp. Hall.*

15. *Foolishness is bound in the heart of a child;*] There is a foolish waywardness, which is natural to the child, and cleaves close to its disposition. *Bp. Hall.*

16. — *and he that giveth to the rich,*] He that giveth to the rich and powerful, to induce them to wink at his oppression of others. *Dr. Wells.*

17. *Bow down thine ear,* &c.] From this verse, all interpreters have observed, that another form of speech, different from the preceding, begins and continues to the twenty-fifth chapter. From the beginning of the tenth chapter, to this place, the instructions of wisdom are delivered in short sentences, and proverbs properly so called, which have seldom any connexion. But now follow exhortations and precepts in the imperative mood, and those comprehended in two, three, or more verses. *Bp. Patrick.*

18. — *they shall withal be fitted in thy lips.*] "They shall withal be ready upon thy lips." *Dr. Durell.* So that thou shalt be able to produce them as there is occasion, and aptly communicate them for other men's instruction. *Bp. Patrick.*

22. — *in the gate:*] The gate of the city where publick justice was administered. See notes at Deut. xxi. 19. xxii. 9. xxv. 7. Ruth. iv. 1, 2.

24. — *thou shalt not go:*] Rather, "Go not," for both parts of the sentence are expressed in the same tense. *Dr. Durell.*

27. *If thou hast nothing to pay,* &c.] If thou hast nothing to pay, why shouldest thou be so egregiously foolish as only to incense the creditor against thee, by taking upon thee to pay what thou art not able, and so provoke him to shew thee no pity, but even to take away thy bed from under thee. *Dr. Wells.*

29. — *he shall stand before kings;*] He shall soon be preferred to the service of his prince, and shall not continue long in the service of a private person. *Dr. Wells.*

Chap. XXIII. ver. 1. *When thou sittest to eat with a ruler,*] As the foregoing chapter closes with an observation concerning the qualities of a person who is most likely to come to preferment, so this begins with a caution to him, as to his behaviour when he is promoted to it. Solomon advises such a person to be very considerate on such occasions who and what is before him, and to be always on his guard lest he commit excess, or betray want of respect. *Bp. Patrick.*

2. — *put a knife to thy throat,*] Be careful by all means to restrain thy wanton appetite, if thou be a man given to please thy palate. *Bp. Hall.* This is a bold Eastern phrase, expressive of the absolute necessity of restraining the appetites, and intimating that there is as much danger in indulging them, as there is in running against a knife applied to the throat. *Dr. Durell.*

4. *Labour not to be rich:*] Do not too eagerly strive and labour to be rich; and follow not thy own carnal wisdom, which suggests to thee wrong ways to the hasty acquirement of wealth *Bp. Hall.*

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† Heb. *Wilt thou cause thine eye, to fly upon.*

5 † Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

[a] Chap. 22. 28. Deut. 19. 14. & 27. 17. Hos. 5. 10.

10 [a] Remove not the old ‖ landmark; and enter not into the fields of the fatherless:

‖ Or, bound.

[b] Chap. 23. 28. Job 31. 21.

11 [b] For their redeemer *is* mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

[c] Chap. 13. 24. & 19. 18. & 22. 15.

13 [c] Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, ‖ even mine.

‖ Or, even I will rejoice.

16 Yea, my reins shall rejoice, when thy lips speak right things.

[d] Chap. 3. 31. & 24. 1. Psal. 37. 1. & 73. 3.

17 [d] Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

[e] Chap. 24. 14. ‖ Or, reward.

18 [e] For surely there is an ‖ end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

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20 [f] Be not among winebibbers; among riotous eaters † of flesh:

[f] Rom. 13. 13. Ephes. 5. 18.

† Heb. *of their flesh.*

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 [b] Hearken unto thy father that begat thee, and despise not thy mother when she is old.

[b] Chap. 1. 8.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 [i] The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

[i] Chap. 10. 1. & 15. 20.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 [k] For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

[k] Chap. 22. 14.

28 [l] She also lieth in wait ‖ as *for* a prey, and increaseth the transgressors among men.

[l] Chap. 7. 12. ‖ Or, as a robber.

29 [m] Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

[m] Isai. 5. 11.

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like ‖ an adder.

‖ Or, a cockatrice.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth

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5. *Wilt thou set thine eyes*] Wilt thou be so intent upon riches, and pursue them with such haste and earnestness, which, perhaps, thou canst never catch; or which if thou dost, may be gone as fast as they came; and by all thy care and pains never be recovered?

"They fly away as an eagle." He sets forth the inconstancy of riches by the flight of an eagle, which of all birds is observed to fly swiftest and highest "toward heaven." *Bp. Patrick.*

6—8. *Eat thou not the bread* &c.] Court not the acquaintance of a malicious person; whatever kindness he may shew thee will be dearly paid for, and all thy friendly language will be lost on him.

10. — *enter not into the fields* &c.] Invade not the estates of the fatherless; for God (ver. 11.) is in a special manner their Redeemer and Protector, who is mighty above all others. *Dr. Wells.*

13. — *he shall not die.*] He shall be preserved from destruction. *Dr. Isham.*

18. *For surely there is an end;*] For surely there shall be a blessed reward of all thy holy endeavours, and thy expectation of a joyful retribution shall not be disappointed. *Bp. Hall.*

20. — *among riotous eaters of flesh:*] This is a general caution against intemperate and riotous feasting.

23. *Buy the truth, and sell it not;*] That is, Spare no cost to purchase truth, and sell it not for any gain. *Dr. Ibbot.*

27. — *is a deep ditch;*] From which it is difficult to escape. *Dr. Isham.* See chap. xxii. 14.

29. — *who hath babbling? who hath wounds without cause?*] Who is given to idle obscene words? who suffers stripes and wounds in distempered frays? *Bp. Hall.*

30. — *mixed wine.*] The Hebrew word means wine mixed with the lees, which was of a highly intoxicating quality. *Parkhurst.* Or, spiced wine. *Michaelis.*

31. *Look not thou upon the wine* &c.] Suffer not thine eyes to be tempted by beholding with too much pleasure the pure and grateful colour of wine, when it shews itself in the cup and sparkles, through the strength and spirit that is in it. *Bp. Hall.*

—— *when it is red,*] Red wine is more esteemed in the East than white; and we are told in the Travels of Olearius, that it is customary with the Armenian Christians in Persia to put Brazil wood, or saffron, into their wine, to give it an higher colour, when the wine is not so red as they like; as they set little value on white wine. *Harmer.*

34. — *thou shalt be as he that* &c.] Thy head shall be as giddy, and thy brain as much turned, as if thou wert laid sea-sick in the midst of the ship, or placed on the top of the tottering mast. *Bp. Hall.*

down † in the midst of the sea, or as he that lieth upon the top of the mast.

35 They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* † I felt *it* not: when shall I awake? I will seek it yet again.

CHAP. XXIV.

[a] Be not thou [a] envious against evil men, neither desire to be with them.

2 [b] For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man † *is* strong; yea, a man of knowledge † increaseth strength.

6 [c] For by wise counsel thou shalt make thy war: and in multitude of counsellers *there is* safety.

7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* † small.

11 [d] If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man [c] according to his works?

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet † to thy taste:

14 [f] So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [g] then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 [h] For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 [i] Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and † it displease him, and he turn away his wrath from him.

19 [k] ‖ Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; [l] the ‖ candle of the wicked shall be put out.

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35. *They have stricken me,* &c.] This verse describes the drunken man's insensibility to blows.

Chap. XXIV. *ver.* 1. *Be not thou envious* &c.] The proneness of good men to be dejected at the prosperity of the ungodly, and so to be tempted to imitate them, is the reason that the admonition given in this verse is so often repeated. We find it before at ch. iii. 31. xxiii. 17. and it is repeated at ver. 19. of this chapter. *Bp. Patrick.*

5. — *a man of knowledge increaseth strength.*] A man of knowledge and understanding imparts a great increase of strength and defence to the whole city or community in which he is. *Bp. Hall.*

7. *Wisdom is too high for a fool:*] Wisdom is too high for a vain or inconsiderate person duly to value, and consequently to take sufficient pains to attain; whence it is, that he "openeth not his mouth in the gate," never becomes a judge or publick magistrate. *Dr. Wells.*

9. *The thought of foolishness is sin:*] He that is wickedly foolish entertains commonly no thoughts but sinful. *Bp. Hall.*

—— *the scorner is an abomination to men.*] It is worthy of remark that Solomon frequently exhorts us not to be scorners or scoffers in religion. Such persons he considers as the worst sort of sinners, as incurable fools and reprobates. The scorner, if he be in a mean and poor condition, does all the mischief he can in his narrow sphere of action; if he be in an exalted station, he is a publick curse and a national calamity. *Dr. Jortin.*

11, 12. *If thou forbear* &c.] The sum of the instruction conveyed in these verses is, that every man, according to his place and power, and especially those who are armed with any publick authority, are bound, both in charity and in justice, to use the utmost of their power, and to embrace all lawful opportunities, by all lawful means, to help those to right that suffer wrong; to stand by their poorer brethren and neighbours in the day of calamity and distress, to defend them in their righteous causes, to protect them from injuries, and to deliver them out of the hands of those who are too mighty, or too crafty, for them, who seek, either by violence or cunning, to deprive them of their lives or livelihoods. *Bp. Sanderson.*

13. — *eat thou honey,* &c.] The wise man shews with what pleasure the instructions of wisdom should be received, (ver. 14.) and how profitable also and necessary they are, by the example of honey, which was not only esteemed for its grateful flavour in those countries, but deemed most useful for the support of human life. It was held in great esteem for food, for drink, for medicine, for preserving of dead bodies, and particularly for infants. See Isa vii. 15. Ecclus. xxxix. 26. Hence the ancient Christians used to give a little milk and honey to those who were baptized, as persons newly regenerate and born again; because honey, as well as milk, was the nutriment of little children in those countries. See 1 Sam. xiv. 27. Luke xxiv. 41, 42. All this may be applied to heavenly wisdom, from which the mind derives the greatest satisfaction, and therefore it ought to be our daily diet, from the beginning of our days to the end of them. *Bp. Patrick.*

16. *For a just man falleth seven times,*] Rather, "Though a just man falleth seven times, yet will he rise again." *Dr. Durell.* A righteous man, if he fall into manifold miseries and calamities, yet, through the goodness of God, shall be delivered out of them all. *Bp. Hall.*

18. *Lest the Lord see it,* &c.] Lest the Lord see thy inward gladness, which man cannot see, and such a sinful and unreasonable feeling displease Him, and "He turn away His wrath" from the wicked man, and transfer it on thee. *Dr. Wells.*

Before CHRIST about 1000.
† Heb. in the heart of the sea.
† Heb. I knew it not.
[a] Chap. 23. 17. ver. 19. Psal. 37. 1, 7, &c. & 73. 3.
[b] Psal. 10. 7.
† Heb. is in strength.
† Heb. strengtheneth might.
[c] Chap. 11. 14. & 15. 22. & 20. 18.
[d] Psal. 82. 4.
[c] Job 34. 11. Psal. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12.
† Heb. upon thy palate.
[f] Ps. 19. 10. & 119. 103.
[g] Chap. 23. 18.
[h] Psal. 34. 19 & 37. 24. Job 5. 19.
[i] Psal. 35. 15. chap. 17. 5. Job 31. 29.
† Heb. with evil in her eyes.
[k] Ps. 37. 1. chap. 23. 17.
‖ Or, Let not envy with the wicked.
[l] Chap. 13. 9. Job 21. 17.
‖ Or, lamp.

Before CHRIST about 1000.

21 My son, fear thou the LORD and the king: *and* meddle not with † them that are given to change:

† Heb. *changers.*

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. [a] *It is* not good to have respect of persons in judgment.

[a] Lev. 19. 15. chap. 18. 5. & 28. 21. Deut. 1. 17. & 16. 18. John 7. 24.

24 [b] He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

[b] Chap. 17. 15. Isai. 5. 23.

25 But to them that rebuke *him* shall be delight, and † a good blessing shall come upon them.

† Heb. *a blessing of good.*

26 *Every man* shall kiss *his* lips † that giveth a right answer.

† Heb. *that answereth right words.*

27 Prepare thy work without, and make *it* fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

[c] Chap. 20. 22.

29 [c] Say not, I will do so to him as he hath done to me: I will render to the man according to *his* work.

30 *I* went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

† Heb. *set my heart.*

32 Then *I* saw, *and* † considered *it* well: I looked upon *it, and* received instruction.

[d] Chap. 6. 9, &c.

33 [d] *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come as one that travelleth; and thy want as † an armed man.

Before CHRIST about 1000.

† Heb. *a man of shield.*

CHAP. XXV.

1 *Observations about kings,* 8 *and about avoiding causes of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. about 300

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings † *is* unsearchable.

† Heb. there is no searching.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [a] Take away the wicked *from* before the king, and his throne shall be established in righteousness.

[a] Chap. 20. 8.

6 † Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

† Heb. *Set not out thy glory.*

7 [b] For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

[b] Luke 14. 10.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [c] Debate thy cause with thy neighbour *himself;* and ‖ discover not a secret to another:

[c] Matth. 5. 25. & 18. 15.

‖ Or, *discover not the secret of another.*

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21. — *and meddle not with them that are given to change:*] And have nothing to do with those, whose discontent with the present state of things, or continual love of novelty, makes them desire a change of government, and depart from their duty both to God and man. *Bp. Patrick.*

26. *Every man shall kiss his lips* &c.] Every good man shall applaud and bless the mouth of him who giveth an upright sentence in judgment. *Bp. Hall.*

27. *Prepare thy work without,* &c.] Get thy estate in good order, and then go, build thy house.

28. — *and deceive not with thy lips.*] The word which we render "deceive" signifies, in the original, any damage, any inconvenience, brought upon a man in the way of slander, calumny, backsliding, or any other *injurious* manner of representing him. We must consider every degree of this sin as forbidden in the precept. *Dr. S. Clarke.*

29. *Say not, I will do so to him* &c.] That is, whether revenge, or any other feeling, be the temptation to the practice, the sin itself is of the deepest die, and condemned amongst the most detestable crimes, both by reason and Scripture. *Dr. S. Clarke.*

31. — *and the stone wall*] Stone walls were frequently used for the preservation of vineyards, as well as living fences. Van Egmont and Heyman, describing the country round about Saphet, a celebrated city of Galilee, tell us, "the country round is finely improved, the declivity being covered with vines supported by low walls." *Harmer.*

33, 34. *Yet a little sleep,* &c.] See before at chap. vi. 10, 11.

Chap. XXV. Here begins the third part of the Book of Proverbs; which is a collection made by some belonging to Hezekiah, and acknowledged here, in the entrance of the book, as well as the former, to be Solomon's. *Bp. Patrick.* See the Introduction.

Ver. 2. *It is the glory of God to conceal* &c.] It is the peculiar glory of God, as being a prerogative justly due to His transcendant majesty, wisdom, goodness, and justice, "to conceal a thing;" that is, not to make known all the reasons of His providence, or of His decrees or judgments. *Dr. Wells.*

3. *The heaven for height,* &c.] It is as impossible for vulgar minds to penetrate into the secrets of state, and understand the counsels and designs of wise princes, and the various ways and means whereby they project to effect their ends, as it is to know how far it is from hence to the highest heavens, or how far to the centre of the earth upon which we tread. *Bp. Patrick. Dr. Durell.*

6. *Put not forth thyself* &c.] He here admonishes subjects not to be vainly ambitious, nor bold and forward in thrusting themselves into offices that do not belong to them, but to be modest, and, according to our Saviour's rule, Luke xiv. 8, to be invited to honour, rather than to seek it. *Bp. Patrick.*

9. *Debate thy cause* &c.] If there be a difference between thy neighbour and thee, take him aside, and in a friendly manner argue the matter with him alone, and discover not a secret unkindness to a third person, till thou seest no other way of reconciliation. *Bp. Hall.*

Before CHRIST about 700.

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away:

† Heb. spoken upon his wheels.

11 A word † fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

[a] Chap. 25. 17.

13 [a] As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

† Heb. as a gift of falsehood.

14 Whoso boasteth himself † of a false gift *is like* clouds and wind without rain.

[a] Gen. 32. 4, &c. 1 Sam. 25. 24, &c. chap. 15. 1. & 16. 14.

15 [a] By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

‖ Or, Let thy foot be seldom in thy neighbour's house.

17 ‖ Withdraw thy foot from thy neighbour's house; lest he be † weary of thee, and *so* hate thee.

† Heb. full of thee. [a] Ps. 120. 4. chap. 12. 18.

18 [a] A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

Before CHRIST about 700.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

[a] Exod. 23. 4. Rom. 12. 20.

21 [a] If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

‖ Or, The north wind bringeth forth rain: *so doth* an angry countenance a backbiting tongue.

23 ‖ The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

[b] *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

[b] Chap. 19. 13. & 21. 9.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

[c] Chap. 16. 32.

28 [c] He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

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11. *A word fitly spoken* &c.] The general design of this sentence is manifestly to express the value and gratefulness of a word of counsel, reproof, or comfort, delivered in due time and place. *Bp. Patrick.* The Hebrew, translated in its most literal form, is, "a word spoken on its wheels," as the margin gives it; figuratively expressing a discourse which is grateful, which flows smoothly, agreeably, and without harshness. *Calmet.*

—— *like apples of gold in pictures of silver.*] As oranges or citrons in curiously engraved work of silver. *Parkhurst.* It may be doubtful whether by "apples of gold" be meant "apples that look like gold," or "apples made of gold." "Like golden balls or beautiful apples presented in a silver network basket." *Bp. Patrick.* Solomon probably alludes to the pomegranates and network in the temple, 1 Kings vii. 20.

12. —*an ornament of fine gold,*] The Hebrew words seem to mean any costly ornament wrought with great labour and pains. *Parkhurst.*

13. *As the cold of snow in the time of harvest,* &c.] As the mixing of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revives the spirit of his master who sent him, and who was ready to faint from an apprehension of his failure. The practice of cooling wines with snow was usual among the Eastern nations. It was derived from the Asiaticks and Greeks to the Romans. Plutarch describes the manner in which they preserved the snow by covering it with straw, and coarse cloths unshorn. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow cliffs to collect it. Mount Hebron, which was always covered with snow, plentifully supplied the inhabitants of the country near it, from whence it was often carried to Tyre. *Barry.*

14. *Whoso boasteth himself* &c.] He that makes bountiful and deluding promises of great gifts which will never be performed, is like a cloud that makes a shew of rain which it cannot yield. *Bp. Hall.*

15. —*a soft tongue breaketh the bone.*] A gentle and submissive answer softens and renders supple the hardest and most inflexible heart. *Bp. Hall.*

16. *Hast thou found honey?* &c.] Moderation is here recommended in our pursuits and enjoyments. *Dr. Isham.*

18. — *is a maul,*] Or hammer—to beat down a man's fame, or break in pieces his estate. *Bp. Patrick.*

Solomon very fully and elegantly expresses the destructive nature of this sin; he intimates that, among all the instruments of ruin and mischief which have been devised by mankind, none is of more pernicious consequence to human society than perjury and breach of faith. It is a pestilence that usually walketh in darkness, a secret stab and blow, against which, frequently, there is no possibility of defence. *Abp. Tillotson.*

20. *As he that taketh away a garment* &c.] He that offers music to a man in deep heaviness does it as unseasonably as he that takes away a covering in extreme cold weather. *Bp. Hall.*

—— *as vinegar upon nitre,*] By the nitrum or nitre of the ancients is not meant what we now call nitre, or saltpetre, but the (mineral) alkali, called soda by chemists, which occasions a strong fermentation with all acids. Thus, in the passage before us, the unsuitableness of the singing of songs to a heavy heart is very finely compared to the opposition which subsists between vinegar and nitre. For the nitre of the ancients, see further, Jer. ii. 22. *Dr. Shaw.*

22. — *thou shalt heap coals of fire* &c.] If he have the least spark of goodness in him, it will work a change in his mind, and make him throw off all his enmities; or, if it have the contrary effect, he shall have so much the sorer punishment, and thou shalt not lose thy reward, which the Lord Himself will give thee. *Bp. Patrick.*

23. *The north wind driveth away rain:* &c.] It appears, from the version given in the margin, that these words admit of two opposite senses. Either, "as the north wind scatters clouds and drives away rain, so a severe countenance puts a stop to a slanderous tongue;" or, "as the north wind begetteth rain, so a backbiting tongue raiseth up anger and indignation." *Bp. Patrick.*

27. — *is not glory,*] Proves at last not honourable, but reproachful, to them. *Bp. Patrick.*

28. — *that hath no rule over his own spirit*] Or over his passions, is thereby exposed to innumerable dangers, like a city without walls. *Dr. Wells.*

CHAP. XXVI.

Before CHRIST about 709.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

[a] Chap. 10. 13. Ps. 32. 9.

3 A [a] whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

† Heb. *his own eyes.* ‖ Or, *prudence.*

5 Answer a fool according to his folly, lest he be wise in † his own conceit.

† Heb. *are lifted up.* ‖ Or, *As he that putteth a precious stone in an heap of stones.*

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ‖ damage.

7 The legs of the lame † are not equal: so *is* a parable in the mouth of fools.

8 ‖ As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

Or, *A great man grieveth all, and he hireth the fool, he hireth also transgressors.*

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

[b] 2 Pet. 2. 22. † Heb. *iterateth his folly.*

10 ‖ The *great God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [b] As a dog returneth to his vomit, so a fool † returneth to his folly.

12 Seest thou a *man* wise in his own conceit? *there is* more hope of a fool than of him.

Before CHRIST about 709.

[c] Chap. 22. 13.

13 [c] The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

[d] Chap. 19. 24. ‖ Or, *he is weary.*

15 [d] The slothful hideth his hand in *his* bosom; ‖ it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

‖ Or, *is enraged.*

17 He that passeth by, *and* ‖ meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

† Heb. *flames, or, sparks.*

18 As a mad *man* who casteth † fire-brands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

† Heb. *Without wood.* [e] Chap. 22. 10. ‖ Or, *whisperer.* † Heb. *is silent.*

20 † Where no wood is, *there* the fire goeth out: so [e] where *there is* no ‖ talebearer, the strife † ceaseth.

[f] Chap. 15. 18. & 29. 22. [g] Chap. 18. 8. † Heb. *chambers.*

21 [f] *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [g] The words of a talebearer *are as* wounds, and they go down into the † innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

‖ Or, *is known.*

24 He that hateth ‖ dissembleth with his lips, and layeth up deceit within him;

Chap. XXVI. *ver.* 2. *As the bird by wandering,* &c.] The meaning of this verse has been variously explained. Curses which fly out of men's mouths chaselessly, shall no more fall where they intend, than a swallow which wanders uncertainly, or a dove which flies away swiftly, will settle according to their direction. *Bp. Patrick.* The meaning may perhaps be, that evils, natural or moral, owe not their being to chance, like the accidental flight of birds in this or that direction, but are all directed by the will of an all-wise superintending Providence. *Dr. Durell.*

3. — *a bridle for the ass,*] According to our English notions, we should rather say, A bridle for an horse, and a whip for an ass. It should be considered, however, that the Eastern asses, particularly those of the Arabian breed, are much larger, more beautiful, and better goers, than those in our cold northerly countries, and so, no doubt, they were anciently in Palestine, where, as we find from many passages, they were the beasts on which people usually rode. See Job xxxix. 7. *Parkhurst.*

4, 5. *Answer not a fool* &c.] In the first of these verses, the meaning is, Enter not into contest with a fool. In the second, Suffer not his folly to go unreproved: both to be determined by times and circumstances.

6. *He that sendeth a message* &c.] He that sends a witless man, or one that minds nothing but his pleasure, to treat about his business, will be sure not only to miscarry in it, but to suffer great damage by his ill management. *Bp. Patrick.*

7. *The legs of the lame* &c.] A wise saying as ill becomes a fool, as dancing does a cripple: for, as his lameness never so much appears as when he would seem nimble, so the other's folly is never so ridiculous as when he would seem wise. *Bp. Patrick.*

8. *As he that bindeth a stone* &c.] The application of this comparison to the moral sentiment seems to be sufficiently obvious; the honour bestowed upon a fool is thrown away, as the stone from a sling. *Dr. Durell.* Or, the sense of the marginal translation is good and clear, "As he that putteth a precious stone in a heap of stones," &c. The precious stone in the one case, and the honour in the other, is thrown away and lost. *Parkhurst.*

9. *As a thorn goeth up*] It is no more fit for fools to meddle with a wise speech, than for a drunken man to handle a bush of thorns. *Bp. Hall.*

They hurt themselves by the interpretation and application of it, as a drunken man does his hand with a hook or thorn, which he has not steadiness to handle. *Parkhurst.*

11. *As a dog returneth to his vomit,* &c.] As a dog which has often vomited by eating too much food which is nauseous to his stomach, yet will do the like again, and so make himself vomit again, so a fool that *is* not to be reclaimed returns to his folly, though he has suffered often for it before. *Dr. Wells.* It is said, that, of all animals, the dog is the only one known that will return to eat food which it has vomited. *Calmet.*

12. *Seest thou a man wise in his own conceit?*] Pride makes men impatient of good advice and instruction, and that renders them incorrigible in their vices. *Dr. S. Clarke.*

13. *The slothful man* &c.] See before at chap. xxii. 13.

16. *The sluggard* &c.] The sluggard will not be beaten out of his sloth; and, however many wise men may endeavour to persuade him out of his dull idleness, yet he persists in his errour, and thinks himself herein wiser than them all. *Bp. Hall.*

19. — *the man that deceiveth his neighbour,* &c.] That is, who leads his neighbour into any mischief. *Dr. S. Clarke.*

21. *As coals are to burning coals,* &c.] Provoking language as quickly passes into quarrels, as dead coals do into burning coals, and wood into fire, when they are applied the one to the other. *Bp. Patrick.*

22. *The words of a talebearer*] See chap. xviii. 8.

23. *Burning lips* &c.] "Warm lips," that is, lips making warm and eager professions, and a bad deceitful heart. *Parkhurst.*

Before CHRIST about 700.

25 When he † speaketh fair, believe him not: for *there are* seven abominations in his heart.

† Heb. maketh his voice gracious.

26 ‖ *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

‖ Or, *Hatred is covered in secret.*

27 [k] Whoso diggeth a pit shall fall therein: and *he that* rolleth a stone, it will return upon him.

[k] Eccles. 10. 8. Psal. 7. 15. 16. & 9. 15.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

1 *Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.*

[a] James 4. 13, &c.

[a] BOAST not thyself of † to morrow; for thou knowest not what a day may bring forth.

† Heb. *to morrow day.*

2 Let another man praise thee, and not *thine own mouth*; a stranger, and not thine own lips.

3 A stone *is* † heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

† Heb. heaviness.

4 † Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before ‖ envy?

† Heb. *Wrath is cruelty, and anger an overflowing.* ‖ Or, *jealousy?*

5 Open rebuke *is* better than *secret* love.

[b] Psal. 141. 5.

6 [b] Faithful *are* the wounds of a friend; but the kisses of an enemy *are* ‖ deceitful.

‖ Or, *earnest, or, frequent.*

7 The full soul † loatheth an honeycomb; but [c] to the hungry soul every bitter thing *is* sweet.

† Heb. *treadeth under foot.* [c] Job 6. 7.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend † by hearty counsel.

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† Heb. *From the counsel of the soul.*

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* [d] better *is* a neighbour *that is* near than a brother far off.

[d] Chap. 17. 17. & 18. 24.

11 [e] My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

[e] Chap. 10. 1. & 23. 24.

12 [f] A prudent *man* foreseeth the evil, *and* hideth himself; *but the simple* pass on, *and* are punished.

[f] Chap. 22. 3.

13 [g] Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

[g] Chap. 20. 16.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 [h] A continual dropping in a very rainy day and a contentious woman are alike.

[h] Chap. 19. 13.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are † never full; so [i] the eyes of man are never satisfied.

† Heb. *are not.* [i] Eccles. 1. 8.

21 [k] *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

[k] Chap. 17. 3.

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25. — *there are seven abominations*] There is a great variety of secret wickedness in his heart. *Bp. Hall.*

26. — *shewed before the whole congregation.*] Openly exposed to the view of all the world. *Bp. Patrick.* Made to appear before a publick court of judicature. *Dr. Wells.*

28. *A lying tongue hateth* &c.] A man of a lying tongue hates those whom he has wronged, from a consciousness of his injurious conduct, and from a knowledge that he has deserved their hatred. *Bp. Hall.*

Chap. XXVII. ver. 3. — *is heavier than them both.*] Is more intolerable, is more troublesome to bear. *Bp. Hall.*

5. *Open rebuke is better than secret love.*] He that rebukes others freely, when need requires, is a more valuable friend than he who from fear of offending has not courage to tell them of their faults. *Bp. Patrick.*

6. — *the wounds of a friend;*] The reproofs of a friend, however sharp and cutting. *Dr. Wells.*

8. — *that wandereth from his place.*] From his home or country. *Dr. Durell.*

10. — *neither go into thy brother's house* &c.] Neither go to thy brother's house for shelter and relief in the day of thy calamity, only because he is thy brother, unless thou art well assured beforehand that he is thy true friend as well as brother: for better is a neighbour that is near to one in true friendship and affection, than a brother that is only near in kin, but far off in affection. *Dr. Wells.*

14. *He that bleseth his friend* &c.] That is, lavishes on him flattering and unseasonable commendations. *Dr. Isham.*

16. *Whosoever hideth her* &c.] A contentious woman can no more be hid, than the wind which bloweth on the face, or the perfume of the ointment on the hand; these both will be perceived: so will the unquiet spirit of a contentious woman. *Bp. Hall.*

17. — *so a man sharpeneth the countenance*] So a man imparts to his friend alacrity and spirits. *Dr. Durell.* So, by the conversation of one friend with another, are the good parts and faculties of men improved. *Bp. Hall.*

18. *Whoso keepeth*] That is, diligently looks after it and preserves it from injury.

—— *he that waiteth on his master*] He that faithfully defends his master's person or reputation, and takes care of his estate, "Shall be honoured;" shall be duly rewarded. *Bp. Patrick.*

19. — *so the heart of man to man.*] So he that looks into his friend's heart sees there his own heart. *Bp. Hall.*

20. *Hell and destruction* &c.] Meaning the grave, the state of the dead. See the note on Job xxvi. 5, 6.

—— *so the eyes of man* &c.] So the eyes of man, and also his desires, are never satisfied, but require some new object to please them. *Dr. Wells.*

21. — *so is a man to his praise.*] There is no way so sure of trying a man's discretion and temper, as by praising him: if he be vain and light, he will be puffed up with it; if he be wise and solid, he will not be moved by it. *Bp. Hall.*

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22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds.

† Heb. *set thy heart.*

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

† Heb. *strength.*

† Heb. *to generation and generation?*

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the *goats are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy houshold, and *for* the † maintenance for thy maidens.

† Heb. *life.*

CHAP. XXVIII.

General observations of impiety and religious integrity.

[a] Lev. 26. 36.

[a] THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but ‖ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

‖ Or, *by men of understanding and wisdom shall they likewise be prolonged.*

3 A poor man that oppresseth the poor *is like* a sweeping rain † which leaveth no food.

† Heb. *without food.*

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 *Evil* men understand not judgment: but they that seek the LORD understand all *things*.

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6 [b] Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

[b] Chap. 19. 1.

7 [c] Whoso keepeth the law *is* a wise son: but he that ‖ is a companion of riotous *men* shameth his father.

[c] Chap. 23. 5.

‖ Or, *feedeth gluttons.*

8 [d] He that by usury and † unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

[d] Chap. 13. 22. Eccles. 2. 26.

† Heb. *by increase.*

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 [e] Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

[e] Chap. 26. 27.

11 The rich man *is* wise † in his own conceit; but the poor that hath understanding searcheth him out.

† Heb. *in his eyes.*

12 [f] When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is ‖ hidden.

[f] Ver 28. chap. 11. 10. Eccles. 10. 6.

13 [g] He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

‖ Or, *sought for.*

[g] Psal. 32. 5. 1 John 1. 9. 10.

14 Happy *is* the man that feareth alway: [h] but he that hardeneth his heart shall fall into mischief.

[h] Rom. 11. 20.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understand-

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22. — *in a mortar among wheat*] Before there were any publick mills, it was usual for those who could not afford the expense of a handmill in their houses to beat their corn with a pestle in a mortar. *Calmet.* The meaning is, So incurable is the folly and wickedness of some men, that though to reproofs and chidings you should add stripes and blows, they would not grow wiser or better. *Bp. Patrick.*

24. — *and doth the crown endure*] Even the crown itself will not continue to many generations, without due care to preserve its revenue. *Bp. Patrick.*

25. *The hay appeareth,*] Rather, "the herbage." See the note on Isaiah xv. 6.

26. — *the goats are the price of the field.*] "Are for the price of the field:" by selling thy goats, thou wilt pay for the cultivation of thy land, or purchase it for thyself. *Calmet.*

Chap. XXVIII. ver. 2. — *many are the princes thereof:*] The wickedness of a land *is* the cause of many changes in the princes and governours thereof, whereby both the people and princes, conspiring in evil, are punished. *Bp. Hall.* "Many are the princes;" that is, none reigns long, or many reign together, opposing and thrusting out one another. *Bp. Patrick.*

3. *A poor man* &c.] A rich oppressor leaves a man poor, but a poor oppressor leaves to him nothing. *Bp. Hall.*

4. *They that forsake the law praise the wicked:*] They that willingly break and cast off the law of God, by so doing, give approbation and encouragement to wickedness. *Bp. Hall.*

5. — *understand all things.*] Understand their whole duty to God. *Bp. Hall.*

8. — *he shall gather it for him that will pity the poor.*] According to this remarkable saying of the wise man, the reason why so many estates are blasted so soon, and brought to nothing, is, that men do not render to God the duty and tribute which He has charged upon their estates for Himself and the poor; and then it is no wonder if God in His providence turn them out of their possession, and give their estate to others, who will be better tenants, and more careful to pay the duties He requires. *Bp. Beveridge.*

9. — *from hearing the law,*] That is, from obeying it. "Even his prayer shall be abomination;" however men of impious lives may trust to the forms of outward devotion, frequenting the church and service of God, and hearing His word and receiving His sacrament; let them not deceive themselves: God is not mocked. All this is so far from making amends for the impiety of their lives, that, on the contrary, the impiety of their lives spoils all the acceptance of their devotions. *Abp. Tillotson.*

If we live like Heathens or Infidels, our Christian prayers do but affront God's majesty. *Lord Clarendon.*

11. — *searcheth him out.*] Discovers his weakness. *Dr. Isham.*

12. — *a man is hidden.*] Good men are forced to hide themselves. *Dr. Wells.*

13. *He that covereth his sins* &c.] Here the blessing of God's mercy is declared to sinners, on the condition of their confessing and forsaking their sins; and this condition contains the whole nature of that great and necessary duty of repentance, without which none can have a reasonable hope of the mercy of God. *Abp. Tillotson.*

14. — *the man that feareth*] That is, who is cautious always: "but he that hardeneth his heart," that is, who is careless and negligent, shall fall into mischief. *Dr. S. Clarke.*

ing *is also a* great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [b] A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [a] Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 [i] He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [m] but he that maketh haste to be rich shall not be ‖ innocent.

21 [n] To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 ‖ He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [o] He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of † a destroyer.

25 [p] He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [q] He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [r] When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Before CHRIST ab. ut 960.
Gen. 9. 6. Exod. 21. 14.
[b] Chap. 10. 23.
[i] Chap. 12. 11.
[m] Chap. 13. 11. & 23. 4. 1 Tim. 6. 9.
‖ Or, *punished.*
[a] Chap. 18. 5 & 24. 23.
‖ Or, *He that hath an evil eye hasteth to be rich.* Ver. 20.
[n] Chap. 27. 6.
† Heb. *a man destroying.*
[p] Chap. 13. 10.
[q] Deut. 15. 7, &c. chap. 22. 9.
[r] Ver. 12. chap. 29. 2.

CHAP. XXIX.

Before CHRIST about 708.

1 *Observations of publick government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

† HE, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [a] When the righteous are ‖ in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 [b] Whoso loveth wisdom rejoiceth *his* father: [c] but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but † he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [d] The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it.*

8 Scornful men ‖ bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 † The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 [e] The poor and ‖ the deceitful man meet together: the LORD lighteneth both their eyes.

† Heb. *a man of reproofs.*
[a] Chap. 11. 10 & 28. 28. Eccles. 10. 5.
‖ Or, *increased.*
[b] Chap. 10. 1. & 15. 20. & 27. 11.
[c] Chap. 5. 9, 10. Luke 15. 13.
† Heb. *a man of oblations.*
[d] Job 29. 16.
‖ Or, *set a city on fire.*
† Heb. *Men of blood.*
[e] Chap. 22. 2.
‖ Or, *the usurer.*

17. — *let no man stay him.*] Or, "no man shall stay him." *Dr. Wells.* He that murders a man shall never think himself safe, being pressed by his conscience, or pursued by the avenger of blood, and shall lead a restless life to his grave: all men shall refuse to succour him, and though they see him falling unawares into the pit, they shall not stop him. *Bp. Patrick.*

21. *To have respect of persons* &c.] For a judge to incline to consider the quality of the person, and not the merits of the cause that is brought before him, "is not good." *Bp. Patrick.*

22. — *hath an evil eye.*] Hath a covetous eye and a base niggardly heart; and "considereth not," &c. that is, knows not that the ungh the just judgments of God this his immoderate eagerness will be punished with want and beggary. *Bp. Hall.*

24. — *is the companion of a destroyer.*] Is, for the heinousness of his sin, in the next degree to a murderer. *Bp. Hall.*

25. — *shall be made fat.*] Shall thrive and abound with plenty of all good things. *Bp. Patrick.*

27. — *he that hideth his eyes.*] He that regards not the miseries of others, and is not willing so much as to know them. *Bp. Patrick.*

Chap. XXIX. ver. 1. — *hardeneth his neck,*] Refuses to be guided by reproofs, and to submit to them. The expression is taken from oxen in the yoke. *Bp. Patrick.*

5. — *spreadeth a net for his feet.*] Is so far from being a true friend, as he imagines, that he is a traitor to him, and leads him unawares into danger. *Bp. Patrick.*

6. *In the transgression* &c.] Rather, "The wicked is snared by transgression;" so these words are rendered at chap. xii. 13. *Dr. Durell.*

—— *doth sing and rejoice.*] Has always cause to be cheerful on account of his righteousness. *Dr. Wells.*

8. — *bring a city into a snare:*] Bring down judgments upon the city where they live. *Bp. Hall.*

9. — *whether he rage or laugh, there is no rest.*] Whether a wise man deal with him seriously and severely, or jestingly, he will not be able to prevail, either for his own peace or the other's reformation. *Bp. Hall.*

10. — *seek his soul.*] Labour to preserve him. *Dr. Isham.*

12. *If a ruler hearken to lies,* &c.] If a prince listen to the false suggestions of others, or too easily believe, without my examination, all the stories and accusations that are brought to him by others, he will fill his whole court with wicked men. *Bp. Patrick.*

13. *The poor and the deceitful man* &c.] The innocent poor man, and the crafty griping usurer, meet both together; and the Lord causeth his sun to shine on them both, maintaining them both in life, doing good outwardly even to the worst-deserving. *Bp. Hall.*

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14 [f] The king that faithfully judgeth the poor, his throne shall be established for ever.

15 [g] The rod and reproof give wisdom: but [h] a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [i] but the righteous shall see their fall.

17 [k] Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people ‖ perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty ‖ in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 [l] An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [m] A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD † shall be safe.

26 [n] Many seek † the ruler's favour; but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

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CHAP. XXX.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.* 10 *The maniest are not to be revenged.* 13 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor † have the knowledge of the holy.

4 [a] Who hath ascended up into heaven, or descended? [b] who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [c] Every word of God *is* † pure: he *is* a shield unto them that put their trust in him.

6 [d] Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee; † deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; [e] feed me with food † convenient for me:

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18. *Where there is no vision,* &c.] Where there is none to instruct the people, and expound the will of God to them. *Bp. Patrick.*

19. *A servant* &c.] A slave, and one that is of a servile nature, is not to be amended by reason and persuasions; though he hear and understand too what you say, he will not obey till he be forced to it by blows. *Bp. Patrick.*

21. *He that delicately bringeth up* &c.] He that expresses too much kindness for a servant, thereby makes him become saucy, so that he will at last assume too much authority. *Dr. Wells.*

24. — *hateth his own soul:*] Brings upon himself the same guilt with the thief himself. *Bp. Patrick.*

—— *he heareth cursing, and bewrayeth it not.*] He heareth men urged with oaths respecting the theft, and yet keeps his wicked counsel, and discovers not the malefactor. *Bp. Hall.*

26. — *but every man's judgment cometh from the Lord.*] Men eagerly solicit the favour and protection of princes, but they forget God, who is the Judge Supreme both of prince and people. *Calmet.*

Chap. XXX. ver. 1. — *Agur*] See the Introduction.

—— *even the prophecy:*] Even the weighty sentences. *Dr. Wells.* The lesson or character. *Dr. Durell.*

2. *Surely I am more brutish* &c.] It would appear that his scholars came to him admiring his wisdom, and desiring to be resolved in many difficulties; to whom Agur modestly and humbly replied, Do not call me wise, for I am so far from that acuteness which is natural to one excelling in wisdom, that I am stupid in comparison with such a person; nay I cannot arrogate to myself the understanding of a common man. *Bp. Patrick.*

3. — *nor have the knowledge of the holy.*] The knowledge of Divine things, of heavenly truths. *Calmet.*

4. *Who hath ascended* &c.] Indeed what can man do? How poor and impotent creatures we all are! Is any of us able to ascend up into heaven, and to descend thence again? Have we power to command any thing in these lower regions? Have we the rule of the winds, the waters, or the earth? Shew me the man who can or dares arrogate this power to himself. *Bp. Hall.*

—— *in his fists?*] The Hebrew word seems to mean the two hands considered as joined together and capacious, forming a hollow to enclose any thing. *Parkhurst.*

—— *who hath bound the waters in a garment?*] Who can confine the waters of the sea within their proper limits, as if he had tied them "in a garment?" *Calmet.*

6. — *thou be found a liar.*] Be found guilty of the worst of forgeries in counterfeiting Divine inspiration. *Dr. Wells.*

7. *Two things have I required of thee;* &c.] Agur seems here to answer a question of his scholars respecting prayer, and enjoins them to pray as he himself was wont to do, I humbly beg only two things of Thee, O God, which I most earnestly beseech Thee I may not want, as long as I remain in this world. *Bp. Patrick.*

8. — *give me neither poverty nor riches;*] We must not consider Agur as praying absolutely against riches, or absolutely against poverty; for poverty and riches are of themselves things indifferent, and the blessing of God may go with them both; but

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[f] Chap. 20. 28.
[g] Ver. 17.
[h] Chap. 10. 1. & 17. 21, 25.
[i] Psal. 37. 36. & 38. 10. & 91. 8.
[k] Chap. 13. 24. & 22. 15. & 23. 13, 14.
‖ Or, *is made naked.*
‖ Or, *in his master?*
[l] Chap. 15. 18. & 26. 21.
[m] Chap. 15. 33. & 18. 12. Job 22. 29. Luke 14. 11. Matth. 23. 12.
† Heb. *shall be set on high.*
[n] Chap. 19. 6.
† Heb. *the face of a ruler.*
† Heb. *known.*
[a] John 3. 13.
[b] Job 38. 4. Psal. 104. 2. Isai. 40. 12.
[c] Psal. 12. 6. & 18. 30. & 19. 8. & 119. 140.
† Heb. *purified.*
[d] Deut. 4. 2. & 12. 32. Rev. 22. 18, 19.
† Heb. *withhold not from me.*
[e] Matth. 6. 11.
† Heb. *of my allowance.*

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9 [1] Lest I be full, and † deny *thee*, and say, *Who is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

[1] Deut. 32. 15.

† Heb. *I lie to thee*

10 † Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

† Heb. *Hurt not with thy tongue.*

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure *in* their own eyes, and *yet* is not washed from their filthiness.

[c] Chap. 6. 17.

13 *There is* a generation, O how [c] lofty are their eyes! and their eyelids are lifted up.

[b] Ps. li. 2. & 52. 4. Jer. 22. 17.

14 [b] *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not,

† Heb. *Wealth.*

† *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

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17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ‖ the valley shall pick it out, and the young eagles shall eat it.

‖ Or, *the brook.*

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the † midst of the sea; and the way of a man with a maid.

† Heb. *heart.*

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 [1] For a servant when he reigneth; and a fool when he is filled with meat;

[1] Chap. 19 10.

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which are* little

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it is a prayer of choice, or a comparative prayer: as if he had said, Give me, O God, if it be Thy will, the middle between both, and feed me with food convenient for me. For though all the three conditions be so far indifferent that a man may be good, and ought to be contented or resigned, in any of them, yet, if it were matter of choice, the middle is the easiest and most desirable. *Dr. Jortin.*

——*feed me with food convenient for me.*] "With bread sufficient for me:" in the Syriack, "with the bread of my sufficiency or convenience." *Dr. Hales.*

This "convenient food" is in the original, "the bread of my competent allowance." It is even that "sufficient bread," that "daily bread," which Christ our Lord in His prayer hath taught us all to pray for. By "bread," or "food," the Hebrews understand all provisions for the use of life. *Jos. Mede.*

9. *Lest I be full,* &c.] That is, lest too much plenty make me worldly-minded, profane, and irreligious. To say in a contemptuous manner, Who is the Lord? is to deny the being or the providence of God. We may deny these by our words, or by our behaviour. To deny them by words, is to utter a lie; and to deny them by behaviour, may be called, to act a lie, and a lie of the most detestable kind. *Dr. Jortin.*

——*take the name of my God in vain.*] That is, have recourse to perjury to clear myself from the charge of theft. *Dr. Wells.* Lest poverty tempt me to steal, and stealth involve me in perjury. *Bp. Tillotson.* It will illustrate this expression to mention, that the danger of perjury, on committing a theft, was greater among the Jews than among us, by reason of a custom or law amongst them, to tender an oath to those who were suspected of theft, and who were thus to clear themselves. *Dr. Jortin.*

10. — *lest he curse thee, and thou be found guilty.*] Lest in the bitterness of his soul he curse thee, and God hearing him should punish thy guiltiness. *Bp. Hall.*

11. *There is a generation* &c.] There are four descriptions of men (ver. 11—14.) worthy of our avoidance and detestation; the first is of graceless children who curse their parents, the next of false hypocrites and self-pleasers, the third of proud men who are exalted in their own opinions, the fourth of cruel oppressors who kill and devour the poor, &c. *Bp. Hall.*

13. — *O how lofty are their eyes!*] Who superciliously overlook other men, as if they were not worthy of the least regard from them. *Bp. Patrick.*

15. *The horseleach* &c.] This verse has considerable difficulty in it. It seems to contain an answer to a question which the disciples of Agur had propounded to him, after the manner of enigmatical discourses or riddles, what is most insatiable; to which he answers, The horseleach, which sucks the blood of other creatures till it bursts, as those wicked men (mentioned at ver. 14.) do the livelihood of the poor, till they ruin themselves. And as to this perpetual craving of more, the "horseleach has two daughters," that is, there are two things so like to her in this, that they may be called her daughters, as they always *cry*, Give more. *Bp. Patrick, Dr. Wells.*

——*There are three things* &c.] This he expresses after the manner of the Hebrews, who often, when intending to mention several things, separate them at first, beginning with a lesser number, and proceeding then to the greater. There are examples of this at Amos i. 3, 6, 9, &c. and also at Prov. vi. 16. and in this chapter, ver. 18, 21, &c. *Bp. Patrick.*

17. — *the ravens of the valley shall pick it out,* &c.] Meaning, they shall come to an infamous end, and their dead bodies shall be exposed, and become a prey to the ravens and eagles. *Bp. Patrick.*

18. *There be three things* &c.] In these words he resolves another riddle, which it appears had been proposed to him, namely, what things are most obscure and unaccountable, though ordinary and common. *Bp. Patrick.*

19. — *the way of a serpent upon a rock;*] A serpent seems here to be specified rather than any other animal, because he would be more likely to discover himself by the marks left behind him on the dust; but upon a rock he leaves no more trace than the eagle in the air, or the ship in the sea. *Dr. Durell.*

——*the way of a man* &c.] In the Latin translation, the words are rendered with a very different sense, "The way of a man in his youth," alluding to the secret and imperceptible manner in which he advances from the feebleness, mental and bodily, of childhood, to the strength and stature of manhood. *Calmet.*

20. — *she eateth,* &c.] A modest way of expressing her unlawful commerce. *Dr. Durell.*

22. — *a fool when he is filled with meat;*] A man of no principles, when pampered and brought into affluent circumstances. *Dr. Durell.*

23. — *an odious woman*] A woman whose moroseness, bad qualities, and passions, make her hated by every body. *Bp. Patrick.*

upon the earth, but they *are* † exceeding wise:

25 [k] The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them † by bands;

28 The spider taketh hold with her hands, and *is* in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A ‖ † greyhound; an he goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [l] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

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† Heb. *wear, made war.*

[k] Chap. 6. 6.

† Heb. *gathered together.*

‖ Or, *horse.*

† Heb. *girt in the loins.*

[l] Job 21. 5. & 40. 4.

CHAP. XXXI.

1 Lemuel's lesson of chastity and temperance. 6 The afflicted are to be comforted and defended. 10 The precise and properties of a good wife.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and † pervert the judgment † of any of the afflicted.

6 [s] Give strong drink unto him that is ready to perish, and wine unto those that be † of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all † such as are appointed to destruction.

9 Open thy mouth, [t] judge righteously, and plead the cause of the poor and needy.

10 ¶ [u] Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her houshold, and a portion to her maidens.

16 She considereth a field, and † buyeth

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† Heb. *alter.*

† Heb. *of all the sons of affliction.*

[s] Psal. 104 15.

† Heb. *bitter of soul.*

† Heb. *the sons of destruction.*

[t] Lev. 19. 15. Deut. 1. 16.

[u] Chap. 12. 4.

† Heb. *taketh.*

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26. *The conies* &c.] See note at Levit: xi. 5. That the animal meant is "Israel's lamb," otherwise called Ashkoko, is confirmed by this passage in Proverbs, where they are described to be "a feeble folk," an expression probably alluding to their feet, which appear very inadequate to the work of digging holes in the rock: these feet are frequently round, very pulpy or fleshy; notwithstanding which, they build houses on the very hardest rocks, more inaccessible than those of the rabbit, in which they abide in greater safety, not by exertion of strength, (for, in Solomon's words, they are altogether "a feeble folk,") but by their own sagacity and judgment. *Bruce.*

27. *The locusts* &c.] See the notes on Exod. x. 4. and 15. and on Joel ii. 2, &c.

31. *A greyhound;*] The words in the Hebrew signify literally, "girt or narrow in the loins." Some suppose a horse to be meant. *Bochart* applies it to the greyhound. Dr. Russell says, that the greyhounds at Aleppo are of a very light slender make, and remarkably fleet. *It* is probable they had the same breed in Judea. *Parkhurst.*

32. *If thou hast done foolishly* &c.] If thou hast felt the emotions of pride, or entertained a wicked thought, add not to thy sin by uttering it.

33. — *butter,*] See note at Judg. v. 25.

—— *so the forcing of wrath* &c.] So the earnest provocation of anger is the occasion of quarrels and much strife. *Bp. Hall.*

Chap. XXXI. ver. 1. *The words of king Lemuel,*] See the Introduction.

2. *What, my son?* &c.] "What terms shall I employ, my son?" &c. To shew her son what anxiety she feels to see him wise and happy, she expresses that she knows not how to begin to point out to him his duties, and the dangers he ought to avoid. *Calmet.*

6. *Give strong drink* &c.] Rather, Give strong drink to the man that is dejected in spirits, and near to perishing, through extremity of affliction. *Bp. Hall.*

8. *Open thy mouth* &c.] Speak thou for them that are not able to speak for themselves, and plead thou for them that are undeservedly marked out for destruction. *Bp. Hall.*

10. *Who can find a virtuous woman?*] The instructions of Lemuel seem to end here; and a lesson for daughters begins, ranged in verses according to the letters of the Hebrew alphabet, with which each verse successively begins, for the convenience of the memory.

13. *She seeketh wool,* &c.] She loves to be always employed in some piece of useful housewifery suitable to her condition. *Dr. Wells.*

This description of a virtuous woman consists of twenty-two verses. It is well worthy of observation, that eleven of these verses, half the number, are taken up in setting forth her industry, and the effects of it. A variety of magnificent language is made use of to describe her different employments, to recommend simplicity of manners, and make good housewifery and honest labour to be admired in the rich and noble, as well as in the poor and obscure, among women. In works of the several kinds here mentioned, queens and princesses of old time disdained not to be occupied. *Bp. Horne.*

14. *She is like the merchants' ships;*] By exchange of what is made by her own care at home, she procures such foreign goods as her family needs, and her own country does not afford. *Dr. Wells.*

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it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

† Heb. *She tasteth.*

18 † She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

† Heb. *She spreadeth.*

20 † She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her houshold: for all her houshold *are* clothed with ‖ scarlet.

‖ Or, *double garments.*

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

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25 Strength and honour *are* her clothing; and she shall rejoice *in time* to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well *to* the ways of her houshold, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters ‖ have done virtuously, but thou excellest them all.

‖ Or, *have gotten riches.*

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

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20. *She stretcheth out her hand to the poor;*] This is another good effect of her economy and management. She is not only able to provide plentifully for her household, but has always something in store for the poor. A charitable disposition avails little, where vanity, folly, and extravagance, have taken away the power to exert it. *Bp. Horne.*

21. *She is not afraid of the snow* &c.] She is careful to provide what is requisite for her family in the severest part of the year, and sufficient clothing in the coldest weather. *Dr. Wells.*

—— *are clothed with scarlet.*] Or, "with double garments," as in the margin. The Hebrew word signifies literally, "double;" and when applied to clothes, signifies either double in quantity and texture, or "double-dyed;" hence, as the purple and scarlet were the most usual dyes among the Hebrews, the word came to signify, a purple or scarlet dye. *Parkhurst.* As the sentence seems to refer to a security against cold, it seems better to translate here "double garments." *Dr. Durell.*

23. *Her husband is known in the gates,*] That is, he is known as her husband; as a man blessed with such a wife; as indebted, perhaps, for his promotion, to the wealth acquired by her management at home; for the splendour and elegance of his apparel, to the labour of her hands; and, it may be, for the preservation and establishment of his virtue and integrity, to the encouragement, in all that is holy and just and good, furnished by her example as well as by her conversation. *Bp. Horne.*

24. —*girdles*] Girdles curiously wrought, which she sells to the merchant. *Bp. Patrick.* Curiously wrought or embroidered girdles are still an essential part of Eastern finery, both to men and women. *Parkhurst.* Maillet informs us, that the Arab women have been accustomed to deal in buying and selling things worn of silk, cotton, &c. and simple linen cloth; which is precisely what is here said of the industrious Israelitish women. *Harmer.*

25. *Strength and honour are her clothing;*] See the note on Job xxix. 14.

29. *Many daughters have done* &c.] Her husband will extol her worth and virtue above other women, saying, Other wives have done and deserved well, but thou surpassest them all. *Bp. Hall.* Happy the children of such a mother; they will be living proofs of the care taken by her in their education, when she taught them to walk, by the paths of honour and virtue, to the mansions of rest and glory. Happy the husband of such a wife, who sees all things prosper under her direction, and the blessing of Heaven derived to his family through her. They will all join in proclaiming, that, among women who do well, honour is chiefly due to the virtuous and diligent wife, the affectionate and sensible mother. *Bp. Horne.*

30. *Favour*] A handsome shape and graceful behaviour. *Bp. Patrick.*

31. *Give her of the fruit of her hands;* &c.] Let every one extol her virtue; let her not want the just commendations of her pious labours in the greatest assemblies, where, if all men should be silent, her own works will declare her excellent worth. *Bp. Patrick.*

The picture which is drawn in this chapter of a good housewife is perhaps the most finished of all antiquity. It is drawn at full length, and equally pleasing in every point of view. *Dr. Durell.*

The following Chapters from the Proverbs are appointed for Proper Lessons on Sundays and Holydays.

CHAP. I.	21st Sunday after Trinity,	Evening.
—— II.	22d Sunday after Trinity,	Morning.
—— III.	Ditto,	Evening.
—— XI.	23d Sunday after Trinity,	Morning.
—— XII.	Ditto,	Evening.
—— XIII.	24th Sunday after Trinity,	Morning.
—— XIV.	Ditto,	Evening.
—— XV.	25th Sunday after Trinity,	Morning.
CHAP. XVI.	25th Sunday after Trinity,	Evening.
—— XVII.	26th Sunday after Trinity,	Morning.
—— XIX.	Ditto,	Evening.
—— XX.	St. Andrew,	Morning.
—— XXI.	Ditto,	Evening.
—— XXIII.	St. Thomas,	Morning.
—— XXIV.	Ditto,	Evening.
—— XXVIII.	St. Stephen,	Morning.

ECCLESIASTES;

OR,

THE PREACHER.

INTRODUCTION.

THE Book of Ecclesiastes is called in Hebrew "*Coheleth*," a word which signifies one who speaks in publick; and which indeed is properly translated by the Greek word Ecclesiastes, or the Preacher. It is unquestionably the production of Solomon, who for the great excellency of his instructions is emphatically styled, "the Preacher:" for the writer of it styles himself, "the son of David, king of Jerusalem," chap. i. 1; he describes too his wisdom, his riches, his writings, and his works, in a manner which is applicable only to Solomon; and by all tradition, Jewish and Christian, the book is attributed to him. It is said by the Jews to have been written by him, upon his awakening to repentance, after he had been seduced, in the decline of life, to idolatry and sin; and, if this be true, it affords valuable proofs of the sincerity with which he regretted his departure from righteousness.

The main scope and tendency of the Book have been variously represented by different writers. It may be considered as a kind of inquiry into the chief good; an inquiry conducted on sound principles, and terminating in a conclusion which all on mature reflexion will approve. The great object of Solomon appears to have been, from a comprehensive consideration of the circumstances of human life, to demonstrate the vanity of all secular pursuits. He endeavours to illustrate, by a just estimate, the insufficiency of earthly enjoyment; not *with design to excite* in us a disgust at life, but to influence us to prepare for that state where there is no vanity. With this view, the Preacher affirms, that man's labour, as far as it has respect only to present objects, is vain and unprofitable; that however prosperous and flattering circumstances may appear, yet, as he could from experience assert, neither knowledge, nor pleasure, nor magnificence, nor greatness, nor uncontrolled indulgence, can satisfy the desires of man; that the solicitude with which some men toil and heap up possessions for descendants often unworthy, is especial vexation; that it is better far to derive those enjoyments from the gifts of Providence which they were designed to furnish, by being rendered subservient to good actions. Solomon at chap. iii. 16. proceeds to observe, that in this life iniquity usurps the place of righteousness; that man appears in some respects to have "no preeminence above the beast" that perishes; and that the consideration of these circumstances may at first sight lead to wrong conclusions concerning the value of life; but that God should not be hastily arraigned, for that "He that is higher than the highest regardeth:" that even here, those who "pervert judgment" are not satisfied by abundance, but that "the sleep of a *labouring man is sweet*," chap. iii.—vi.: that though the hearts of men be encouraged in evil by the delay of God's sentence, and *though the days of the sinner* may be prolonged on earth, yet, finally, it shall be well only with them who fear God, chap. viii. 11—13. Solomon then sums up his exhortations to good deeds, and to a remembrance of the Creator in the days of youth, "or ever the silver cord (of life) be loosed, or the golden bowl be broken," chap. xii. 6, 7. when "the dust shall return to the earth, and the spirit unto God who gave it." And the inspired teacher bids us "hear the conclusion of the whole matter," which is, to "fear God, and keep His commandments; for this is the whole duty of man." *Dr. Gray.*

It has been objected against the Book of Ecclesiastes, that some passages in it savour of irreligion, others of immorality. But these are, in truth, either innocent, when rightly interpreted; or else express, not the wise king's sentiments, but the false opinions of others, in whose name he speaks, in order to confute them; or, however, are not his deliberate sentiments, but such hasty wrong notions as, during the course of his inquiry after happiness, rose up successively in his mind, and were on mature consideration rejected by him, in order to fix at last on the true basis, "the conclusion of the whole matter; to fear God and keep his commandments." *Abp. Secker.*

The doctrine of a future retribution forms the great basis, and the leading truth, of this Book. In it, the Royal Preacher expatiates on the transitory condition of mankind, if considered as confined to the present state of existence; the vanity and vexation of spirit attending all present human enjoyment, which his own experience had so abundantly proved; the apparent inequality of Providence, (except under the Jewish dispensation,) by which there appears one event to the righteous and to the wicked. But in all the difficulties and perplexities, all that vanity and vexation of spirit, which this partial view of human nature implies, the Royal Preacher brings forward the prospect of a future life and just retribution, as the solution and the remedy, the consolation and the cure. See chap. iii. 17. viii. 11. xi. 9. xii. 14. *Dr. Graves.*

The style of this Book is different from that of others; the diction is for the most part plain, but particularly obscure; often vague and prosaick; nor is there much of poetick character in the composition and structure of it, which perhaps may be properly attributed to the nature of the argument. The Jews are unwilling to have it reckoned among the poetical books; and if their authority availed much *in matters of this kind*, we might perhaps in this particular be disposed to agree with their opinion. *Bp. Lowth.*

The Book may be divided into two general parts; the first, comprising the six first chapters, in which Solomon shews that all things relating to this world only are vain and perishing, and therefore can afford no true, or solid, or lasting satisfaction or happiness; the second, comprising the six last chapters, in which he shews that piety is the only means, by which we can attain true and lasting happiness. *Dr. Wells.*

I cannot but exhort all men to study this Book diligently, and with great intention of mind; both for the author's sake and for the matter of it. For he handles his subject in such a manner as first to draw us from the desire and love of earthly things, and from the perverse use of them; and then to lead us to the true and lawful use of them; without either offence to God or injury to ourselves. And he teaches us how we may, without an excessive solicitude and anxiety about events, enjoy all things in the fear of God, with tranquillity and satisfaction of mind at present; and at last, by the same fear of God and observance of His commandments, arrive at a never-ending felicity. *Bp. Patrick.*

CHAP. I.

preacher sheweth that all human courses are vain: because the creatures are restless in their courses. 9 *They bring forth nothing new, and all old things are forgotten.* 12 *and because he hath found it so in the studies of wisdom.*

THE words of the Preacher, the son of David, king of Jerusalem.

[a] Chap. 12. 8. Psal. 39. 5, & 62. 9. [b] Chap. 2. 22, & 3. 9.

2 [a] Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 [b] What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: [c] but the earth abideth for ever.

[c] Psal. 104. 5, & 119. 90.

5 The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose.

† Heb. panteth.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [d] All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they † return again.

[d] Psal. 104. 6, & Job 38. 10. † Heb. return to go.

8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 [e] The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

[e] Ch. 3. 15.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after. Before CHRIST about 971.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man ‖ to be exercised therewith.

‖ Or, to afflict them.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 [f] *That which is* crooked cannot be made straight: and † that which is wanting cannot be numbered.

[f] Ch. 7. 13. † Heb. defect.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [g] more wisdom than all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge.

[g] 1 Kings 4. 30, & 10. 7, 8. † Heb. had seen much.

17 [h] And I gave my heart to know wisdom, and to know madness and folly: I perceived that this *is* vexation of spirit.

[h] Chap. 1. 13, & 7. 25.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of human labour, in leaving it they know not to whom.* 24 *Nothing better than joy in our labour; but that is God's gift.*

Chap. I. ver. 1. *The words of the Preacher,*] See the Introduction.

—— *king of Jerusalem.*] The Greek renders, King of Israel in Jerusalem.

2. *Vanity* &c.] In the eleven first verses, Solomon lays the foundation of his following discourses, and makes his way to the proof of what he intends, that nothing here can make us permanently happy, by shewing how empty all things are, how short a time man has to possess them; and that, while this time lasts, he can only enjoy the same empty things over and over again, till he be cloyed with them. *Bp. Patrick.*

In this expression that "all is vanity," the wise man principally refers to the labours of mankind, about the things of the present world; and must be understood, not as absolutely condemning the things themselves, or our pursuits about them, but only as the one may be in some cases unsuitable, and the other irregular or excessive. *Dr. J. Balguy.*

4. —— *but the earth abideth for ever.*] That is, constantly, notwithstanding these fluctuations. *Script. illust.*

5. *The sun also ariseth,* &c.] The sun in a settled course observes its times of rising and setting, whereas man, when he goes down to the earth, cannot, like the sun, return again. The author is representing, in this and the two next verses, by four comparisons, with the earth, the sun, the wind, and the sea, man to be more subject to vanity than other things. *Bp. Patrick.*

8. *All things are full of labour;*] He now proceeds to consider more particularly what he said in general words, (ver. 3.) of man's vain endeavour to satisfy himself in worldly designs and contrivances, in which he is tired, and comes to no end of his desires; and how indeed should he, when his whole business here is only to enjoy the same things over and over again, as all men have done before us, and will do after us? ver. 9, 10, 11. *Bp. Patrick.*

9. —— *there is no new thing under the sun.*] This expression of the Preacher is only to be understood as a general inference from what he had said, namely, that there is nothing among the appearances of nature which happens now otherwise than it has done for some generations before; and, in the moral world, men being subject to the same passions and affections as heretofore, it is no wonder the same causes should operate in the production of the same effects. *Dr. Durell.*

15. *That which is crooked* &c.] The shortness of human wit, however improved, is here represented by two things; first, that it cannot remove what is inconvenient; secondly, that it cannot supply what is deficient, in any condition of life. *Bp. Patrick.*

17. —— *to know madness and folly:*] Referring perhaps to all the idle speculations in which men of parts and wit are apt to employ themselves. *Bp. Patrick.*

18. *For in much wisdom* &c.] Meaning that, though knowledge is the most excellent of earthly goods, yet the possession of it is insufficient for our happiness, and is often attended with trouble and vexation. *Bp. Patrick.*

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I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

[a] Ch. 1. 17. † Heb. *to draw my flesh with wine.*

3 [a] I sought in mine heart † to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life.

† Heb. *the number of the days of their life.*

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

† Heb. *sons of my house.*

7 I got *me* servants and maidens, and had † servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

[b] 1 Kings 9. 28. & 10. 14.

8 [b] I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, *as* † musical instruments, and that of all sorts.

† Heb. *musical instrument and instruments.*

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I *kept* not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* [c] vanity and vexation of spirit, and *there was* no profit under the sun.

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[c] Chap. 1. 3.

12 ¶ And I turned myself to behold wisdom, [d] and madness, and folly: for what *can* the man *do* that cometh after the king? ‖ *even* that which hath been already done.

[d] Chap. 1. 17. 25.

‖ Or, *in those things which have been already done.*

13 Then I saw † that wisdom excelleth folly, as far as light excelleth darkness.

† Heb. *that there is an excellency in wisdom more than in folly, &c.*

14 [e] The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

[e] Prov. 17. 24. ch. 8. 1.

15 Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

† Heb. *happeneth to me, even to me.*

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had † taken under the sun: because [f] I should leave it unto the man that shall be after me.

† Heb. *laboured.* [f] Psal. 49. 10.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my

Chap. II. ver. 2. *I said of laughter,*] Meaning excessive laughter, dissolute and frantick merriment. *Bp. Patrick.*

3. — *and to lay hold on folly, &c.*] That is, not altogether to follow the study of wisdom, nor yet altogether to pursue pleasure, but to mix them together; "till I might see," &c. that is, till I might sufficiently try whether herein lay that so much desired good, which men pursue here all their lives. *Dr. Wells.*

6. — *the wood that bringeth forth trees:*] That is, the nurseries of young trees. *Desvoeux.*

7. *I got me servants and maidens,*] The servants among the Hebrews were chiefly slaves, either bought or taken in war. *Dr. Hodgson.*

8. — *the peculiar treasure of kings and of the provinces:*] That is, I procured whatever was choice and precious in other kingdoms, and especially in those countries which were subject to me. *Dr. Wells.*

12. — *for what can the man do that cometh after the king?*] For who is there that can give a better account than I the king, who have had such advantages, beyond any private man, to know the history of former times, as well as my own; so that, I am confident, they who come after can pass no better judgment on things than I do now. *Bp. Patrick.*

13. — *as far as light excelleth darkness.*] Meaning, that religion and virtue are as much more excellent and profitable to men than wickedness, as it is possible for one thing to be preferable to another. *Dr. S. Clarke.*

14. *The wise man's eyes* &c.] A wise man, looking around him and before him, is cautious and well aware of danger, into which the fool, blinded with the sottish love of pleasure, falls rashly and inconsiderately. Yet, with all his circumspection, he is not able to avoid many calamities which are common to all mankind. *Bp. Patrick.*

17. *Therefore I hated life;* &c.] I became quite out of love with this life, because the toil attending it is grievous; and yet, after all, it affords no solid or lasting satisfaction. *Dr. Wells.*

18. — *because I should leave it unto the man that shall be after me.*] Solomon seems here to speak with a melancholy reflexion on his own son Rehoboam. "Who knoweth," he adds, "whether he shall be a wise man, or a fool?" He appears to speak doubtfully, but he had a very shrewd guess, what kind of man his son would make, for he speaks more despondingly in the words which follow; and he feelingly expresses how much the very fear and apprehension of this embittered the fruit of all his labour. *Abp. Tillotson.*

20. *Therefore I went about* &c.] Therefore I bent my thoughts to do away all hope of any good issue to all my earthly labours and endeavours. *Bp. Hall.*

Before CHRIST about 977. heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he † leave it *for* his portion. This also *is* vanity and a great evil.

† Heb. *give.*

[c] Chap. 1. 2. & 3. 9.

22 [c] For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

[b] Job 14. 1.

23 For all his days *are* [b] sorrows, and his travail grief; yea, his heart taketh not rest in the *night*. This is also vanity.

Chap. 8. 12. 1. 22. & 5. 18. & 8. 15.

24 ¶ [d] *There is* nothing better for a man, *than* that he should eat and drink, and *that* he ‖ should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

‖ Or, *delight his soul.*

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good † in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [e] he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

† Heb. *before him.*

[e] Job 27. 17.

CHAP. III.

1 *By the necessary change of times, vanity is added to human travail.* 11 *There is an excellency in God's works.* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.*

TO every *thing there is* a season, and a time to every purpose under the heaven:

† Heb. *to bear.*

2 A time † to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time *to* build up;

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4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time † to refrain from embracing;

† Heb. *to be far from.*

6 A time to ‖ get, and a time to lose; a time to keep, and a time to cast away;

‖ Or, *seek.*

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 [a] What profit hath he that worketh in that wherein he laboureth?

[a] Chap. 1. 3.

10 I have seen the travail, which God hath *given* to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [b] That which hath been is now; and that which is to be hath already been; and God requireth † that which is past.

[b] Chap. 1. 9. † Heb. *that which is driven away.*

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24. *There is nothing better for a man,* &c.] He here teaches, that all the benefit of mere human labour is the moderate or sober enjoyment of what we have acquired by it. *Dr. Wells.* For the truth of which, he says *in* the next verse, you may rely on my experience. *Bp. Patrick.*

Chap. III. ver. 1. *To every thing there is a season,* &c.] Solomon proceeds to shew that the vicissitude of the seasons, and of all earthly things, teaches us that we should enjoy what we get, as well as labour to get it; and that it also adds to the vanity of all things connected with human life. *Dr. Wells.*

3. *A time to kill,*] A time, whether *in* a just war, or *in* a peaceable execution of justice, in which it is warrantable to kill. *Bp. Hall.*

5. *A time to cast away stones,* &c.] This may signify, "A time to cast away stones with a sling, and a time to collect them again in a bag;" or, "a time to cast stones on a field to render it barren, and a time to collect stones out of a field to render it fertile;" or, "a time to cast away stones improper for building, and to collect proper ones." *Calmet.*

7. *A time to rend, and a time to sew;*] The "rending" here mentioned undoubtedly refers to the oriental mode of expressing sorrow, by rending the clothes. The "sewing" is designed as the opposite to it, and may mean the making up of new garments; for in the East it is thought essentially necessary for the due solemnization of a time of rejoicing, to put on new clothes. *Harmer.*

9. *What profit hath he* &c.] What stability or lasting profit can a man expect from that which he does, since there is such a changeable vicissitude in all actions and events? *Bp. Hall.*

11. — *he hath set the world in their heart,*] Solomon here declares not obscurely, that God has framed the mind of man as a mirrour capable of the image of the whole world, not only delighted in beholding the variety of things and the changes of times, but ambitious to find out and discover the immovable and settled laws and decrees of nature. And, though he intimates that this whole economy of nature (which he calls "the work that God maketh from the beginning to the end") cannot be found out by man, it does not derogate from the power and capacity of his mind, but is to be imputed to the impediments of human learning, &c. *Lord Bacon.*

12. — *but for a man to rejoice, and to do good*] So true it is that the pleasure of doing good remains after a thing is done, the thoughts of it lie easy in our minds, and the reflexion upon it afterwards ministers to us, ever after, joy and delight. In this passage Solomon, after all his experience of worldly pleasures, pitches at last upon this as the greatest happiness of human life, and the only good use which is to be made of a prosperous fortune. *Abp. Tillotson.*

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16 ¶ And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* [c] a time there for every purpose and for every work.

[c] Ver. 1.

18 I said *in* mine heart concerning the estate of the sons of men, ‖ that God might manifest them, and that they might see that they themselves are beasts.

‖ Or, *that they might clear God, and see, &c.*

19 [d] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

[d] Ps. 49. 12. chap. 2. 16.

20 All go unto one place; all are of the dust, and all turn to dust again.

† Heb. *of the sons of man.* † Heb. *is ascending.*

21 Who knoweth the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth?

[e] Chap. 2. 24. & 5. 18.

22 [e] Wherefore I perceived that *there is* nothing better, *than* that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

CHAP. IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

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SO I returned, and considered all the [a] oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the † side of their oppressors *there was* power; but they had no comforter.

[a] Chap. 5. 8.

† Heb. *hand.*

2 [b] Wherefore I praised the dead which are already dead more than the living which are yet alive.

[b] Job 3. 17, &c.

3 [c] Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

[c] Job 3. 11, 16, 21.

4 ¶ Again, I considered all travail, and † every right work, that † for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

† Heb. *all the rightness of work.* † Heb. *this is the envy of a man from his neighbour.*

5 [d] The fool foldeth his hands together, and eateth his own flesh.

[d] Prov. 6. 10. & 24. 33.

6 [e] Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

[e] Prov. 15. 16. & 16. 8.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

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19. *For that which befalleth* &c.] Among the passages of this book with which, for want of discerning the true design and scope of it, vain and wicked persons would encourage themselves in their follies and impiety, is this, from ver. 19. to 21, "that which befalleth the sons of men befalleth beasts," &c. as if the end of man and beasts were the same, and therefore men might lead sensual lives, as beasts do, without concern for the future; whereas Solomon, speaking of "the estate of the sons of men," (ver. 18,) not in the next world but in this, pursues his main purpose, in shewing the vanity of earthly things and designs, that, whatever content or satisfaction men may propose to themselves in this world, all is but vanity, they are in *many* respects like beasts, they draw in the same air, their breath will fail them, they will die and be turned to dust as well as the beasts. Yea, so vain is man, and so like the beasts as to outward appearance, that, although when he dieth "his spirit shall return unto God," and he shall be judged in order to be rewarded suitably to his deeds, (ver. 17. and chap. xii. 7, 14.) yet no one knoweth "the spirit of man that goeth upward," &c. that is, no one can experimentally, or by sense and reasoning, discern a man's soul that ascends or goes upwards, any more than that of the beast which descends or goes downwards: so great is man's ignorance of such matters. This thought should wean us from too much care for the future, and make us thank God for our portion in this world, disposing us to do good with it to others, and to enjoy it without solicitude. *Collyer.*

21. *Who knoweth the spirit of man* &c.] The sense may be, How few men live as if they knew that the soul of man is immortal, and that, when the body dies, it goeth upward to God to be judged by Him; and that the spirit of the beast dying with the body, and going downward to the earth, there utterly perishes. *Dr. Wells.*

22. — *that a man should rejoice in his own works;*] That he should make a cheerful use of God's good blessings, as the only fruit and alleviation which the earth will afford of all his painful labours here. *Bp. Hall.*

Chap. IV. ver. 1. *So I returned,*] He proceeds to consider the power which many times falls into the hands of unjust and cruel men, and to represent the miserable estate of those that are subject to them, as a further argument of the vanity and vexation to which all men are liable in this troublesome world; and, having noted some of the principal mischiefs of this sort, he concludes this chapter with some animadversions on the condition of the greatest and best of princes, who are not so happy as the world is apt to think them. *Bp. Patrick.*

2. *Wherefore I praised the dead* &c.] Considering the various oppressions which were so frequent in the world, Solomon considered those persons happier who were out of it, than those who still lived in it. *Abp. Tillotson.*

5. — *eateth his own flesh.*] Consumes his own substance.

8. *There is one alone,* &c.] In opposition to the character of the idler, he here introduces (ver. 8—12.) the character of an indefatigable covetous man, who, having nobody with whom to share his fortune, cannot resolve either to leave off heaping up riches, or quietly to enjoy what he has already acquired. *Dewsbury.*

9. — *because they have a good reward for their labour.*] How much wiser, Solomon says, is he who not only enjoys what he has himself, but takes others into his society for purposes of common counsel and mutual assistance, and of mutual partici-

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10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king, † who will no more be admonished.

† Heb. *who knoweth not to be admonished.*

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAP. V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear, [a] than to give the sacrifice of fools: for they consider not that they do evil.

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[a] 1 Sam. 15. 22. Ps. 50. 8. Prov. 15. 8. & 21. 27.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* ‖ thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be [b] few.

‖ Or, word.

[b] Matt. 6. 7. Prov. 10. 19.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 [c] When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [d] pay that which thou hast vowed.

[c] Deut. 23. 21.

[d] Psal. 66. 13, 14.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not † at the matter: for *he that is* higher than the

† Heb. *at the matter, purpose.*

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pation in the good things which God has given him! *Bp. Patrick.* "Two are better than one;" implying generally, that society is productive of much comfort and benefit. *Bp. Hall.*

13 *Better is a poor and a wise child* &c.] He proceeds to shew, that still it is not society alone which will make men happy, without wisdom or virtue. For who are better attended or guarded than kings? and yet the poorest man that is, if he be wise and good, is far happier than the wealthiest prince on earth who foolishly abuses his power. *Bp. Patrick.*

14. *For out of prison* &c.] For it has been known that he who was poor and abject as the vilest slave in a prison has come to reign by singular prudence, while he that is born of royal ancestors is sometimes through his folly deserted by his subjects, loses his kingdom, and "becometh poor." By the expression "out of prison," it is not improbable that Solomon has here respect to the case of Joseph in Egypt. *Dr. Wells.*

15. *I considered all the living* &c.] If what is mentioned at ver. 13, 14. happen not to a king, I have seen, he adds, another great unhappiness which more usually befalls kings; namely, their being left with only the bare title of royalty, while the hearts and affections of the kingdom incline to "the second son," that is, to the child who was second to him, or heir of the kingdom. *Dr. Wells.*

16. *There is no end of all the people,*] There will be no end of this disposition in all mankind, so deeply is it rooted in them; for, as it has always been the disposition "of all that have been before them" to be weary of what they have long enjoyed, and pleased with novelty, and therefore to slight an old king and court his successor, so "they that come after shall not rejoice in him;" that is, shall in like manner slight the present heir when he comes to be old, and pay court to his son or heir, as they now do to him. *Dr. Wells.*

Chap. V. ver. 1. *Keep thy foot when thou goest* &c.] Beware how thou treadest, be always on thy guard, in the house of God. Let thy carriage be adjusted to the ideas of His presence whose courts thou enterest: let thy whole deportment there be such as best suits the sacredness of the place, and the majesty of Him to whom it is dedicated. *Archdeacon Sharp.*

—— *and be more ready to hear,* &c.] The meaning is, Be more ready to hear practically, that is, to obey the commandments of God: a similar expression to that of 1 Sam. xv. 22, "To obey *is better than sacrifice.*" Have a care rather to approach the Divine Majesty with an offering of an obedient disposition, than with the bare rites of outward service. *Jos. Mede.*

—— *to give the sacrifice of fools:*] That is, barely to offer outward sacrifice, without giving due care to lead also a holy life. *Dr. Wells.*

2. *Be not rash with thy mouth,*] That is, when thou art going to pray, recollect thyself, consider that thy Creator is great, and wise, and good above all, and thou a poor dependant mortal being; weigh thy expressions, think before thou speakest, and take heed to use few words, and to ask for nothing improper. *Dr. Jortin.*

—— *for God is in heaven, and thou upon earth:*] God is in heaven, a great, infinite, eternal, all-glorious, incomprehensible Being; heaven is His throne, and earth His footstool: thou art a poor silly worm, a creeping, crawling, sinful dust and ashes: have therefore a care what thou sayest unto Him, and fear to speak any thing amiss before Him. *Bp. Beveridge.*

3. *For a dream cometh* &c.] For, as in a multitude of business, there will be troublesome and confused dreams, so in a multitude of words there will be futility and errour. *Bp. Hall.*

6. *Suffer not thy mouth* &c.] Do not entangle thy life with a rash vow, which the frailty of human nature may impel thee afterwards to break. *Abp. Tillotson.*

—— *the angel,*] "The Messenger of the covenant," Mal. iii. 1. *Junius.*

8. —— *marvel not at the matter:*] Be not dismayed and amazed at the matter. *Bp. Hall.*

highest regardeth; and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [e] As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [f] what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [g] † *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun † all the days of his life, which God giveth him: for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 ‖ For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without use.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun,

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† Heb. *the number of the days.*

‖ Or, *Though he give not much, yet he remembereth, &c.*

[e] Job 1. 21. 1 Tim. 6. 7. Psal. 49. 17.

[f] Chap. 1. 3.

[g] Ch. 2. 24. & 3. 13.

† Heb. *there is a good which is comely, &c.*

11. — *they are increased that eat them:*] He implies, that it is but a small portion of his wealth that a rich man can enjoy personally; since, as his riches increase, he must maintain a greater family and retinue, who have a greater share than himself in the daily provision that is made by his expenses. *Bp. Patrick.*

14. *But those riches perish* &c.] Besides, these riches often perish by some disaster, so that the son, whom he thought to have left possessed of abundance of wealth, hath nothing at all left to support him. *Bp. Patrick.*

—— *there is nothing in his hand.*] He is a beggar, hath nothing in his possession. *Jos. Medc.*

17. *All his days also he eateth in darkness,*] He deprives himself of all comfort, through the too eager pursuit of wealth, and pinches his body, and tortures his mind with many vexations and discontentments. *Bp. Hall.*

18. — *it is good and comely* — *to eat* and *to drink,*] When Solomon utters this expression, it is sufficiently obvious his meaning cannot be that we should give way to sensuality and pleasures. We cannot ascribe such a thought to him, if we consider what he has just said, of the reverence with which we ought to present ourselves before God, of the judgments which God will pass on those who judge others, and of the joy which He sheds abroad in the hearts of good men. His meaning is only this, that, when God gives us wealth, we ought to be content with it, to receive it and possess it as His gracious gift, and use it with sobriety and gratitude. *Osterwald.*

20. *For he shall not much remember* &c.] For such an one will not think his life here tedious or irksome, because God gives him his very heart's desire, in enjoying comfortably the fruits of his honest labours. *Dr. Wells.* Otherwise it may be rendered, "He will not be anxious about the duration of his life, since God blesseth him with cheerfulness of heart." *Dr. Hodgson.*

Chap. VI. ver. 2. — *God giveth him not power to eat thereof,*] God, in His just judgment, permits him to be so far overruled by his covetous temper, that he has not power or heart to eat thereof for fear he should come to want; and so he leaves his wealth, and perhaps a stranger becomes master of it, and "eateth it," or lives plentifully upon it. *Dr. Wells.*

3. — *and his soul be not filled with good,*] And he will not allow himself what is fitting while he lives. *Dr. Wells.*

—— *also that he have no burial,*] In opposition to the blessings of a numerous progeny and long life, are placed want of contentment in this life, and want of burial after death, which, Solomon says, are such abatements of happiness, that abortion would have been preferable to life under such circumstances. *Dr. Durell.*

4. *For he cometh in with vanity,* &c.] For the stillborn child comes into the world without noise, and to no use, and passes away obscurely without notice; and, as he lived not to have a name, so the memory of him vanishes into darkness and oblivion: still (ver. 5.) "this hath more rest than the other;" that is, he is freed by so early a death from those vexations which an old covetous man draws on himself. *Bp. Hall.*

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nor known *any thing*: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † appetite is not filled.

† Heb. soul.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

† Heb. than the walking of the soul.

9 ¶ Better *is* the sight of the eyes † than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, † all the days of his vain life which he spendeth as [a] a shadow? for who can tell a man what shall be after him under the sun?

† Heb. the number of the days of the life of his vanity.

[a] Psal. 144. 4.

CHAP. VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of wisdom.

A [a] GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

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[a] Prov. 22. 1. & 15. 30.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 || Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

|| Or, *Anger.*

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 [b] *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

[b] Prov. 13. 18. & 15. 31, 32.

6 For as the † crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

† Heb. sound.

7 ¶ Surely oppression maketh a wise man mad; [c] and a gift destroyeth the heart.

[c] Deut. 16. 19.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 [d] Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

[d] Prov. 14. 17. & 16. 32.

7. *All the labour of man* &c.] All the labour of man that is necessary to be taken is only for his mouth, or what is required to sustain him; and yet the appetite of the covetous is never satisfied. *Dr. Wells.*

8. — *knoweth to walk before the living?*] Knoweth to behave himself among men suitably to his condition, and to be contented with it. *Dr. Wells.*

9. *Better is the sight of the eyes* &c.] The meaning is, It is better to make a wise use of what lies before us, and to enjoy quietly and contentedly what we have, than to let our desires be continually running out after fresh objects, and shifting from point to point; such restless pursuits being not only vain and unprofitable, but creating abundance of needless trouble and perplexity. *Dr. J. Balguy.*

10. *That which hath been* &c.] The sense seems to be, What if a man be renowned? It is known that he is but man, made out of dust, and therefore subject to much evil which he cannot overcome. *Bp. Patrick.*

12. — *all the days of his vain life* &c.] The reflexions which Solomon here makes are very proper to moderate the heat of men's pursuit after earthly goods. The vanity of their labours appears not only in their not knowing how to enjoy the good things which they so eagerly pursue, but chiefly in this, that they often deprive themselves of the greatest blessing of life, which is ease and a contented mind, and cannot secure themselves any thing for the future. The Gospel gives us clearer directions on this head, when we are told that "godliness with contentment is great gain," 1 Tim. vi. 6. *Ostervald.*

Chap. VII. Having discoursed, in the foregoing part of the book, of the courses which men usually take to make themselves happy; the Preacher now seems to proceed to prescribe the best remedies that can be found against that vanity to which we are subject, by setting down many wise precepts for our direction, comfort, and support in a troublesome world. Of this nature are the doctrines which begin this chapter, quite opposite to the common opinions of the world; but they are the maxims of true wisdom and policy, which must be learnt in order to the settlement of our minds in peace and tranquillity, notwithstanding the vanity that is in all things. *Bp. Patrick.*

Ver. 1. — *and the day of death than the day of one's birth.*] The day of a good and faithful man's death is better than the day of his birth; for his death puts an end to those miseries which his birth begins, and opens that more perfect happiness, of which the present life is not capable. *Bp. Hall.*

As death to a good man is more advantageous than life, so is a wise man the contemplation of the former is more desirable than all the enjoyments of the latter. *Bp. Atterbury.*

2. *It is better to go* &c.] When the wise man bids us go to the house of mourning, when he tells us that sorrow is better than laughter, he is not to be understood as prohibiting all mirth, as requiring us to wear a perpetual cloud on our brow, and to sequester ourselves from every cheerful entertainment of social life. His true meaning is, that there is a certain temper and state of mind which is of far greater consequence to real happiness, than the habitual indulgence of giddy and thoughtless mirth; that, for the attainment and cultivation of this temper, frequent returns of grave reflexion are necessary; that, upon this account, it is profitable to give admission to those views of human distress, which tend to awaken such reflexions in the mind; and that thus, from the vicissitudes of sorrow which we either experience in our own lot, or sympathize with in the lot of others, much wisdom and improvement may be derived. *Dr. Blair.*

6. — *as the crackling of thorns under a pot,*] Like a blast, noisy but soon spent. In the East they commonly use the dung of animals for fuel, which burns very slow: the burning of thorns and furze affords a striking contrast to this, and it is probably this contrast which gives energy to the comparison. *Harmer.*

7. — *a gift destroyeth the heart.*] A bribe destroys, or tends to corrupt the heart. *Dr. Wells.*

8. *Better is the end of a thing*] Better is it, toward the right conduct of life, to consider what will be the end of a thing, than what is the beginning of it; for what promises fair at first may prove ill, and what seems at first a disadvantage, may prove very advantageous. *Dr. Wells.*

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10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire † wisely concerning this.

† Heb. *out of wisdom.*

11 ¶ Wisdom ‖*is* good with an inheritance: and *by it there is* profit to them that see the sun.

‖ Or, *as good as an inheritance, yea, better too.*

12 For wisdom *is* a † defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

† Heb. *shadow.*

[c] Chap. 1. 15.

13 Consider the work of God: for [c] who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath † set the one over against the other, to the end that man should find nothing after him.

† Heb. *made.*

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest *thou* † destroy thyself?

† Heb. *be desolate?*

17 Be not over much wicked, neither be thou foolish: why shouldest thou die † before thy time?

† Heb. *not in thy time?*

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not *thine* hand: for he that feareth God shall come forth of them all.

19 [f] Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

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[f] Prov. 21. 22. & 24. 5. chap. 9. 16.

20 [g] For *there is* not a just man upon earth, that doeth good, and sinneth not.

[g] Prov. 20. 9. 1 Kings 8. 46. 1 John 1. 8.

21 Also † take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

† Heb. *give not thine heart.*

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 † I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

† Heb. *I and mine heart compassed.*

26 [h] And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: † whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

[h] Prov. 22. 14. † Heb. *he that is good before God.*

27 Behold, this have I found, saith the preacher, ‖*counting* one by one, to find out the account:

‖ Or, weighing *one thing after another, to find out the reason.*

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

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10. *Say not thou, What is the cause* &c.] Be not discontented and complaining at the present condition of things, so as to murmur at the providence of God; for this would be foolish and unjust: rather, in a humble thankfulness and submission, make use of the present. *Bp. Hall.*

13. *Consider the work of God:* &c.] Complain not of times and events; but consider well the wise, just, and powerful proceedings of God: for when He has thought good, for the punishment of men's sins, to give them up to disorder, it is not in the power of human means to rectify them. *Bp. Hall.*

14. *In the day of prosperity* &c.] In the day of prosperity rejoice: yet have an eye towards the day of adversity; for the Lord hath placed the one near unto the other, "that man should find nothing after him," that is, that he should be uncertain what next may befall him. *Dr. Hodgson.*

15. — *there is a just man that perisheth.*] There is an innocent and just man that miscarries, notwithstanding his righteousness, through the cruelty and injustice of others. *Bp. Hall.*

16. *Be not righteous over much;* &c.] Perhaps the meaning may be, Do not exercise justice with too much rigour. *Dr. Waterland.* These expressions must by no means be understood as a caution against being too wise or too good, since no man can possibly be wise or good enough, or can use sufficient endeavours to become so. But Solomon speaks these words against those, who, when insisting on their own right, or passing judgment on others, proceed with the utmost rigour and severity, not observing the rules of moderation and equity, and are so presumptuous as busily to intermeddle with what does not concern them. *Osterwald.*

17. *Be not over much wicked.*] Let not impunity tempt any man to grow enormously wicked, and foolish in following the lewdest opinions; for this may awaken publick justice, or the Divine vengeance, so as to cut him off before he come to the natural term of life. *Bp. Patrick.*

18. — *he that feareth God shall come forth of them all.*] The Greek translators render it, "To him that feareth God, all things shall succeed." *Dr. Wall.*

26. — *the woman, whose heart is snares and nets,*] The following method of ensnaring travellers, sometimes practised by robbers in Eastern countries, affords a lively comment on these words of Solomon. They send out a handsome woman upon the road, with her hair dishevelled, and in tears, who seems to be in the deepest distress, complaining of some misfortune which she pretends had befallen her. She easily draws the traveller into conversation with her, and engages him to assist her; but he has no sooner taken her up on horseback behind him, than she throws a snare about his neck, and strangles him; or, at least, stuns him, till the robbers, who are lying in wait, come running to her aid, and complete what she has begun. *Thevenot.*

28. — *but a woman among all those* &c.] That which Solomon here says should be well understood. As the Scriptures often speak of women illustrious for their virtues, and Solomon himself praises such, (Prov. xii. 4. xviii. 22. xxxi. 10.) he could not mean that a virtuous woman was no where to be found. There is, in this respect, no difference between the two sexes. But Solomon's meaning is, that, having searched out the reason of all the wickedness that passes in the world, ver. 25, he had found that there was nothing more dangerous and wicked than a disorderly woman, such as he describes at ver. 26, whose malice and artifice are scarcely to be conceived; nor can they, who have suffered themselves to be surprised by her, without great difficulty escape her snares. Solomon therefore does not here speak of women in general, but of such as he had been describing. One reason, no

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29 Lo, this only have I found, [i] that God hath made man upright; but they have sought out many inventions.

[i] Gen. 1.27.

CHAP. VIII.

1 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [a] a man's wisdom maketh his face to shine, and [†] the boldness of his face shall be changed.

[a] Prov. 17. 24.
[†] Heb. *the strength.*

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment [†] shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

[†] Heb. *shall know.*

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him [‖] when it shall be?

[‖] Or, *how it shall be?*

8 *There is* no man that hath power [b] over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no [‖] discharge in *that* war; neither shall wickedness deliver those that are given to it.

[b] Job 14. 5.
[‖] Or, *casting off weapons.*

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

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10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is *fully* set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [c] it shall be well with them that fear God, which fear before him:

[c] Psal. 37. 11, 18, 12.

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men,* unto whom it [d] happeneth according to the work of the wicked; again, there be wicked *men,* to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

[d] Psal. 73. 14.

15 [e] Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and *to* be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

[e] Chap. 2. 22.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that*

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doubt, which induced him to speak thus, was the fact of his having been himself seduced by evil women; see 1 Kings xi. *Osterwald.*

29. *Lo, this only have I found,* &c.] The sense is, Our depravation is from ourselves; our first parents, created in perfect innocency, having followed the devices of their own hearts, and the suggestions of their common enemy, we their sinful posterity do nothing but devise further means of our own ruin. *Bp. Hall.*

Chap. VIII. ver. 1. *Who is as the wise man?* &c.] What creature under heaven is so excellent as a wise man? He only can find out the secrets of nature and of art: his wisdom makes him gracious, and respected of all men; it alters and improves his disposition and his carriage, and from rude and harsh makes him gentle and ingenuous. *Bp. Hall.*

—— *maketh his face to shine,*] Gives him fair reputation and honour.

3. *Be not hasty* &c.] Let not thy passion transport thee to shew the least disrespect to him; if thou hast offended him, let thy care be, not to persist obstinately in the error, but to humble thyself, and beg his pardon; for his power is so great, that it will one time or other lay hold on thee and punish thee. *Bp. Patrick.*

5. —— *a wise man's heart* &c.] The heart of the wise man discerneth both the time when every thing should be done, and the best method of doing it. *Bp. Hall.*

6. *Because to every purpose*] Because God has so ordered things, that to every purpose there is a proper time, and judgment or proper manner of doing what is intended, and therefore the misery of man is often great upon him, because he does not duly observe the said time and manner. *Dr. Wells.*

8. *There is no man that hath power* &c.] No man hath power to keep his soul when God calls for it, neither hath he power to protract the day of death; there is no possibility of avoiding that last conflict; the bold and presumptuous wickedness of men cannot deliver them from it. *Bp. Hall.*

10. —— *who had come and gone from the place of the holy,*] Who had been honoured as gods while they were living, because they were God's ministers, and sat in the judgment seat, in that very place where He Himself is present. *Bp. Patrick.*

11. *Because sentence against an evil work* &c.] Because the punishment does not immediately follow the offence.

—— *therefore the heart — is fully set in them*] In the original, "their heart has filled them," they are presumptuous, to do evil. *Dr. S. Clarke.*

15. *Then I commended mirth,* &c.] Then I resolved that it is good for man to be cheerful in his calling, and in the good and holy use of God's blessings. *Bp. Hall.* We must well remember, that when he in this manner "commends mirth," he speaks of reasonable pleasures, which proceed from a moderate and lawful use of the good things which God has given us, which have nothing in them irregular and contrary to piety. *Osterwald.*

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17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

† Heb. *I gave, or, set to my heart.*

FOR all this † I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

[a] Mal. 3. 15. Psal. 73. 3, 12, 13.

2 [a] All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead. Before CHRIST about 977.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

† Heb. *See, or, enjoy life.*

9 † Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [b] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

[b] Chap. 2. 24. & 3. 13. & 5. 18.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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17. — *that a man cannot find out* &c.] For there is little or nothing that any man can know of the secrets of God's counsels, or of any of His works; which are inscrutable to us, whatever pains we take: nay, though the wisest man in the world make it his constant business, he will still be forced to confess his ignorance; and the height of his knowledge will be to know, that God's ways are past finding out. *Bp. Patrick.*

Chap. IX. ver. 1. — *no man knoweth either love or hatred*] No man knows or can know the love or hatred of God towards particular individuals, "by all that is before them;" that is, by all that befalls them visibly. *Dr. Wells.*

2. *All things come alike to all:*] There is no certain and constant distinction made between one man and another, in the distribution of things in this world; but they all fare alike in publick calamities especially. *Bp. Patrick.*

—— *and he that sweareth,*] The character of "him that sweareth" is here mentioned as blameable; but Solomon does not mean to disapprove the taking of an oath on any occasion whatever; but only to commend the fearing or avoiding of any oath, whenever it can be avoided, consistently with other obligations. *Abp. Secker.*

3. *This is an evil* &c.] There is this evil in all which is done under the sun, that "there *is* one event" unto all men; whence arise errours in their notions concerning the living, and with respect to the dead hereafter. *Dr. Hodgson.*

4. *For to him that is joined* &c.] If we compare the state of the living and the dead, with respect to the present world, that of the living is the best; for, while we here live, we may still be in hope, either of amending or of receiving further graces and blessings, both of which are cut off from the dead: and, according to a common proverb, the most vile and contemptible animal, as a dog, that is alive, is better than the most generous of all beasts, the lion, when dead. *Bp. Hall.*

5. — *but the dead know not any thing,*] When men are gone from this world, they become perfect strangers to all things here, and can no longer enjoy any benefit of their labour, the fruit of which falls into the hands of other men, who think not what is become of them. *Bp. Patrick.*

—— *neither have they any more a reward;*] It is not meant that there is no reward after death for the righteous in heaven; but that, after death, there will be no enjoyment of any worldly felicity, as he himself explains in the next verse. *Collyer.*

7. *Go thy way, eat thy bread with joy,*] Therefore, shaking off all anxious cares and perplexing thoughts about God's providence, excite thyself, by the remembrance of death, to a cheerful enjoyment of those good things present which thou possessest; believing, that if thou hast approved thyself to God in the rest of thy works, it is acceptable to Him that thou shouldest thus rejoice in those gifts which His benevolence has afforded thee. *Bp. Patrick.* Solomon's design is, that we should improve the advantages of life, and make a wise use of what we have in possession; but we must beware of abusing this notion, and imagining ourselves to be at full liberty to indulge in worldly joys and pleasures, and to say with the ungodly, "Let us eat and drink, for to morrow we die." *Osterwald.*

8. *Let thy garments be always white;*] In opposition to the habit of mourners. The meaning is, Live not sordidly and sadly, but entertain thyself at all seasonable times. *Bp. Patrick.*

10. *Whatsoever thy hand* &c.] That is, the work that is before thee, which is most proper for thee to propose to thyself, as the great end and design of thy life, the province and charge appointed to thee. "Do it with thy might;" that *is*, set about it with great care, use all possible diligence and industry for effecting and accomplishing it. He enforces his precept by the consideration that this life is the proper season of activity and industry, of designing and doing those things which tend to our future happiness; and, when this life is ended, there will be no further opportunity of working, and nothing will remain but to receive the recompense of that which we have before done. *Abp. Tillotson.*

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11 ¶ I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when *it* falleth suddenly upon them.

* Proverbs 28. 6.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

* Proverbs 21. 22. ch. 7. 19.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

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CHAP. X.

1 *Observations of wisdom and folly:* 16 *of riot,* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

DEAD † flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly *him* that is in reputation for wisdom *and* honour.

† Heb. *Flies of death.*

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, † his wisdom faileth *him,* and he saith to every one *that* he *is* a fool.

† Heb. *his heart.*

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth † from the ruler:

† Heb. *from before.*

6 Folly is set † in great dignity, and the rich sit in low place.

† Heb. *in great heights.*

7 I have seen servants [a] upon horses, and princes walking as servants upon the earth.

a Proverbs 30. 22.

8 [b] He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

b Ps. 7. 15. Prov. 26. 27.

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11. *I returned, and saw under the sun,* &c.] I saw and observed that here on earth all things do not fall out according to the probability of second causes, but by the appointments of an overruling Providence: the swiftest does not always win the race, nor the strong prevail in battle, &c. but every one in his time hath a several issue, according to the determination of the Almighty, beyond or contrary to his own hopes. *Bp. Hall.*

—— *neither yet bread to the wise,*] Meaning, that the most learned and able men are not always secured against poverty and want. *Abp. Tillotson.*

—— *but time and chance happeneth to them all.*] That is, There is a secret providence of God, which sometimes presents men with unexpected opportunities, and interposes accidents which no human wisdom can foresee; which grants success to very improbable means; and defeats the swift, the strong, the learned, the industrious, and those who are best versed in men and business, of their several ends and designs. *Abp. Tillotson.*

15. — *yet no man remembered that same poor man.*] This little parable sets forth the depraved and malignant nature of mankind, who in extremities and straits commonly fly to men of wisdom and courage, whom they before slighted; but, as soon as the storm is over, they become unthankful wretches to their preservers. *Lord Bacon.*

17. *The words of wise men* &c.] The words of a wise poor man though spoken softly, out of a fearful and lowly kind of bashfulness, are worthy of more respect than the imperious loud clamours of him that ruleth among fools. *Bp. Hall.*

Chap. X. ver. 1. *Dead flies cause* &c.] This is a well known fact, especially in hot climates, that dead insects cause syrups, and other such preparations, to ferment and putrefy, which makes it necessary to be careful in preventing flies from coming to them. *Schreuckzer.*

—— *so doth a little folly*] In the same manner, in however good reputation a man may be for wisdom and honour, yet some one foolish humour and weak miscarriage of his will mar and stain his reputation. *Bp. Holl.* A little folly in a very wise man a small sin in an honest man, and a slight indecency of manners in a man of courtly behaviour, often greatly derogate from their fame and reputation. *Lord Bacon.*

2. *A wise man's heart is at his right hand;*] That is, ready to be employed with dexterity and effect. *Parkhurst.* Herein a truly wise man's worth is discovered, that his judgment never fails him in the greatest difficulties, in which he not only resolves right, but takes things by the right handle; whereas a fool mistakes in his aim, and stumbles *so much in the easiest business,* that he commonly miscarries. *Bp. Patrick.*

3. *Yea also, when he that is a fool* &c.] Yea, let a fool but walk by the way, and his very motion and gesture shew what he is, and proclaim his want of sense; much more do his words and actions betray him. *Bp. Hall.*

4. *If the spirit of the ruler* &c.] If thy prince be angry with thee, quit not the duty of a subject. *Bp. Patrick.*

5. — *an error which proceedeth from the ruler:*] An error which proceeds from princes in the ill choice which they make of those whom they promote; for (ver. 6.) "*folly* is set in great dignity, and the rich sit in low place;" that is, those who are truly able, both for their parts and their estates, and are well worthy of eminent places, are neglected and disregarded. *Bp. Hall.*

7. — *servants upon horses,*] In the East, to ride on a horse is deemed an honourable circumstance, and ideas of stateliness are always attached to it. The Turks at this day, when they ride on horseback, proceed in a very stately manner: it is contrary to their dignity to advance beyond a footpace, and they are attended by a number of servants. *Harmer.*

8. — *whoso breaketh an hedge, a serpent shall bite him.*] By this men are warned, that the overthrowing of an established government and settled laws is often fatal to those that attempt it. Other proverbs to the same effect are given at ver. 9. *Dr. Wells.*

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9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and a † babbler is no better.

† Heb. *the master of the tongue.*

12 [c] The words of a wise man's mouth *are* † gracious; but the lips of a fool will swallow up himself.

[c] Prov. 10. 32. & 12. 13.

† Heb. *grace.*

13 The beginning of the words of his mouth *is* foolishness: and the end of † his talk *is* mischievous madness.

† Heb. *his mouth.*

14 [d] A fool also † is full of words: a man cannot tell what shall be; and [e] what shall be after him, who can tell him?

[d] Prov. 15. 2.

† Heb. *multiplieth words.*

[e] Chap. 8. 22. & 6. 12.

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

[f] Isai. 3. 4, 5.

16 ¶ [f] Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art thou*, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

[g] Psal. 104. 15.

† Heb. *maketh glad the life.*

19 ¶ A feast is made for laughter, and [g] wine † maketh merry: but money answereth all *things*.

[h] Exod. 22. 28.

‖ Or, *conscience.*

20 ¶ [h] Curse not the king, no not in thy ‖ thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

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CHAP. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

† Heb. *upon the face of the waters.*

[i] Deut. 15. 10. Matt. 10. 42. Prov. 19. 17.

CAST thy bread † upon the waters: for [i] thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether † shall prosper, either this or that, or whether they both *shall be* alike good.

† Heb. *shall be right.*

7 ¶ Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth;

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10. — *but wisdom is profitable to direct.*] Wisdom will still find out how to make it execute its office. *Dr. Hodgson.* Wisdom does, as it were, whet the edge of the ax, and direct men to do that with ease, which otherwise cannot be achieved without much labour. *Bp. Hall.*

11. *Surely the serpent* &c.] Surely the serpent will bite, if it be not hindered by enchantments: and a babbler, or one that secretly traduces his governours, and irritates the people against them, is no better; for he injures thereby his governours as much as the serpent does one whom he bites. *Dr. Wells.*

12. — *the lips of a fool will swallow up himself.*] The words of a fool will be the occasion of his own undoing. *Bp. Hall.*

15. — *because he knoweth not how to go to the city.*] Because out of simplicity he wanders about over untracked ways, and does not so much as know the beaten road to the city. *Bp. Hall.*

16. — *thy princes eat in the morning!*] That is, spend in riot and revelling that portion of their time which ought to be set apart for the administration of justice. *Bp. Hall.*

18. *By much slothfulness the building decayeth;*] In like manner a whole kingdom is ruined by the sloth and inattention of those who have the government of it. *Dr. Wells.*

19. *A feast is made* &c.] There are proper times for the feasting and mirth of kings, and those who have the care of the government; but then care must be taken that too much money be not spent on such occasions, so as not to leave enough for the publick supplies of the kingdom. *Dr. Wells.*

Chap. XI. ver. 1. *Cast thy bread* &c.] Bestow thy beneficence on those from whom there is no probability of a return of kindness; for He that seeth in secret will, when thou hast forgotten it, restore it unto thee with a happy increase. *Bp. Hall.*

2. *Give a portion to seven,* &c.] Be not narrow and confined in thine alms, but bestow them liberally on all that have need. *Bp. Hall.* See the note on Job v. 19.

3. *If the clouds be full of rain,* &c.] In this verse, Solomon illustrates the duty of charity, and the reason for the timely exercise of it: the former by the clouds, which are a fit emblem of charity, in pouring down general plenty on the earth; the latter by the trees, which can bring forth fruit no longer than they continue joined to the earth by their roots, as man can no more be fruitful in good works, when he has ceased to live. *Bp. Patrick.*

4. *He that observeth the wind shall not sow;*] Let not every circumstance of vain fear discourage thee from doing good and distributing; he, that is too curious in observing every wind that blows, will never find an opportunity of sowing. *Bp. Hall.*

6. *In the morning sow thy seed,* &c.] That is, take all proper occasions of exercising thy charity, as long as thou livest; for thou knowest not what occasion may suit to do the greatest good to others, and to bring the greatest blessing on thyself; and whether all occasions may prove equally beneficial. *Dr. Wells.*

9. *Rejoice, O young man,* &c.] When thou art inclined, O young man, to rejoice in thy youth, &c. know, that is, remember, that for every sin committed "God will bring thee into judgment."

Before CHRIST about 977. and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, *that* for all these *things* God will bring thee into judgment.

Or, *anger.* 10 Therefore remove ‖ sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

CHAP. XII.

1 *The Creator is to be remembered in due time.* 8 *The preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

[a] Proverbs 2y. 6. REMEMBER [a] now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and ‖ the grinders cease because they are few, and those that look out of the windows be darkened,

‖ Or, *the grinders fail, because they grind little.*

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

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5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grashopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [b] Then shall the dust return to the earth *as* it was: and the spirit shall return unto God who gave it.

[b] Gen. 3. 19.

8 ¶ [c] Vanity of vanities, saith the preacher; all *is* vanity.

[c] Chap. 1. 2.

9 And ‖ moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [d] set in order many proverbs.

‖ Or, *the more wise the preacher was, &c.* [d] 1 Kings 4. 32.

10 The preacher sought to find out † acceptable words: and *that which was* written *was* upright, *even* words of truth.

† Heb. *words of delight.*

11 The words of the wise *are* as goads,

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10. *Therefore remove sorrow from thy heart,*] Sorrow is here put for the cause of sorrow. Live not so in youth as to bring sorrow in old age.

Chap. XII. Solomon, to prove that a future state of retribution was the object which he held out through the whole of his exhortation, as the only adequate sanction of virtue, the only sure prop of religion, closes this admirable work with the solemn admonition, "*Remember* now thy Creator," &c. Then, after describing, with singular beauty and philosophick precision, the symptoms of decay preceding that awful hour, when "the dust shall return to the earth as it was," &c. he imprints upon the heart, in the two last verses, that great truth which it was his chief object to promulgate and enforce. *Dr. Graves.*

Ver. 1. *Remember now thy Creator in the days of thy youth,*] "Remember thy Creator;" that is, honour, fear, love, obey, and serve Him; in a word, act as becomes one who is mindful of God, and bears Him continually in his thoughts. *Abp. Tillotson.*

—— *thy Creator*] The Hebrew is, "thy Creators," in the plural. The plural is employed to shew the plurality of Persons in the unity of essence, namely, the Father, Son, and Holy Ghost. For these three Divine Persons consulted together concerning the creation of man, Gen. i. 26. *Jones of Nayland, Parkhurst.*

2—7. *While the sun, &c.*] The striking description of old age which here follows may thus be paraphrased. Before thine eyes grow dim with age, so that thou dost not clearly discern the sun, moon, and stars; and before the evils and miseries of age succeed one another in a woful vicissitude: before the time that thine arms, which are the guard of this thy house of clay, shall tremble with palsies; and thy legs, which are thy strong supporters, shall bow themselves; and thy teeth grind slowly and with difficulty, because they are few; and thine eyes, which are as glasses in the windows of the head, are dusky and darkened: when the street doors shall be shut upon thee, as now retired to thine own home, without care of others' visits or business; when thy slow feeding shall make thee unfit for other men's tables: when every little noise, even that of a bird, shall wake thee out of thy sleep; and when thy spirits shall be so dull and dejected, that thou shalt take no pleasure in hearing the most melodious musick: when thy decrepid age shall make thee so unfit to move, that thou shalt be afraid of every rub or clod that lies in thy way; when the white blossoms of age shall cover thy head, and every light thing (though it be but the weight of a grashopper) shall seem burdensome to thee; and all those lusts and desires, which haunted thy stronger times, are now gone and past; for there is no way but this one; man goeth to his long home the grave, and the mourners in hired formality go about the streets: before all thy natural and vital spirits be utterly exhausted, and all the functions and offices of life be quite discharged, which shall be in the last act of death; for, as when the cord is loosed and the bucket broken, and the pitcher broken at the well, or the wheel at the cistern, no water can any more be drawn; so, when these vital parts fail, there can be no further prolongation of life: when this frame of man's body shall thus be dissolved; then shall the dust, of which it was formed, return to the earth, and the soul or spirit shall return to the God who gave it. *Bp. Hall.*

Hence let us learn to bestow on each part of our composition that portion of our time and attention, which, on a just consideration of their relative value, they may be found to deserve. *Bp. Horne.*

6. *Or ever the silver cord &c.*] The expressions of this verse are by many understood (in a sense differing from that of Bp. Hall, just given) to bear allusion to different parts of the human body. The "silver cord" is thought to mean the thread of life, the spinal marrow; "the golden bowl" to express the heart; and "the wheel at the cistern" the tubes and arteries about it. *Bp. Horne, Dr. Hodgson.*

11. *The words of the wise &c.*] The words of the wise, and so these instructions, are intended, and ought to excite men to virtue, as goads excite the ox to go forward: and, as nails fastened in a board stick fast, so should these instructions stick fast in the minds of men; which they will the less fail to do, if duly inculcated by "the masters of assemblies," or those who rule and go-

Before CHRIST about 977. and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much ‖ study *is* a weariness of the flesh.

‖ Or, reading.

13 ¶ ‖ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

‖ Or, *The end of the matter, even all that hath been heard, is.*

14 For [e] God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

[e] Rom. 2. 16. x. 14. 10. 2 Cor. 5. 10.

vern in the sacred assemblies; which masters or teachers are appointed and directed by "one Shepherd" or Supreme Governour, namely, God. *Dr. Wells.*

12. *And further, by these, my son, be admonished:* &c.] Therefore be advised, my son, (or whoever thou art that shalt read these things, whose happiness I wish as my own,) be advised by me, and not only believe these things, but rest contented with such useful knowledge, and do not trouble thyself with composing or reading many books; for all that is needful to instruct men how to be happy may be comprised in a few wise precepts; and, if thou extendest thy desires beyond this, thou mayest turn over infinite volumes, which are continually increasing, and serve only to distract thy mind and tire thy spirits, and impair thy health, but yield little profit after the expense of much time and labour. *Bp. Patrick.*

13. *Let us hear the conclusion* &c.] Solomon, to whom God gave a wise and understanding heart, so that before him there was none like him, neither shall any like him arise after him, who had carefully considered, and thoroughly examined, all things under the sun, and was therefore most likely to give a true judgment, gives his clear opinion in this affectionate conclusion of his book, "Fear God, and keep His commandments; for this is the whole," the whole duty and happiness, "of man;" this is that alone which will carry him securely through the world, and lead him without errour to his final happiness. *Dr. S. Clarke.*

The following Chapters from Ecclesiastes are appointed for proper Lessons on Holydays.

CHAP. IV.	St. Stephen,	Evening.
—— V.	St. John the Evangelist,	Morning.
—— VI.	Ditto,	Evening.

THE

SONG OF SOLOMON.

INTRODUCTION.

THIS Book was written by Solomon, to whom it is expressly ascribed by the Hebrew title. It is almost universally allowed to have been a marriage song of that monarch, composed on the celebration of his nuptials with a very beautiful woman, called "the Shulamite," the daughter, as has been supposed, of Pharaoh, and the favourite and distinguished wife of Solomon.

Solomon was eminently skilled in the composition of songs, and he is related to have produced above one thousand, 1 Kings iv. 32; out of which number, probably, this alone was attributed to the suggestion of the Holy Spirit; for this alone has escaped the waste of time, by being preserved in the Sacred Volume, into which it was received as unquestionably authentick; and it has uniformly been considered as canonical by the Christian Church.

The royal author appears, in the typical spirit of his time, to have designed to render a ceremonial appointment descriptive of a spiritual concern; and this song is accordingly considered by judicious writers to be a mystical allegory of that sort which induces a more sublime sense on historical truths, and which, by the description of human events, shadows out Divine circumstances. The sacred writers were, by God's condescension, authorized to illustrate His strict and intimate relation to the Church by the figure of a marriage; and the emblem must have been strikingly becoming and expressive to the conceptions of the Jews, since they annexed ideas of peculiar mystery to this appointment, and imagined that the marriage union was a counterpart representation of some original pattern in heaven. Hence it was performed among them with very peculiar ceremonies and solemnity, with every thing that could give dignity and importance to its rites. Solomon therefore, in celebrating the circumstances of *his* marriage, was naturally led, by a train of correspondent reflexions, to consider that spiritual connexion which it was often employed to symbolize; and the idea must have been the more forcibly suggested to him, as he was at this period preparing to build a temple to God, and thereby to furnish a visible representation of the Hebrew Church. The spiritual allegory, thus worked up by Solomon to its highest perfection, was very consistent with the prophetick style, which was accustomed to predict evangelical blessings by such parabolical figures: and Solomon was more immediately furnished with a pattern for this representation by the author of the forty-fifth Psalm, who describes, in a compendious allegory, the same future connexion between Christ and His Church.

But though the work be certainly an allegorical representation, many learned men, in an unrestrained eagerness to explain the Song, even in its minutest and most obscure particulars, have too far indulged their imaginations; and, by endeavouring too nicely to reconcile the literal with the spiritual sense, have been led beyond the boundaries which a reverence for the sacred writings should ever prescribe. The ideas which the sacred writers furnish concerning the mystical relation between Christ and His Church, though well accommodated to our apprehensions by the allusion of a marriage union, are too general to illustrate every particular contained in this poem; which may be supposed to have been intentionally decorated with some ornaments appropriate to the literal construction. When the general analogy is obvious, we are not always to expect minute resemblance, and should not be too curious in seeking for obscure and recondite allusions. Solomon, in the glow of an inspired fancy, and unsuspicious of misconception or deliberate perversion, describes God and His Church, with their respective attributes and graces, under colourings familiar and agreeable to mankind, and exhibits their ardent affection under the authorized figures of earthly love. No similitude could indeed be chosen so elegant and apposite for the illustration of this intimate and spiritual alliance, as the marriage union; if considered in the chaste simplicity of its first institution, or under the interesting circumstances with which it was established among the Jews.

This poem may be considered, as to its form, as a dramatical poem of the pastoral kind. There is a succession of time; and a change of place, to different parts of the palace and royal gardens. The persons introduced as speakers, are the bridegroom and bride, and their respective attendants. The interchange of dialogue is carried on in a wild and digressive manner, but the speeches are adapted to the persons with appropriate elegance. The companions of the bride compose a kind of chorus, which seems to bear some resemblance to that afterwards adopted in the Grecian tragedy. Solomon and his queen assume the pastoral simplicity of style which is favourable to the communication of their sentiments. The poem abounds throughout with beauties, and presents every where a delightful and romantick display of nature, painted at its most interesting season, and described with every ornament that an inventive fancy could furnish. It is justly entitled A Song of Songs, or most excellent song, as being superiour to any that an uninspired writer could have produced, and tending, if properly understood, to purify the mind, and to elevate the affections from earthly to heavenly things. *Dr. Gray.*

It was the practice of the Jews to forbid their children the reading of this Book till their judgment was sufficiently matured; lest, in the fervour of youth, they should give too wide a scope to fancy, and interpret to a bad sense the spiritual ideas of Solomon. This was a very prudent and judicious precaution; and may well serve to restrain the practice, which has unfortunately prevailed among some Christians of modern times, of applying in an indecorous manner the strong figurative expressions which occur throughout this poem. *Dr. Gray, Edit.*

CHAP. I.

Before CHRIST written about 1014.

1 *The church's love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [a]*for* [†] thy love *is* better than wine.

[a] Chap. 4. 10.
[†] Heb. *thy loves.*

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

[b] John 6. 44.

4 [b] Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: [‖] the upright love thee.

[‖] Or, *they love thee uprightly.*

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be [‖] as one that turneth aside by the flocks of thy companions?

Before CHRIST about 1014.

[‖] Or, *as one that is veiled.*

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels,* thy neck with chains *of gold.*

11 We will make thee borders of gold with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [‖] camphire in the vineyards of En-gedi.

[‖] Or, Cypress.

15 [c] Behold, thou *art* fair, [‖] my love; behold, thou *art* fair; thou *hast* doves' eyes.

[c] Chap. 4. 1. & 5. 12.
[‖] Or, my companion.

Chap. I. ver. 1. *The song of songs,*] This title denotes the excellence of the song, not only in its structure and composition, but more particularly in regard to the subject of which it treats, as representing the earnest desire of the Church of God, which is the spouse or bride of Christ, to enjoy the great blessing of Christ's coming, as being her bridegroom; or He, by whose merits all the faithful are blessed or made happy. *Bp. Patrick, Dr. Wells.*

For a general notion of the allegorical sense conveyed by the different parts of this Book, the reader is referred to the heads of the several chapters.

2. *Let him* &c.] The bride here breaks out into expressions of tenderness, and addresses him when absent, as if he were present; being interrupted at times by the bridemaids who attend her, ver. 4, 8. *Bp. Percy.*

3. — *the savour of thy good ointments*] Fragrant ointments were especially used at nuptials, and on other festival occasions; see Ps. xlv. 8. Prov. vii. 17. Amos vi. 6: hence the odour of sweet ointments became a common metaphor to express the extensive acceptableness of a good name. *Bp. Percy.*

5. — *as the tents of Kedar,*] Volney says, the tents of the Bedoween Arabs, woven of goats' or camels' hair, are black or brown. *Parkhurst.* The tents of the wild Arabs are to this day of a very dark or black colour, being made of the shaggy hair of their black goats. *D'Arvieux.*

— *as the curtains of Solomon.*] Rather, "as the tapestry of Solomon:" perhaps comparing her to one of the beautiful figures on fine tapestry. *Dr. Hodgson.*

"I am black but comely," &c. The expressions are to be divided as is sometimes the case in Hebrew diction, "I am black as the tents of Kedar, but comely as the curtains of Solomon." *Bp. Lowth.*

6. *Look not upon me,* &c.] Do not despise me, by considering my outward hue, for my brothers and sisters have done me injury by making me a slave to the meanest employments, in which I was exposed to the rays of the sun, and could not preserve my beauty. *Bp. Patrick.*

7. — *where thou makest thy flock to rest at noon:*] In hot countries, the shepherds and their flocks are always forced to retire for shelter during the burning heats of noon.

9. *I have compared thee,* &c.] The bridegroom, seeing perhaps, at some little distance, the bride anxiously seeking for him, here commends her conjugal affection by various compliments to her charms, and the dialogue is thus carried on to chap. ii. 8. in a very poetical, but unconnected, manner. *Bp. Percy.*

— *to a company of horses*] This comparison will not be deemed coarse or vulgar, when it is considered what beautiful and delicate creatures the Eastern horses are, and how highly they are valued. It is very remarkable that a Greek poet, Theocritus, has made use of a similar comparison to a Thessalian steed, to express the beauty of Helen. *Bp. Percy.*

10. — *comely with rows of jewels,* &c.] Olearius supposes the headdress of the bride here referred to, to be the same with that which is now frequently used in the East. He says that all the headdress of the Persian ladies consists in two or three rows of pearls, which are not there worn about the neck, but round the head, beginning at the forehead, and descending down the cheeks, and under the chin, so that their faces seem to be set in pearls. *Harmer.*

12. — *my spikenard*] Spikenard, or nard, is a plant growing in the East, whose root is very small and slender; it puts forth a long small stalk, and has several ears or spikes even with the ground; whence it has the name of spike-nard. *Calmet.*

14. — *as a cluster of camphire*] Interpreters have been much puzzled by these words which we translate "cluster of camphire." That which we call camphire was then unknown; and therefore the word is better translated in the margin by "cypress;" not meaning the tree known by that name, but an aromatick plant, (properly called cyprus,) known in the East, which produced a sweet-scented bush of flowers, and also berries, not much differing from the fragrancy of spikenard. These shrubs seem to have been cultivated at En-gedi near Jericho, after the manner of vines; and hence probably the nurseries of them are here called vineyards. *Bp. Patrick.*

15. — *thou hast doves' eyes.*] To understand the force of this expression, we must not refer it to our common doves or pigeons, but to the doves of Syria, which have large and beautiful eyes. Those, who have seen the fine Eastern bird, the carrier pigeon, will require no further commentary on this verse. *Sir T. Brown.* Or perhaps, as the dove is always considered as emblematick of

Before CHRIST about 1014. 16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our ‖ rafters of fir.

‖ Or, *galleries.*

CHAP. II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *AM* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. † I sat down under his shadow with great delight, and his fruit *was* sweet to my † taste.

† Heb. *I delighted and sat down, &c.* † Heb. *palate.*

4 He brought me to the † banqueting house, and his banner over me *was* love.

† Heb. *house of wine.*

5 Stay me with flagons, † comfort me with apples: for I *am* sick of love.

† Heb. *stay me with apples.*

6 ᵃ His left hand *is* under my head, and his right hand doth embrace me.

ᵃ Chap. 8. 3.

7 † ᵇ I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

† Heb. *I adjure you.*

ᵇ Chap. 3. 5. & 8. 4.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. Before CHRIST about 1014.

9 ᶜ My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, † shewing himself through the lattice.

ᶜ Verse 17.

† Heb. *flourishing.*

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape *give a good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

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conjugal tenderness and affection, the comparison to "doves' eyes" may bear reference to the soft qualities which the eyes of the bride expressed. *Harmer.* But see note at chap. v. 12.

17. *The beams of our house are cedar,*] Perhaps the translation should be, "The beams of our house are cedar, and fir our roof;" and the expression, concurring with that of the last verse, may shew, that they were not in a house, but in a grove, where the heads of the firs and the cedars are poetically called the beams and roof of their chamber. *Dr. Hodgson.*

Chap. II. ver. 1. — *rose of Sharon,*] Sharon, or Saron, was a town which gave name to a spacious and fruitful valley, reaching from Cesarea to Joppa. *Dr. Wells.* It is meant, "I am a mere rose of the field." The bride now speaks, and seems with becoming modesty to represent her beauty as nothing extraordinary, as a mere common wild flower: this the bridegroom in the next verse denies, insisting that she as much surpasses the generality of maidens, as the flower of the lily does that of the bramble. *Bp. Percy.*

—— *lily of the valleys.*] Not the beautiful flowers known among us by the name of "lily of the valley," but probably a Syrian plant of the lily kind, wont to grow in low lands. *Harmer.*

3. *As the apple tree among the trees*] Perhaps rather, according to the Chaldee paraphrase, "as the citron tree." *Parkhurst.*

5. *Stay me with flagons,*] This verse is a description of one falling into a swoon; in which it is usual to call for strong reviving smells. *Bp. Patrick.*

7. *I charge you, — by the roes, &c.*] This is a rural form of adjuring. The bride entreats her virgin companions by those delicate and sprightly creatures, which add so much to the beauty of the sylvan scenes, and in pursuit of which, as nymphs fond of rural sports, they may be supposed to have taken frequent pleasure. It is natural to conjure a person by whatever is most affecting, dear, or valued. *Bp. Percy.*

"By the roes." The animal designed seems rather the gazelle or antelope. *Parkhurst.*

8. *The voice* &c.] The bride here takes up the discourse to chap. iii. 6. *Bp. Percy.*

The voice of my beloved!] This would be more intelligible, if we were to supply, as in the old version, "It is the voice." *Dr. Durell.*

— *he cometh leaping* &c.] Allusion is here still made to the roes, ver. 7.

9. — *behold, he standeth behind our wall,* &c.] The Eastern buildings generally surrounded a square inner court. The bridegroom seems here to be described as entering the outward apartments, and gradually seen, as he made his approach; first behind the wall, then looking through the window, and lastly putting his head through the lattice. *Bp. Percy.*

12. — *the turtle*] This bird is in some sense, and sometimes, if not always, a bird of passage, as appears from Jer. viii. 7, where it is said to "know its time." Aristotle, Varro, and Cicero say the same. *Script. illust. Expos. Ind.*

13. — *the vines with the tender grape*] In many versions these words are rendered, "the vines in blossom." That the blossom of the vine may give a fragrant smell in hot countries, is shewn by the practice of the ancients, who used to put the dried flowers of the vine into their new wine, in order to give it fragrancy and a pure or flosculous spirit. *Bp. Percy.*

14. — *in the clefts* &c.] Solomon having in the language of affection called her his dove, nothing was more natural, in an oriental imagination, than the immediate comparing of the then residence of the Jewish queen to the rocky clefts in which their doves were wont to build. It appears that doves in those countries usually take up their abode in the hollow places of rocks and cliffs. The word, which we translate "stairs," occurs but once more; namely in Ezek. xxxviii. 20. and there is translated "steep places." It might be better perhaps here to translate the word, "steep places or lofty cliffs." *Harmer.*

15. — *foxes, that spoil the vines.*] As foxes in England do not destroy vines, this passage has sometimes been objected to; but we learn from Dr. Shaw, that "jackalls of the lesser kind eat roots and fruits, and frequent the gardens every night." So

Before CHRIST about 1014.

16 ¶ [e] My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [e] Until the day break, and the shadows flee away, turn, my beloved, and be thou [f] like a roe or a young hart upon the mountains ‖ of Bether.

[e] Chap. 6. 3. & 7. 10.
[e] Chap. 4. 6.
[f] Chap. 8. 14.
‖ Or, *of division.*

CHAP. III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and *into* the chamber of her that conceived me.

[a] Chap. 2. 7. & 8. 4.

5 [a] I charge you, O ye daughters of Jerusalem, by the roes, and by the [g] hinds of the field, that ye stir not up, nor awake *my* love, till he please.

[b] Chap. 8. 5.

6 ¶ [b] Who *is this* that cometh out of the wilderness *like* pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

Before CHRIST about 1014.

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself ‖ a chariot of the wood of Lebanon.

‖ Or, *a bed.*

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP. IV.

1 Christ setteth forth the graces of the church. 8 He sheweth his love to her. 16 The church prayeth to be made fit for his presence.

[a] BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [b] flock of goats, ‖ that appear from mount Gilead.

[a] Chap. 1. 15. & 5. 12.
[b] Chap. 6. 5, 6.
‖ Or, *that eat of.*

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the [c] washing; whereof every one bear twins, and none *is* barren among them.

[c] &c.

Hasselquist says, "There is plenty of these animals near the convent of St. John, *in the desert,* about vintage time; *insomuch* that the owners are obliged to set guards over the vines, to prevent these creatures from destroying them." These then are clearly the animals, which are here meant. *Fragments to Calmet.*

17. *Until the day break.*] "Until the day breathe," literally; or, "till the day blow fresh." There is peculiar beauty in this expression: in those warm climates the dawn of day is attended with a fine refreshing breeze, of the most delightful kind. *Bp. Percy.*

—— *turn, — and be thou like a roe*] That is, come to me with the swiftness of a roe or antelope, from thy lurking places. *Dr. Durell.*

—— *upon the mountains of* Bether.] In the margin, "mountains of division," "craggy, intersected mountains;" which is preferable perhaps to considering Bether as a proper name. *Parkhurst.*

Chap. III. ver. 6. *Who is this* &c.] The dialogue seems to be taken up by the companions of the bride; afterwards (ver. 11.) by the bride, and (chap. iv. 1.) by the bridegroom. *Bp. Percy.*

—— *like pillars of smoke,*] It is customary at Eastern marriages for virgins to lead the procession with silver-gilt pots of perfumes. In the present instance, so liberally were these rich perfumes burnt, that, at a distance, a pillar or pillars of smoke arose from them; and the perfume was so rich, as to exceed in value and fragrancy all the powders of the merchant. *Burder.*

10. — *the midst thereof* &c.] The words may be rendered, "the middle of it" (that is, the couch of the palanquin or litter) "spread with love by the daughters of Jerusalem;" that is, with needlework or loom-work, wrought by the daughters of Jerusalem in token of their love and regard to Solomon. The Jewish women were *famous for* these curious works. *See* Judg. v. 30. Prov. xxxi. 22, 24. *Parkhurst.*

11. — *the crown wherewith his mother crowned him*] It was usual with many nations to put crowns or garlands on the heads of new-married people. It seems from this passage, that among the Jews this ceremony was performed by one of the parents. Among the Greeks, the bride was crowned by her mother. With the Greeks and Romans, the nuptial crowns were only chaplets of leaves and flowers. With the Hebrews they were sometimes also of richer materials, as gold, silver, &c. according to the rank of the persons. *Bp. Percy.*

Chap. IV. ver. 1. — *thy hair is as a flock of goats,*] Thy hair is as fine as that of a flock of goats: it seems to be a comparison with the hair of the eastern goats, which is of a delicate silky softness, and bears a great resemblance to the fine curls of a woman's hair. *Bochart.* Some of them had a fleece so fine, that it was almost as soft as silk; such as was that spun by the women for the use of the tabernacle, Exod. xxxv. 26. To this hair allusion seems here to be made in respect to its softness, as well as length and thickness. *Bp. Patrick.*

—— *that appear from mount Gilead.*] The sense of the whole may be, "Thy hair is like a flock of ascending goats, which is seen from mount Gilead;" and the point of comparison may chiefly turn on the head being covered with fine flowing locks, as mount Gilead was with the shaggy herd, reaching in an extended line from its foot to its summit. *Michaelis.*

2. *Thy teeth are like a flock of sheep*] By this comparison are admirably expressed the evenness, whiteness, just proportions, and unbroken series of the set of teeth. *Bp. Lowth.*

Before CHRIST about 1014.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

[r] Chap. 7. 5 [r] Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

[q] Chap. 2. 17. † Heb. *breathe.* 6 [q] Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

[s] Ephes. 5. 27. 7 [s] Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir [t] Deut. 3. 9. and Hermon, from the lions' dens, from the mountains of the leopards.

‖ Or, *taken away my heart.* 9 Thou hast ‖ ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How far is thy love, my sister, *my* [u] Chap. 1. 2. spouse! [u] how much better is thy love than wine! and the smell of thine ointments than all spices!

Before CHRIST about 1014.

11 Thy lips, O *my* spouse, drop *as* the honeycomb; honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

† Heb. barred. 12 A garden † inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

‡ Or, *cypress.* 13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; ‖ camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christ's love is sick of love.* 9 *A description of Christ by his graces.*

I AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with

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8. *Thy lips are like a thread of scarlet,*] That is, thin and slender, and of a bright red colour, giving sweetness and grace to the discourse. *Bp. Lowth.*

—— *thy temples are like a piece of a pomegranate*] Rather, Thy cheeks are like a piece of pomegranate within thy locks: expressing that her cheeks, partially shaded by her hair, looked more beautiful, like the seeds of the pomegranate (whose colour is white mixed with red) in the midst of the divided rind. *Bp. Lowth.*

4. *Thy neck is like the tower of David*] Her neck, tall and slender, erect, and moulded according to the most elegant proportions, and adorned with gold and jewels, is happily compared with a tower of well-known elegance and distinction in the citadel of Zion, adorned with every variety of splendid armoury. *Bp. Lowth.*

6. — *to the mountain of myrrh, &c.*] Myrrh and frankincense were among the most valued perfumes of the East. The bridegroom therefore concludes his compliments on the bride's person, by comparing her to an entire heap of those precious essences. *Bp. Percy.*

8. *Come with me — my spouse,*] Here begins a new representation, the style of the bridegroom being altered towards the bride, whom he had before called by the name of "love," but now for the first time addresses under that of "spouse." *Bp. Patrick.*

—— *from the top of Amana,*] Amana was a part of mount Libanus; Shenir and Hermon were parts of the same ridge of mountains. *Bp. Patrick.* This invitation of the bridegroom is not to be taken literally, but the words are to be understood in a figurative sense. He invites the bride to his arms, as to a place of safety, and encourages her to look down in security amidst any dangers with which she was threatened. Lebanon, Amana, Shenir, and Hermon, were all places where some dangers were to be apprehended; and it is an usual beauty in poetry, to represent a general idea by particulars that largely partake of it. *Bp. Percy.*

9. — *my sister, my spouse;*] Or, perhaps, more literally, "my sister spouse." "Sister" seems here used as a term of endearment. *Bp. Percy.*

—— *with one of thine eyes,*] The words may be translated, "with one glance of thine eyes." *Bp. Percy.*

—— *with one chain of thy neck.*] The Latin translation is not inelegant, "with one curl or ringlet of thy neck." *Bp. Percy.*

11. *Thy lips, — drop as the honeycomb:*] Expressing her sweet and melting words; a metaphor common to Greek and Oriental writers. *Bp. Percy.*

—— *like the smell of Lebanon.*] The trees which grew upon mount Lebanon produced many aromatick gums and spices, and frankincense among others. *Bp. Patrick.*

12. — *a fountain sealed.*] This alludes no doubt to what was sometimes practised in the East, in order to secure the water of fountains to the proper owners. *Parkhurst.*

13. *Thy plants are &c.*] The bridegroom, having in the foregoing sentence called the bride an "inclosed garden," here carries on the metaphor, and compares her virtues and accomplishments to all the choicest productions of an Eastern orchard. *Bp. Percy.*

14. — *calamus*] Sweetscented cane. *Parkhurst.*

—— *and aloes,*] By "aloes" here seems plainly meant the ligualoes or wood-aloes, the finest sort of which is the most resinous of all the woods with which we are acquainted. Its scent, while in the mass, is very fragrant and agreeable. The smell of the common aloe wood is also pleasant, but not so strongly perfumed as the former. *Parkhurst.*

Chap. V. ver. 1. *I am come into my garden, &c.*] The bridegroom here returns an answer to the invitation of the bride in the latter part of the foregoing chapter; and testifies his acceptance by coming to taste and feast upon the fruit of his garden; and, after the manner of those countries, he calls his friends and companions to be partakers of it with him. His receiving fruit from the garden is expressed by these words, "I have gathered my myrrh," &c. Then follows the feast, (which they always made

Before CHRIST about 1014.

my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, ‖ drink abundantly, O beloved.

‖ Or, *and be drunken with loves.*

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved ‖ for him.

‖ Or, (as some read) *in me.*

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* † sweet smelling myrrh, upon the handles of the lock.

† Heb. *passing, or, running about.*

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, † that ye tell him, that I *am* sick of love.

† Heb. *what.*

9 ¶ What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

Before CHRIST about 1014.

10 My beloved *is* white and ruddy, † the chiefest among ten thousand.

† Heb. *a standard-bearer.*

11 His head *is as* the most fine gold, his locks *are* ‖ bushy, *and* black as a raven.

‖ Or, *curled.*

12 ² His eyes *are* as *the eyes* of doves by ‖ the rivers of waters, washed with milk, *and* † fitly set.

² Chap. 1. 15. & 4. 1.

‖ Heb. *sitting in fulness*, that is, *fitly placed, and not as a precious stone in the foil of a ring.*

† Heb. *fitly.*

13 His cheeks *are* as a bed of spices, as ‖ sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

‖ Or, *towers of perfumes.*

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is as* Lebanon, excellent as the cedars.

16 † His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

† Heb. *His palate.*

CHAP. VI.

1 *The church professeth her faith in Christ.* 4 *Christ sheweth the graces of the church,* 10 *and his love towards her.*

when they gathered the fruits of the earth,) in these words; "I *have eaten my honeycomb with my honey*," &c. Honey is mentioned in preference to other things, because in Eastern countries it was a principal and favourite food, as appears from its having been among the presents sent to Joseph, when governour of Egypt, Gen. xliii. 11, and among those brought to David by the great men of his country, 2 Sam. xvii. 29. As honey comprehends all the royal dainties which were to be eaten, so the wine and milk mentioned comprehend all the liquors given at the feast. *Bp. Patrick.*

2. — *my undefiled*:] Rather, "my perfect one;" so the Hebrew word properly signifies, one possessed of all accomplishments, both of mind and body. *Bp. Percy.*

11. *His head is as the most fine gold*,] Though the ancients prized golden or flaxen locks, yet this cannot be the sense here, as his hair is said to be black. The expression probably alludes to the custom which then prevailed of using a powder of a golden colour, as also golden ornaments in the hair. *Dr. Durell.* Allusion may perhaps be made to the Eastern custom of tinging the hair and face with a vegetable substance called henna, which gives them a yellowish or golden tincture. *Michaelis.* Or it is only a metaphorical expression to denote consummate excellence and beauty. *Sanctius.*

12. *His eyes are as the eyes of doves* &c.] In the original, "His eyes are like doves." The most common pigeon in the East is of a deep blue colour; and the meaning here seems to be, "His eyes are like blue pigeons by the foam of waters," by which the blue iris of the eye, surrounded by the white, is compared to a pigeon amidst the white foam of waters. But, as if the foam of water was not sufficient to satisfy the poet, it is added, "washed in milk," "dipping themselves in milk," thus further contrasting the blue centre of the eye with the surrounding white. *Fragments to Calmet.*

13. *His cheeks are as a bed of spices*,] The word translated "spices," sometimes signifies odoriferous plants and flowers of the garden. Perhaps then it may here mean, "roses;" and the words may convey a comparison of the pleasing ruddiness which health diffused over his cheeks to the colour of a bed of roses. *Harmer.*

—— *his lips like lilies*,] According to some, this comparison is made from the fineness and delicate softness of his lips: but Pliny mentions lilies of a deep red colour, which, he says, were much esteemed in Syria; and to this perhaps allusion is made: or perhaps the comparison may be not to the colour, but to the odoriferous sweetness of the lily. "Dropping sweet smelling myrrh;" that is, from which words flow, more precious and more pleasant than the richest and most fragrant myrrh. *Bp. Patrick. Parkhurst.* Allusion seems to be made to honeydrops, observable in inverted-flowered lilies, similar to the standing sweet dew on the crown imperial, now common among us. *Sir T. Brown.*

14. *His hands are as gold rings*] His hands are as gold finely turned, beset with a chrysolite. *Bp. Percy.* Or the meaning may be, that "he had on his fingers golden rings, set with a chrysolite." *Bp. Patrick.*

—— *bright ivory overlaid with sapphires.*] Perhaps, "is as an ivory plate, enclosed with sapphire," meaning to express the white skin covered with a purple robe. *Michaelis.*

15. *His legs are as pillars of marble*,] Alluding perhaps to the strength and firmness of his stature; or else to the colour of the garments. *Bp. Patrick.*

——*his countenance is as Lebanon*,] Of the two celebrated mountains in Judea, Lebanon and Carmel, the former was celebrated for its height, ruggedness, and the abundance of its vast and towering cedars; the latter for its richness and fertility, abounding with vineyards, olive grounds, and corn fields. Hence the former is here employed to express masculine dignity, as the latter is (chap. vii. 5.) to convey an idea of female beauty. *Bp. Lowth.*

Before CHRIST about 1014.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

[a] Chap. 2. 16. & 7. 10.

3 [a] *I am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for ‖ they have overcome me: thy hair *is* [b] as a flock of goats that appear from Gilead.

‖ Or, *they have puffed me up.*

[b] Chap. 4. 1, 2.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 [c] There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea,* the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

Before CHRIST about 1014

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 † Or ever I was aware, my soul ‖ made me *like* the chariots of Ammi-nadib.

† Heb. *I knew not.*

‖ Or, *set me a the chariots of my people.*

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ‖ of two armies.

‖ Or, *of Mahanaim.*

CHAP. VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquor: thy belly *is like* an heap of wheat set about with lilies.

† Heb. *mixture.*

[c] Chap. 6. 3 [d] Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

Chap. VI. ver. 4. — *beautiful — as Tirzah,*] Tirzah was a beautiful situation in the tribe of Judah, chosen by Jeroboam for the seat of his kingdom. The name implies "a delightful city." *Bp. Patrick.*

—— *comely as Jerusalem,*] Jerusalem was esteemed the most charming place in all Palestine, and is called by Jeremiah, "the perfection of beauty," Lam. ii. 15. *Bp. Percy.*

—— *terrible as an army with banners.*] These words may be rendered, "dazzling as bannered hosts." The word translated "terrible," properly signifies "amazing," exciting awe and consternation. *Bp. Percy.* Some refer the expression to the gravity, or rather severity, of her countenance, which forbade all near approaches to so great a beauty. *Bp. Patrick.*

8. *There are threescore queens, &c.*] It is the common opinion that Solomon here alludes to the number of his own wives, and that he composed this song before he multiplied his wives to the prodigious extent related at 1 Kings xi. 1, &c. But it is more probable that he alludes generally to the custom of other princes in the East, who, besides their principal wives that were solemnly espoused and endowed, had also others who were called concubines. The terms "threescore" and "fourscore" are probably used for an uncertain number. *Bp. Patrick.*

12. — *ever I was aware,*] The meaning of this verse seems to be, that the spouse, hearing such high commendations of herself, both from the bridegroom, and from the persons mentioned at ver. 10, says with great humility, that she was not conscious to herself of such perfections, (for so the first words appear to signify in the Hebrew, "I did not know it," or "I did not think so,") but is incited thereby to make the greatest speed, so as to preserve the character which he had given her; and to go along with him into his garden, (which she had neglected before, ver. 2,) there to give a good account of her proficiency. For which purpose she seems on a sudden to take leave of her friends, (who had charitably accompanied her to seek him,) that she might for some time enjoy his society alone; which is the ground of their calling upon her to return, in the next verse. This is the best account I can give of these two last verses. It is supposed that Ammi-nadib was some great captain, who industriously pursued his victories or advantages with very swift chariots. *Bp. Patrick.*

Chap. VII. ver. 1. — *thy feet with shoes,*] Rather perhaps, "thy feet within thy sandals." The Hebrew women were remarkably nice in adorning their sandals, and in having them fit so neatly as to display the fine shape of the foot. Thus Judith's sandals are mentioned, together with the bracelets and other ornaments of jewels, with which she set off her beauty when she went to captivate the heart of Holofernes, (Judith x. 4.) and it is expressly said, that "her sandals ravished his eyes," chap. xvi. 9. *Bp. Percy.*

—— *the joints* &c.] The Greek translators render this word, "the whole proportion," or "model." The expression here seems to refer to the clothing which the bride wore; which agrees with the words which follow, "the work of the hands of a cunning workman." *Bp. Patrick.*

2. — *an heap of wheat set about with lilies.*] It was usual with the Jews, when their wheat had been threshed out and fanned, to lay it in heaps, (Ruth iii. 7. Hagg. ii. 16.) and, as their threshing floors were in the open air, in order to keep off the cattle, they stuck them round with thorns, (Hos. ii. 5, 6.) These, in compliment to the spouse, are here converted into a fence of lilies. Or we may suppose that Solomon here alludes to a custom, which they might have in Palestine, of strewing flowers round the heaps of corn after it was winnowed. *Bp. Percy.*

4. — *thine eyes like the fishpools*] "Thine eyes are clear and serene as the pools in Heshbon by the gate of Bath-rabbim," (which was one of the gates of Heshbon:) "thy nose is finely formed as the tower of Lebanon which looketh toward Damascus." *Bp. Percy.*

Before CHRIST about 1014.

5 Thine head upon thee *is* like ‖ Carmel, and the hair of thine head like purple; the king *is* † held in the galleries.

‖ Or, crimson. † Heb. bound.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* † sweetly, causing the lips ‖ of those that are asleep to speak.

† Heb. straightly. ‖ Or, *of the ancient.*

10 ¶ [b] I *am* my beloved's, and his desire *is* toward me.

[b] Chap. 2. 16. & 6. 3.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape † appear, *and* the pomegranates bud forth: there will I give thee my loves.

† Heb. open.

13 The [c] mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

[c] Gen. 30. 14.

CHAP. VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, † I should not be despised.

Before CHRIST about 1014.

† Heb. they should not despise me.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [a] spiced wine of the juice of my pomegranate.

[a] Prov. 9. 2.

3 [b] His left hand *should be* under my head, and his right hand should embrace me.

[b] Chap. 2. 6.

4 [c] I charge you, O daughters of Jerusalem, † that ye stir not up, nor awake *my* love, until he please.

[c] Chap. 2. 7. & 3. 5. † Heb. why should ye stir up.

5 [d] Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

or, why, &c. [d] Chap. 3. 6.

6 ¶ Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

† Heb. hard.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

10 I *am* a wall, and my breasts like tow-

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5. — *the hair of thine head like purple;*] Meaning perhaps the colour which we call auburn. *Dr. Hodgson.* The meaning of the word translated "hair" is not certain: it may admit the sense "hair lace," "a fillet or bandage." *Bp. Patrick, Dr. Durell.*

7. — *thy stature is like to a palm tree,*] The palm tree is remarkable for its slenderness and height. At present there are but few palms to be seen in Judea; but formerly, it is probable, they were very abundant, as they are stamped on the Roman coins which belonged to this country, and are much spoken of by Roman writers, when they treat of this country. *Harmer.*

8. *I said, I will go up to the palm tree,*] The comparison is made to the palm tree, because that tree rises straight as well as high, and therefore sets forth that part of comeliness which consists in *stature*. Sir T. Brown has ingeniously observed, that the expression "I will go up, and take hold of the boughs," is peculiarly appropriate, since the palm tree bears its boughs only at the upper part. Some understand by the words which we translate "clusters of grapes," dates, which are the fruit of the palm. *Bp. Patrick.* The word for "boughs" is rendered in the Latin translation "fruits," and, in the Greek, to the same sense, "tops," since the clusters or fruit in the palm tree really grow on the top of the stalk. *Parkhurst.*

9. — *the roof of thy mouth* &c.] The word literally signifies, "thy palate," which is here figuratively put for "thy speech," which issues thence. *Bp. Percy.*

13. *The mandrakes give a smell,*] The Hebrew word, translated "mandrakes," occurs only here and at Gen. xxx. 14. Conjectures about its meaning have been most various.

—— *at our gates*] It has been supposed that this passage relates to the custom of decking the gates of new-married persons with festoons of fruits and flowers. Or perhaps the meaning may be, "in our hoards." As the gates in Judea were usually large buildings, it is not improbable that the repositories for fruit were either over them, or near them. *Bp. Percy.*

Chap. VIII. ver. 2. — *to drink of spiced wine*] This is thought to allude to a custom of the parties drinking wine from the same cup in one part of the marriage ceremony. We know that spiced wine was a great delicacy in the East. It was not peculiar to the Jews; the Romans lined their vessels with odoriferous gums, to give the wine a warm bitter flavour; and it is said, that the Poles and Spaniards have a similar method of giving their wines a favourite relish. The word rendered "juice" by our translators, is properly new wine or must; and "the juice of the pomegranate" is either new wine made acid with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose; or rather wine made of the juice of pomegranates, of which, Sir J. Chardin says, they still make considerable quantities in the East. *Harmer.*

6. *Set me as a seal* &c.] These are the words of the bride, beseeching her beloved to keep her always in mind: for that was the purpose of having the name or picture of a beloved person engraven on a seal or jewel, and wearing it near the heart, to testify great esteem, and a constancy of affection. *Bp. Patrick.* O set me as a seal, &c.; that is, place me so that I may never slip out of thy memory or affection: this request I make out of fervent love, which is strong and irresistible as death, especially when heightened by jealousy, or a fear of losing the beloved object. *Bp. Percy.*

Before CHRIST about 1014. ers: then was I in his eyes as one that found † favour.

† Heb. *Peace.*

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

Before CHRIST about 1014.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it.*

14 ¶ † Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

† Heb. *Flee ye.*

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11. *Solomon had a vineyard* &c.] The bride now promises her diligence, in this and the next verse, to do him the best service, and to make the greatest improvement she could, of the talents committed to her. For whereas Solomon, as she here says, let out his vineyard, which he had in Baal-hamon, a place near Jerusalem, (where abundance of people had vineyards, and he a very large one,) "unto keepers," each for a thousand pieces of silver, or shekels, and every one of whom made two hundred pieces for his own profit, she implies that much *greater* would be the increase which she was likely to make by her own care and diligence. *Bp. Patrick.*

14. — *upon the mountains of spices.*] Upon the mountains where spices grow: what particular mountains are meant, cannot be ascertained. *Bp. Patrick.*

Thus, the nuptial ceremony being finished, the poem concludes with a few pastoral expressions of mutual tenderness and affection. *Bp. Percy.*

The opinion that the whole of this poem is allegorical, is confirmed by the consent and authority both of the Jewish and Christian churches, and by the analogy which it bears to other parts of Scripture, confessedly allegorical. But in tracing the allegorical sense through the several parts, great caution is required; and it is especially necessary that we should be extremely careful how we pursue the allegory *too far into every particular expression.* If this caution be not well observed, there is considerable risk of impairing the dignity of Holy Writ. *Bp. Lowth.*

END OF THE FIRST VOLUME.

GENERAL INTRODUCTION

TO

THE PROPHETS.

IT is universally acknowledged, that the remaining books of the Old Testament, namely, the sixteen prophetical books, and the Lamentations of Jeremiah, were written by the persons whose names they bear. The Prophets profess themselves to be the respective authors of these books: and this internal testimony is confirmed both by Jewish and Christian tradition. *Bp. Tomline.*

The Prophets were those illustrious persons, who were raised up by God among the Israelites as the ministers of His dispensations. They flourished in a continued succession for above a thousand years, (Luke i. 70,) reckoning from Moses to Malachi: all cooperating in the same designs, and conspiring in one spirit to deliver the same doctrines, and to prophesy concerning the same future blessings. Moses, the first and greatest of the Prophets, having established God's first covenant, those who followed him were employed in explaining its nature, in opening its spiritual meaning, in instructing the Jews, and in preparing them for the reception of that second dispensation which it prefigured. Their pretensions to be considered as God's appointed servants were demonstrated by the unimpeachable integrity of their characters; by the intrinsick excellence and tendency of their instructions; and by the disinterested zeal, and undaunted fortitude, with which they persevered in their great designs. These were still further confirmed by the miraculous proofs which they displayed of Divine support, and by the immediate completion of many less important predictions which they uttered. Such were the credentials of their exalted character, which the Prophets furnished to their contemporaries: and we, who, having lived to witness the appearance of the second dispensation, can look back to the connexion which subsisted between the two covenants, have received additional evidence of the inspiration of the Prophets in the attestations of our Saviour and His Apostles; and in the retrospect of a gemminant and gradually maturing scheme of prophecy, connected in all its parts, and ratified in the accomplishment of its great object, the coming of the Messiah. We have still farther incontrovertible proofs of their Divine appointment in the numerous prophecies, which in these latter days are fulfilled, and still under our own eyes continue to receive their completion. *Dr. Gray.*

The prophetical writings present us with the worthiest and most exalted ideas of the Almighty, the justest and purest notions of piety and virtue, the most awful denunciations against wickedness of every kind, publick and private, the most affectionate expostulations, the most inviting promises, and the warmest concern for the publick good. And, besides all this, they contain a series of predictions relating to our blessed Lord, in which all the remarkable circumstances of His birth, life, ministry, miracles, doctrines, sufferings, and death, are foretold in so minute and exact a manner, (more particularly in the prophecy of Isaiah,) that it might almost be thought they were describing all these things after they had happened, if it were not known, that these prophecies were confessedly written many hundred years before Christ came into the world; and were, during all that time, in the possession of the Jews, who were the mortal enemies of Christianity, and therefore would never set themselves to forge prophecies, which most evidently prove Him to be what He professed to be, and what they denied Him to be, the Messiah, and the Son of God. It is to this part of Scripture that our Lord particularly directs our attention, when He says, "Search the Scriptures; for they are they which testify of Me," John v. 39. No testimony can be more satisfactory and convincing than this, to any one that reads them with care and impartiality, and compares their predictions concerning our Saviour, with the history of His life given by those who constantly lived and conversed with Him. *Bp. Porteus.*

The language of the Prophets is remarkable for its magnificence. Each writer is distinguished for peculiar beauties; but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived, not from accumulation of epithet, or laboured harmony, but from the real grandeur of its images, and the majestick force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the Prophets wrote, and which enabled them among a people, not distinguished for genius, to surpass in every variety of composition the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarser nature, it must be recollected, that the Eastern manners and languages required the most forcible representations; and that the masculine and indignant spirit of the Prophets led them to adopt the most energetick and descriptive expressions. No style is perhaps so highly figurative as that of the Prophets. Every object of nature and of art, which could furnish allusions, is explored with industry: every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who in the spirit of Eastern poetry delight in every kind of metaphorical embellishment.

It remains to be observed, that the greatest part of the prophetick books, as well as those more especially styled poetical, were written in some kind of measure or verse: this is evident, not only from the peculiar selection of unusual expressions and phrases, but also from the artificial arrangement and regular distribution of many sentences, which run in parallel divisions, and correspond, as it were, in equal periods; but whether this resulted from the observance of certain definite numerical feet, or was regulated by the ear and the harmony of lines of similar cadence, is uncertain. The sententious modulation however, which in consequence obtained, was so strong, as to be transfused, and to predominate, in our translation.

The Prophets probably collected their own prophecies into their present form: indisputably the prophecies were composed and published by those prophets whose names they severally bear. As their genuine productions, they were received into the Jewish canon; and were read in the Jewish synagogues after the persecution of Antiochus Epiphanes, when the reading of the law was interdicted; and they continued so to be read to the days of our Saviour, from whose time they have formed a part of the service in the Christian churches. They are with great propriety received into our churches as illustrating the grand scheme of prophecy, and as replete with the most excellent instruction of every kind. The predictions which they contain were principally accomplished in the ap-

pearance of Christ. Some however, which referred to the dispersion and subsequent state of the Jews, as well as to the condition of other nations, still continue under our own eyes to be fulfilled, and will gradually receive their final and consummate ratification in the restoration of the Jews, in the universal establishment of Christ's kingdom, and in the second advent of our Lord, to "judge the world in righteousness." *Dr. Gray.*

Concerning the order in which all the Prophets are supposed to have flourished, see the following Table, taken from Dr. Gray's Key to the Old Testament.

The Prophets in their supposed order of time, arranged according to Blair's Tables, with but little variation.

	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
Jonah,	Between 856 and 784.		Jehu and Jehoahaz, according to Bp. Lloyd; but Joash and Jeroboam the second, according to Blair.
Amos,	—— 810 and 785.	Uzziah, chap. i. 1.	Jeroboam the second, chap. i. 1.
Hosea,	—— 810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam the second, chap. i. 1.
Isaiah,	—— 810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1. and perhaps Manasseh.	
Joel,	—— 810 and 660, or probably later.	Uzziah, or possibly Manasseh.	
Micah,	—— 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hosea.
Nahum,	—— 720 and 698.	Probably towards the close of Hezekiah's reign.	
Zephaniah,	—— 640 and 602.	In the reign of Josiah, chap. i. 1.	
Jeremiah,	—— 628 and 586.	In the thirteenth year of Josiah.	
Habakkuk,	—— 612 and 598.	Probably in the reign of Jehoiakim.	
Daniel,	—— 606 and 534.	During all the captivity.	
Obadiah,	—— 588 and 583.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel,	—— 595 and 536.	During part of the captivity.	
Haggai,	About 520 to 518.	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer.		
Malachi,	Between 436 and 397.		

THE BOOK OF THE

PROPHET ISAIAH.

INTRODUCTION.

ISAIAH was of the tribe of Judah, and it is supposed that he was descended from a branch of the royal family. He was the earliest of the four great prophets, and entered upon his prophetick office in the last year of Uzziah's reign, about 758 years before Christ. It is uncertain how long he continued to prophesy: some have thought that he died in the fifteenth or sixteenth year of Hezekiah's reign, and in that case he prophesied about forty-five years: but it appears more probable that he was put to death by command of Manasseh, in the first year of his reign; in which case he prophesied more than sixty-one years. It is said that he was sawn asunder with a wooden saw: and that mode of his death is supposed to be alluded to in the Epistle to the Hebrews, chap. xi. 37. *Bp. Tomline.*

The name of Isaiah is, as Vitringa has remarked, in some measure descriptive of his character, since it signifies "the salvation of Jehovah." He has always been considered as a prophet of the highest eminence, and looked up to as the brightest luminary of the Jewish church. He has been emphatically styled, "the Evangelical Prophet," so copiously and clearly does he describe the Messiah, and characterize His kingdom; favoured, as it were, with an intimate view of the Gospel state, from the very birth of our Saviour to be "conceived of a virgin," to that glorious and triumphant period, when every Gentile nation shall bring a clean offering to the Lord, and "all flesh shall come to worship before Him," chap. lxvi. 20, 23. The author of Ecclesiasticus, in his fine and discriminating encomium on the Prophets, says of Isaiah, that "he was great and faithful in his vision;" and that "in his time the sun went backward, and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last;" Ecclus. xlviii. 22, 25. It is certain that Isaiah, in addition to his other prophetick privileges, was invested on some particular occasions with the power of performing miracles, 2 Kings xx. 11; 2 Chron. xxxii. 31. It is remarkable, that his wife is styled a prophetess, chap. viii. 3. He himself appears to have been raised up, as a striking object of veneration among the Jews; and to have regulated his whole conduct in subserviency to his sacred appointment. His sons likewise were for types and figurative pledges of God's assurances, chap. viii. 18; and their names and actions were intended to awaken a religious attention in the persons, whom they were commissioned to address and to instruct. See chap. vii. 3; viii. 1. *Dr. Gray.*

Though Isaiah gives so copious and circumstantial an account of the promised Messiah, and His kingdom, that he has been emphatically called "the Evangelical Prophet," his Book is not confined to prophecies relative to our Saviour: it contains many other predictions, and likewise several historical relations. It may be considered under six general divisions. The first division consists of the first five chapters, containing a general description of the state and condition of the Jews in the several periods of their history, the promulgation of the Gospel, and the coming of Christ to judgment. The second division consists of the seven next chapters, containing in the seventh the promise to Ahaz, which was predictive of Christ, whose nature, birth, and kingdom, are distinctly described in the ninth chapter: the denunciations of punishment upon the Assyrians, in the tenth chapter, seem an interruption to this glorious subject, which is resumed in the eleventh, where the Prophet breaks out into a hymn of praise, celebrating the future triumphant state of the Church. The third division, which reaches from the thirteenth to the twenty-seventh chapter inclusive, begins with a very remarkable prophecy of the destruction of Babylon, which is considered as a type of Antichrist: it then describes the fate of the Jews, Assyrians, Moabites, Philistines, Arabians, Syrians, and Egyptians; and concludes in a manner similar to the last. The fourth division, which extends from the twenty-eighth to the thirty-fifth chapter inclusive, contains predictions relative to the then approaching invasion of Sennacherib: but it is interspersed with severe reproofs and threats against the Jews for disobedience and wilful blindness, and also with consolatory promises to those who should remain faithful in the service of God, alluding frequently to the times of the Gospel. The thirty-sixth and two following chapters, which constitute the fifth division, give an historical account of the invasion of Sennacherib, and of the prolongation of Hezekiah's life. The sixth division reaches from the thirty-ninth chapter to the end of the Book: here the Prophet generally addresses his countrymen as being actually in the captivity which he had previously foretold; he predicts the total destruction of the empire of Babylon, and the restoration of the Jews to their own land by their great deliverer Cyrus, whom he represents the Almighty as calling upon by name to execute His will, about 200 years before he was born. In this latter part of the Book are principally contained the numerous prophecies already noticed, concerning the birth, ministry, death, and religion of Christ, together with a variety of circumstances, which were to precede and follow His incarnation. *Bp. Tomline.*

In some of his prophecies concerning Christ and the Christian church, Isaiah is so particular, that his discourse in certain parts looks more like a history of things past, than a prediction of that which was to come. St. Jerome, who had often read him, and considered him very carefully, says, "he deserves the name of an Evangelist rather than of a Prophet:" and indeed he is more frequently quoted through the New Testament than any other of the Prophets. For this reason it is, that this Book, by ancient and immemorial custom, is appointed to be read in our churches at a particular season of the year, as being the best preparative for the advent of our Lord, the foundation of the Evangelists and Apostles, the portraiture of the nature, person, and offices of the Messiah, and of the great things which He hath done and suffered for us. *Reading.*

The style of Isaiah has been universally admired as the most perfect model of the sublime: it is distinguished for all the magnificence, and for all the sweetness, of the Hebrew language. The variety of his images, and the animated warmth of his expressions, characterize him as unequalled in point of eloquence: and if we were desirous of producing a specimen of the dignity and beauties of the Scripture language, we should immediately think of having recourse to Isaiah. St. Jerome speaks of him as conversant with every part of science: and indeed the marks of a cultivated and improved mind are stamped in every page of his Book: but these are almost eclipsed by the splendour of his inspired knowledge. In the delivery of his prophecies and instructions, he utters his enraptured strains with an elevation and majesty, which unhallowed lips could never have attained. See chap. vi. 6, 7. From the grand exordium in the first chapter, to the concluding description of the Gospel; to "be brought forth" in wonders, and to terminate in the dispensation of eternity; from first to last there is one continued display of inspired wisdom, revealing its oracles and precepts for the instruction of mankind. *Dr. Gray.*

CHAP. I.

Before CHRIST about 760.

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service.* 16 *He exhorteth to repentance, with promises and threatenings.* 21 *Bewailing their wickedness, he denounceth God's judgments.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

[a] Deut. 32. 2 [a] Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished *and* brought up children, and they have rebelled against me.

[b] Jer. 8 7. 3 [b] The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

† Heb. *of heaviness.* 4 Ah sinful nation, a people † laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are † gone away backward.

† Heb. *alienated, or, separated.*

† Heb. *increase revolt.* 5 ¶ Why should ye be stricken any more? ye will † revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ‖ ointment.

‖ Or, *oil.*

7 [c] Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, † as overthrown by strangers.

Before CHRIST about 740.

[c] Chap. 5. 5. Deut. 28. 51, 52.

† Heb. *as the overthrow of strangers.*

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

[d] Lam. 1 92.

9 [d] Except the LORD of hosts had left unto us a very small remnant, we should have been as [e] Sodom, *and* we should have been like unto Gomorrah.

[e] Gen. 19. 24.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [f] sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of † he goats.

[f] Prov. 15. 8. & 21. 27. Chap. 66. 3. Jer. 6. 20. Amos 5. 21.

† Heb. *great he goats.*

12 When ye come † to appear before me, who hath required this at your hand, to tread my courts?

† Heb. *to be seen.*

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* ‖ iniquity, even the solemn meeting.

‖ Or, *grief.*

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them.*

[g] Prov. 1. 28. Jer. 14. 12. Mic. 3. 4.

15 And [g] when ye spread forth your hands, I will hide mine eyes from you:

Chap. I. ver. 1. *The vision of Isaiah* &c.] The vision, or revelation of the will of God made known to Isaiah by the Holy Spirit of prophecy, related chiefly to the kingdom of Judah, and the spiritual circumstances of the Jewish church: but he does incidentally also speak of the ten tribes, of the Moabites, Egyptians, &c.; the kingdom of Judah being a good deal concerned in the good or ill that befell their neighbours; and the vision does not only pertain to the Jewish church, but extends to the Christian also, the New Jerusalem. *W. Lowth, Wogan.*

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. *Bp. Lowth.*

2. *Hear, O heavens,* &c.] God is introduced as entering upon a solemn pleading, before the whole world, against His disobedient people. The same scene is more fully displayed in the opening of the fiftieth Psalm. *Bp. Lowth.* See Deut. xxxii. 1, and the notes there.

6. *Why should ye be stricken any more?*] God complains here that His judgments (as he had before done, ver. 2. respecting His mercies) had no effect upon His people Israel, and that nothing that He could do would bring them to consideration and make them better. *Abp. Tillotson.*

6. *From the sole of the foot even unto the head there is no soundness*] The whole frame of the Jewish church is corrupted. *W. Lowth.*

7, 8, 9. *Your country is desolate,* &c.] The Prophet speaks (as prophets often do) of things future as present. See the note from Bp. Lowth on Deut. xxxii. 15. *The passage may relate immediately to the times of Ahaz and Hezekiah: but it must have a farther reference to the devastations made by the Chaldeans and by the Romans. Bp. Newton.*

8. — *as a cottage in a vineyard, as a lodge* &c.] Little temporary huts, covered with boughs, straw, turf, or the like materials, for a shelter for the watchman who guarded the fruit against foxes, jackalls, &c. See Cant. ii. 15. Fruits of the gourd kind are in great request in the Levant for their cooling quality. *Bp. Lowth.* See note from Hasselquist on Numb. xi. 5.

10. — *ye rulers of Sodom; — ye people of Gomorrah.*] The incidental mention of these places in the preceding verse suggested to the Prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom, and people of Gomorrah. *Bp. Lowth.*

11. *To what purpose is the multitude of your sacrifices* &c.] Those hypocritical services which had no godliness, no sincerity, no true love of God in them, were not the services which God required, (ver. 12,) or took delight in. God would not accept of vain compliments, nor be bribed with pretended gifts, offered only to excuse from duty, to compound for sin, and to palliate unjust dealing. *Dr. Waterland.*

15. — *I will hide mine eyes from you: — I will not hear:*] What is the reason of all this? Because they were defective in the moral duties of religion; as it follows, "your hands are full of blood," &c. No instituted service, no positive part of religion whatsoever, was ever acceptable, when moral duties were neglected: nay, so far from this are they, that God rejects them with abhorrence and disdain. We see from this what was acceptable to God for itself

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yea, when ye † make many prayers, I will not hear: your hands are full of [b] † blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; [1] cease to do evil;

17 Learn to do well; seek judgment, ‖ relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 *Thy* princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they [c] judge not the fatherless, neither doth the cause of the widow come unto them.

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24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will turn my hand upon thee, and † purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellers as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ‖ her converts with righteousness.

28 ¶ And the [1] † destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they *shall* be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

† Heb. *multiply prayer.*

[a] Chap. 59. 3.

† Heb. *bloods.*

[b] 1 Pet. 3. 11.

[1] Or, *righten.*

[c] Jer. 5. 28. Zech. 7. 10.

† Heb. *according to purenesse.*

‖ Or, *they that return of her.*

[1] Job 31. 3. Psal. 1. 6. & 5. 6. & 73. 27. & 92. 9. & 104. 35.

† Heb. *breaking.*

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and its own sake in the Jewish religion: and under the Gospel our Saviour prefers a moral duty before any gift, Matt. v. 23, 24. *Abp. Tillotson.*

What God says here to the Jews for their overmultiplied fasts, and uncommanded sacrifices, He will say to all, who do anything that agrees not with His laws, however specious and plausible, however good and acceptable, it may seem to them. God "cannot away with" anything but the performance of His own will! *Bp. Beveridge.*

16. *Wash you, make you clean;*] This refers to the preceding verse, "your hands are full of blood," and alludes to the legal washings commanded on several occasions. *Bp. Lowth.* The pardon of *sin* upon repentance is expressed in Scripture by cleansing and purifying, to denote that the outward cleansing of the flesh was designed to put men in mind of the inward purification from sin and unrighteousness. *Dr. Jenkin.*

16, 17. — *cease to do evil; Learn to do well;*] The order, in which these words are placed, was evidently designed to teach us that the foundation of acting right is the avoiding of every thing wrong: several parts of Scripture lay down the same rule in almost the same terms, (see Amos v. 15, and places there quoted in the margin,) and many express or imply the same doctrine. Scarce any words are strong enough to express how much good hare cessation from doing evil would produce, and how great is the importance of the plain humble duty of an inoffensive life; in proportion as we root out hurtful inclinations, right ones will not fail to shoot up, and bring forth fruit, if in less quantity, yet such as will be accepted, but probably in plenty. *Abp. Secker.*

21. *How is the faithful city become an harlot!*] See the note on Exod. xxxiv. 16.

22. *Thy silver is become dross,*] Those good graces, which thou didst once profess to have, are now utterly corrupted and depraved; thine obedience, which was once sincere and pure, is now adulterated with abominable wickedness. *Bp. Hall.*

— *thy wine mixed with water:*] An image used for the adulteration of wine, with more propriety than may at first appear, if what Thevenot says of the people of the Levant of late times was true of them formerly: he says, "they never mingle water with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine." Whereas the Greeks and Latins by mixed wine understood wine diluted and lowered with water: the Hebrews generally mean by it, wine made stronger by the addition of higher and more powerful ingredients. Drunkards are accordingly described, Prov. xxiii. 30, as "seeking mixed wine;" and Isa. v. 22, as "mighty to mingle strong drink." Such was the "spiced wine," mentioned Cant. viii. 2. And hence the Psalmist took that highly poetical and sublime idea of the cup of God's wrath, (see Ps. lxxv. 8,) called by Isaiah, "the cup of trembling," chap. li. 17. *Bp. Lowth.*

24. — *Ah, I will ease me of mine adversaries,*] See the notes on Gen. vi. 6.

25. — *take away all thy tin:*] A very small quantity of tin makes silver extremely brittle, and it is difficult to separate these two metals: this gives peculiar force to the expression of the Prophet in this passage, as he had employed an allusion to silver at ver. 22. *Parkhurst.*

26. — *I will restore thy judges as at the first,* &c.] This relates, at least in its primary sense, to the restoration of the Jews after the seventy years of captivity. The promise contained in the latter part of this verse, taken in its full extent, relates to more flourishing times of the Church than the world has yet seen. *W. Lowth.*

29. *For they shall be ashamed of the oaks* &c.] The sacrificing in groves and shady places was an ancient rite of idolatry. This kind of worship is expressly forbidden in the law, Deut. xii. 2, 3; xvi. 21: and yet prevailed so much in the times of idolatrous kings, that the practice was not quite laid aside under religious princes. See 1 Kings xv. 14; xxii. 43. *W. Lowth.*

30. — *as a garden that hath no water.*] To enter into the energy of this comparison, we must consider, that in the hotter parts of the Eastern countries, a constant supply of water is necessary for the cultivation and even to the existence of a garden. There are none therefore without such a certain supply, either from some neighbouring river, or reservoirs collected from springs, or filled with rain-water in the proper season. The immense works made by the ancient kings of Egypt for receiving the waters of the Nile,

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31 And the strong shall be as tow, ‖ and the maker of it as a spark, and they shall both burn together, and none shall quench *them.*

‖ Or, *and his work.*

CHAP. II.

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

* Mic. 4. 1, &c.

2 And * it shall come to pass in the last days, *that* the mountain of the LORD's house shall be ‖ established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

‖ Or, *prepared.*

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into ‖ pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

‖ Or, *sickles.*

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished ‖ from the east, and *are* soothsayers like the Philistines, and they

‖ Or, *more than the east.*

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when it overflowed, for such uses, are well known: Solomon mentions his own works of the kind, Eccles. ii. 5, 6. All the gardens of Aleppo, according to Dr. Russell, are on the banks of the river that runs by that city, or on the sides of the rill that supplies their aqueduct; and Maundrell informs us, that at Damascus there is not a garden that has not a fine quick stream running through it. *Harmer, Bp. Lowth.*

31. — *and the maker of it*] The marginal reading, "and his work," expresses the sense better, namely, that the idolaters and their devices shall perish together, however supported by secular power, or recommended by worldly grandeur. *W. Lowth.*

The same sense is conveyed by understanding the text in the following manner: And that mighty idol, whereto ye trust, shall be as tow; and the maker and worshipper of that idol shall be as a spark; and both of them shall burn together with unquenchable fire. *Bp. Hall.*

Chap. II. The prophecy, contained in the second, third, and fourth chapters, makes one continued discourse. The first five verses of this chapter foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into the Church. From the sixth verse to the end is foretold the punishment of the unbelieving Jews for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and moreover the destruction of idolatry in consequence of the establishment of Messiah's kingdom. The whole of the third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Zion. Chap. IV. 2—6, promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favour and protection of God. This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah. *Bp. Lowth.*

Ver. 1. *The word that Isaiah — saw*] That is, the vision. *W. Lowth.*

2. *And it shall come to pass in the last days,*] "The last days" signify in the Prophets, the times of the Messiah. This phrase by no means necessarily imports the speedy end of this material world; but only that, how long soever God shall suffer it to endure, He hath no subsequent dispensation in reserve: but hath fixed the Christian for that doctrine, and service, and trial, by which mankind are to express their obedience to Him, so long as there shall continue to be any state of discipline or obedience at all. *W. Lowth, Dean Stanhope.*

—— *the mountain of the Lord's house* &c.] From the situation of the Jewish temple on mount Moriah, a mountain is made to stand for the Christian Church: of the exaltation of which, and its wonderful prosperity and enlargement, this passage is a prophetical promise. *Bp. Hurd, Jos. Mede.* As we see the glorious characters here set forth in part brought to pass long ago, by the enlarging of the Messiah's dominion over the many and distant countries where His doctrine hath been received; so have we reason to embrace those gradual advances of His kingdom in men's hearts, as so many earnests and undoubted pledges of that absolute and unbounded conquest, which He shall make over ignorance and error, when the season of exerting His grace most plentifully shall come, and effectually prepare, as well as proclaim, the nearer approaches of His kingdom of glory. *Dean Stanhope.*

3. — *Come ye, and let us go up to the mountain of the Lord,*] That is, Let us join ourselves to the Christian Church. The phrase alludes to the Jews going up in companies to Jerusalem at the three solemn feasts of the year. *W. Lowth.*

4. — *nation shall not lift up sword against nation,* &c.] Throughout the Prophets, the time of the Messiah is represented as a time of universal peace and godliness, in which the natures of men should be changed, and all malice and ill-nature rooted out. He Himself is called "the Prince of Peace," chap. ix. 6. The spiritual sense implies Christ's being the Great Peace-maker; who should reconcile both Jews and Gentiles to God, and to each other. But if we look upon this and the like prophecies, as foretelling the outward peacefulness of the kingdom or Church of Christ, they seem to relate to some future flourishing state of the Church, when, after having subdued all His enemies, He shall give rest unto His faithful servants, 2 Thess. i. 7. *Dr. T. Burnett, W. Lowth.* See notes on chap. ix. 5.

6. *Therefore thou hast forsaken thy people — because* &c.] This might more clearly be translated, "For this reason Thou hast forsaken Thy people, because," &c. *W. Lowth.*

—— *they be replenished from the east, and are soothsayers* &c.] Chaldea and Syria, situated to the east of Judea, were famous for pretenders to divination, &c. (see chap. xlvii. 13; Numb. xxiii. 7,) as were the Philistines, who lay to the west, 1 Sam. vi. 2. The Jews invited and encouraged these. *W. Lowth.* Now the consulting of wizards and diviners, as was practised by the nations of Canaan, paying any regard to those pretenders to Divine knowledge, or suffering such to live among them, is prohibited, Deut. xviii. 10—14; as also filling the land with horses, gold and silver, (ver. 7,) is in direct contradiction to God's command in the law, Deut. xvii. 16, 17. *Dr. Berriman, Bp. Lowth.* God there forbids His people the use of horses and chariots, Deut. xx. 1, 4. He promises that He will be to them instead. This law, therefore, was to be a standing trial of prince and people, whether they had confidence in God their Deliverer. He had taken the defence of Israel upon Himself, and, whenever the people took it out of His hands, they were sure to be undone. There was no moral evil in having a country full of horses, but the kings of Israel were exalted to the throne on condition that they should renounce such assistance, and depend on God for success in the day of battle. Joshua, the Judges, and David, observed this law; and Solomon,

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‖ Or, *abound with the children, &c.*

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

[b] Chap. 5. 15.

11 The [b] lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

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15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all † pleasant pictures.

† Heb. *pictures of desire.*

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And ‖ the idols he shall utterly abolish.

‖ Or, *the idols shall utterly pass away*

19 And they shall go into the [c] holes of the rocks, and into the caves of † the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

[c] Heb. 10. 8. Luke 23. 30. Rev. 6. 15. & 9. 6.

† Heb. *the dust.*

20 In that day a man shall cast † his idols of silver, and his idols of gold, ‖ which they made *each one* for himself to worship, to the moles and to the bats;

† Heb. *the idols of his silver, &c.*

‖ Or, *which they made for him.*

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath *is*

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for a time; but in his reign things quickly changed; and his successors followed his example. *Bp. Sherlock.* See the notes on Deut. xvii. 16; Josh. xi. 6; 1 Kings x. 28; 2 Kings xviii. 20.

9. — *forgive them not.*] That is, Thou wilt not forgive them. The imperative is here taken for the future. See the like instances, chap. vi. 10; xxiii. 16; Zech. xiii. 7. God's judgments are sometimes foretold as imprecations: many of those in the Psalms may be understood as so many predictions. *W. Lowth.* See notes at Ps. v. 10. Ps. cix.

10. *Enter into the rock, &c.*] The remainder of the chapter is a prediction of some general judgment, ending in the utter destruction of the Jewish land and government. Such was that of the captivity: many of the expressions, however, are such as relate to the last judgment; for, all God's particular judgments being earnests of the last and general, the same expressions are common to both. Compare chap. xiii. 10; xxiv. 1; Joel iii. 15; Matt. xxiv. 29; 2 Pet. iii. 10. *W. Lowth.*

13. — *upon all the cedars of Lebanon,*] In many other places cedars of Libanus, and oaks of Bashan, are used, in the way of metaphor and allegory, for kings, princes, potentates; mountains and lofty hills, for kingdoms, states, cities; towers and fortresses, for defenders and protectors, whether by strength or counsel; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce and abounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon. *Bp. Lowth.* For ships of Tarshish, see notes at 1 Kings x. 22; xxii. 48.

18. — *the idols he shall utterly abolish.*] The captivity of the Jews had that good effect, that they scarce ever afterwards relapsed into idolatry; this prophecy was fulfilled in the Gentiles also upon their conversion to Christianity. Christianity is the reverse and direct opposite to idolatry; and we may observe, that whenever the Prophets speak of an entire reformation in the state of the Church, they mention the utter extirpation of idolatry out of it, as if that were one of the last enemies of God and His truth, that was to be destroyed, (see chap. xxvii. 9; xxx. 22; xxxi. 7; xlv. 16;) and the accomplishment of the prophecy accordingly will universally take place in that day, that terrible day of Christ's second advent, when He shall come to judge the world. *W. Lowth, Wogan.*

Idolatry is the reverse and direct opposite of Christianity. To destroy this was the great end of Christ's coming into the world. But, except He were God, the very and eternal God, of one substance with the Father, His religion would be so far from destroying idolatry, that it would be only a more refined and dangerous species of it. The Prophet, therefore, after describing the humbling effects it would have upon the hearts of all sincere converts, concludes all (that so he might acquit the worship of Christ from all charges of idolatry) with this positive assertion, that it would prove the most effectual means of putting an end to all false and idolatrous worship: "The idols He shall utterly abolish." The like conclusion we meet with in the first Epistle of St. John, where having affirmed that Jesus Christ is "the true God and eternal life," he immediately subjoins, and closes all with this advice, "Little children, keep yourselves from idols," 1 John v. 21. *Wogan.*

19. *And they shall go into the holes of the rocks, &c.*] The country of Judea being mountainous and rocky, is full of caverns; some natural, and some artificial and made for the sake of security. See Judg. vi. 2; 1 Sam. xiii. 6; xxiv. 3; Jer. xli. 9. Strabo, Josephus, and modern travellers, give accounts of the caverns, which are to be found in the neighbouring countries. Therefore, "to enter into the rock," &c. is to the Jews a very proper and familiar image to express terrour and consternation. *Bp. Lowth.*

20. — *to the moles and to the bats;*] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Many travellers speak of bats of no enormous size as inhabiting the Great Pyramid. *Bp. Lowth, Harmer.* "Casting the idols to the moles and bats" denotes the utmost detestation and abhorrence. *Wogan.*

22. *Cease ye from man,*] That is, from valuing man. Compare, Prov. xxiii. 4. *W. Lowth.* This verse is a very apt and most proper conclusion to what is said before of the effect of Christ's coming, namely, that "the lofty looks of man shall be humbled." Happy indeed will be this effect of His first coming, if our pride be thereby humbled, and our lofty looks be brought down:

Before CHRIST about 760. in his nostrils: for wherein is he to be accounted of?

CHAP. III.

1 *The great confusion which cometh by sin.* 9 *The impudency of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

† Heb. *a man eminent in countenance.* ‖ Or. *skilful of speech.* [a] Eccles. 10. 16.

3 The captain of fifty, and † the honourable man, and the counseller, and the cunning artificer, and the ‖ eloquent orator.

4 And I will give [a] children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

† Heb. *lift up the hand.* † Heb. *binder up.*

7 In that day shall he † swear, saying, I will not be an † healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory. Before CHRIST about 760.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as [b] Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves. [b] Gen. 13. 13. & 18. 21. & 19. 5

10 Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be † given *him*. † Heb. *done to him.*

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, ‖ they which lead thee cause *thee* to err, and † destroy the way of thy paths. ‖ Or. *they which call thee blessed.* † Heb. *swallow up.*

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have ‖ eaten up the vineyard; the spoil of the poor *is* in your houses. ‖ Or. *burnt.*

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and † wanton eyes, walking and ‖ mincing *as* they go, and making a tinkling with their feet: † Heb. *deceiving with their eyes.* ‖ Or. *tripping nicely.*

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happy, I mean, if it precede; but fruitless, miserable, and vain, if it follow, His second coming, when the day of grace shall be past, and judgment be begun. Let us conclude, therefore, as the Prophet warns us, to "cease from man, whose breath is in his nostrils," that is, from trusting in mere man; "for wherein is he to be accounted of?" But let us hold fast the profession of our faith in Christ, who is not a mere man, having breath in his nostrils only; but hath life in Himself, yea, is Life itself, and therefore God as well as Man. *Wogan.*

Chap. III. ver. 1. — *the whole stay of bread,* &c.] Bread is commonly called the "staff of life," Levit. xxvi. 26; Ezek. xiv. 13. This judgment seems to relate to the siege of Jerusalem by the Chaldeans. See Jer. xxxvii. 21; Ezek. iv. 16. The following verses, 2, 3, are very clearly explained by the sacred historian's account of the captivity of Jehoiachin by Nebuchadnezzar, 2 Kings xxiv. 14. *W. Lowth, Bp. Lowth.*

4. — *I will give children to be their princes,*] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them. *Bp. Lowth.*

5. — *the people shall be oppressed,* &c.] The character of a weak government, where faction gets the better of authority, and every one does what is right in his own eyes. *Bp. Hacon.*

7. — *I will not be an healer.*] The expression seems to apply to repairing what is destroyed in a kingdom or state. *Parkhurst.*

—— *in my house is neither bread nor clothing:* &c.] He alleges that he has not wherewithal to support the dignity of the station, by such liberality and hospitality as the custom required of persons of superiour rank. See 1 Kings iv. 22, 23; Neh. v. 17, 18. The Eastern treasures anciently consisted very much in large quantities of clothing; and princes and great men now are obliged to have a large stock in readiness, for presents on all occasions. *Bp. Lowth, Sir J. Chardin.*

10, 11. *Say ye to the righteous,* &c.] Thus do the Scriptures represent to us the different condition of good and bad men, which is often true in this world; and, however that happen, will most certainly and remarkably be made good in the next. *Abp. Tillotson.*

12. — *they which lead thee*] Thy weak governours, called metaphorically, (as before, ver. 4,) "children, and women." The margin reads, "they which call thee blessed;" which may mean, the false prophets, who soothe thee in thy sins, and foretell nothing but peace and prosperity. Compare chap. ix. 15, 16. *W. Lowth.*

15. — *grind the faces*] The expression and the image is strong, to denote grievous oppression; but is exceeded by the prophet Micah, iii. 1—3. *Bp. Lowth.*

16. — *wanton eyes,*] The original gives, as the margin reads, "deceiving with their eyes," or falsifying their eyes. Though the colouring of the eyes with stibium, or al-cahol, the mineral commonly used for that purpose, be not particularly here expressed, yet I suppose it to be implied. See 2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40. The Chaldee paraphrase explains it so. This fashion seems to have prevailed very generally among the Eastern people in ancient times, and they retain it still. *Bp. Lowth.* See the note on Jer. iv. 30.

—— *making a tinkling*] Dr. Hunt well explains the word thus translated *to mean*, "skipping, bounding, dancing along;" and the same word used as a noun, (which occurs at ver. 18,) to signify those ornaments of the feet, chains or rings, which the Eastern

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17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will † discover their secret parts.

† Heb. *make naked.*

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‖ cauls, and *their* round tires like the moon,

‖ Or, *nettworks.*

19 The ‖ chains, and the bracelets, and the ‖ mufflers,

‖ Or, *sweet bells.* ‖ Or, *spangled ornaments.*

20 The bonnets, and the ornaments of the legs, and the headbands, and the † tablets, and the earrings,

† Heb. *houses of the soul.*

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 Thy men shall fall by the sword, and thy † mighty in the war.

† Heb. *might.*

26 And her gates shall lament and mourn; and she *being* ‖ † desolate shall sit upon the ground.

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‖ Or, *emptied.* † Heb. *cleansed.*

CHAP. IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear *our own* apparel: only † let us be called by thy name, ‖ to take away our reproach.

† Heb. *let thy name be called upon us.* ‖ Or, *take thou away.*

2 In that day shall the branch of the LORD be † beautiful and glorious, and the fruit of the earth *shall be* excellent and comely † for them that are escaped of Israel.

† Heb. *beauty and glory.* † Heb. *for the escaping of Israel.*

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written ‖ among the living in Jerusalem:

‖ Or, *to life.*

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every

ladies wore, and which made a tinkling sound as they moved nimbly in walking. Eugene Roger, and other travellers, speaking of Arabian women, mention them. *Bp. Lowth.* Rauwolff tells us, that the Arab women, when he saw in going down the Euphrates, wore *rings* about their legs and hands, and sometimes a good many together, which in their stepping slipped up and down, and so made a great noise. Sir J. Chardin says, that in Persia and Arabia they wear rings about their ancles, which are full of little bells. Children and young girls take pleasure in giving them motion, and with this view walk quick. *Harmer.*

17. — *the Lord will discover*] It was the barbarous custom of the conquerours of those times, to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather, and to the intolerable heat of the sun. This to *the women was the height of cruelty and indignity, especially* to such as are here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress. This is always mentioned as the hardest part of the lot of the captives. Compare chap. xx. 4; xlvii. 3; Jer. xiii. 22; Nah. iii. 5. The words, which describe the ornaments in the *following* inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and from the nature of the subject, be very obscure. *W. Lowth, Bp. Lowth.*

20. — *tablets.*] In the original, as the margin gives it, "houses of the soul," mean perfume boxes. *Bp. Lowth.* Which refresh the spirits, and restore life to the languid. *Vitringa.* "Houses of smell," smelling or perfume boxes, appended by the ladies either to the necklace or girdle. *Bp. Stock.*

21. — *nose jewels.*] See Sir J. Chardin's note on Gen. xxiv. 22. His account is confirmed by other oriental travellers.

24. — *instead of sweet smell*] Or "perfume." A principal part of the delicacy of the Asiatick ladies consists in the use of baths, and of the richest oils and perfumes: an attention to which is in some degree necessary in those hot countries. See Cant. iv. 10, 11; Esth. ii. 12. *Bp. Lowth.*

—— *instead of a girdle a rent;*] "Instead of well-girt raiment, rags." *Bp. Lowth.*

—— *and burning*] The old English translation reads, "sun burning," by way of explication, namely, They shall be exposed to the heat of the sun, in slavery or transportation into foreign parts. *W. Lowth.* "A sun-burnt skin." *Bp. Lowth.*

26. — *shall sit upon the ground.*] This was a posture that denoted the deepest mourning and lamentation, chap. xlvii. 1; Job ii. 13; Lam. ii. 10. The passage seems to relate, in its more immediate view, to the destruction of the city by Nebuchadnezzar: however, Judea is thus represented on a medal coined by Vespasian, after the destruction by the Romans. They might have an eye to the customs of the Jewish nation. The Psalmist describes the Jews lamenting their fortune in the same pensive posture, Ps. cxxxvii. 1. *Bp. Lowth, W. Lowth, Addison.*

Chap. IV. The division of the chapters has broken off the Prophet's discourse almost in the middle of the sentence. The meaning is, "The numbers slain in battle shall be so great, that seven women shall be left to one man." The Prophet has described the greatness of this distress, by images and adjuncts the most expressive and forcible. *Bp. Lowth.*

2. *In that day*] This phrase often denotes, not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence, called elsewhere by way of excellence, "the day of the Lord." Compare chap. ii. 11, 12; x. 20; xvii. 7; xix. 18; and see 2 Thess. i. 10; 2 Tim. i. 12, 18; iv. 8. *W. Lowth.* "In that day," the day of the blessed restoration of the Church. *Bp. Hall.*

—— *the branch of the Lord*] "The Messiah of Jehovah," says the Chaldee paraphrase. "The branch" is an appropriated title of the Messiah; and "the fruit of the earth" means the same great Personage to spring from the land of Judah; or perhaps the blessings consequent upon the redemption procured by Him. *Bp. Lowth.*

3. — *that is written among the living*] The phrase alludes to the registers which were kept of the Jewish tribes and families. See Ezra ii. 59, 62. *W. Lowth.* See the note on Exod. xxxii. 32.

4. — *by the spirit of judgment*, &c.] The phrase denotes the severe discrimination which God will make between the good and the bad, the pure silver and the dross, (see chap. i. 22, 25;) the better being purified, the worse consumed, in the furnace. See Ezek. xxii. 21; Mal. iii. 2, 3. *W. Lowth.*

dwelling place of mount Zion, and upon her assemblies, a [a] cloud and smoke by day, and the shining of a flaming fire by night: for ‖ upon all the glory *shall be* † a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

1 *Under the parable of a vineyard God excuseth his severe judgment.* 8 *His judgments upon covetousness,* 11 *upon lewd intemperance,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of God's judgments.*

NOW will I sing to my wellbeloved a song of my beloved touching his [a] vineyard. My wellbeloved hath a [a] vineyard in † a very fruitful hill:

2 And he ‖ fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also † made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be † trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah † his pleasant plant: and he looked for judgment, but behold † oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join [b] house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 ‖ In mine ears *said* the LORD of hosts, † Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

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[a] Exod. 13. 21.
‖ Or, *above.*
† Heb. *a covering.*
[a] Jer. 2. 21. Matth. 21. 33. Mark 12. 1. Luke 20. 9.
† Heb. *the horn of the son of oil.*
‖ Or, *made a wall about it.*
† Heb. *hewed.*
† Heb. *For a treading.*
† Heb. *plant of his pleasures.*
† Heb. *a scab.*
[b] Mic. 2. 2.
‖ Or, *This is in mine ears, saith the* LORD, &c.
† Heb. *If not, &c.*

5. — *a cloud and smoke by day,* &c.] This is a manifest allusion to the pillar of a cloud, and of fire, which attended the Jews in their passage out of Egypt; and to the glory that rested on the tabernacle, Exod. xl. 38. See Zech. ii. 5. Both passages mean, The visible presence of God shall protect the Church. *Bp. Lowth.*

6. *And there shall be a tabernacle* &c.] And whereas the Church shall be still subject to the scorching heats and tempestuous storms of persecution, God shall erect a safe tabernacle for her, to shade her from the heat, and shelter her from those violent tempests. *Bp. Hall.*

Chap. V. This chapter stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness: but it exceeds that chapter in force, in severity, in variety, in elegance; and it adds a more express declaration of vengeance, by the Babylonian invasion. *Bp. Lowth.*

Ver. 1. *Now will I sing to my wellbeloved.*] The Prophet here speaking in the person of *God* the Father, directs this hymn, or parable poetically expressed, to His "wellbeloved," that is, Christ. See Matt. iii. 17; xvii. 5; Col. i. 13. *W. Lowth, Dr. Wells.* Our Lord Christ in the evangelical style is called "the beloved Son of God, in whom He is well pleased." The Church of those times is called here the vineyard of the Son, because, as the Father created all things by Him, so by Him He has always governed all things, and more especially His church. To this agrees that saying of St. Paul, that "Christ accompanied the Israelites in the wilderness;" and that of St. Peter, that "the Spirit of Christ spake by the prophets." Indeed, as the eternal Son of the Father, He presides over all things, "God blessed for ever," as St. Paul speaks, Rom. ix. 5; and has always had the peculiar care and conduct of the patriarchs and chosen people of God. *Reading.*

2. — *built a tower in the midst of it,* &c.] To contain all the implements necessary to the culture of the vineyard, and making of the wine. To this image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered. Our Saviour in His parable, Matt. xxi. 33, **Mark xii. 1, has inserted the "tower," and the "winepress," or** vat, as the word should perhaps be translated here, and as St. Mark has it. It means the large open place, or vessel, which, by a conduit or spout, received the must from the winepress. In very hot countries it was very convenient to have this place under ground, or in a cave "hewed" out of the side of the rock for coolness, (see the margin,) that the heat might not cause too great a fermentation, and sour the must. *Bp. Lowth.*

—— *wild grapes.*] Not merely unprofitable grapes, but noxious; as, in the explication, (ver. 7,) to judgment is opposed tyranny, and to righteousness oppression. Some of these were of a poisonous quality, as appears from 2 Kings iv. 39—41. *Bp. Lowth.* The Prophet may here mean the hoary nightshade, which is common in Egypt, Palestine, and the East; the Arabs call it "wolf's grapes;" it grows much in the vineyards, and is very pernicious to them; it likewise resembles a vine by its shrubby stalk. *Hasselquist.*

3, 4. — *judge, I pray you,* &c.] The case was so plain, that God might refer it to themselves, although they were parties concerned. *W. Lowth.*

Let every sinner thoroughly examine his own state and condition, what his natural powers and faculties are, what they are originally capable of, what additional means and opportunities he has had put into his hands to employ and improve them; and then let him shew where the fault lay, and who is to be charged with the evil of sin, and with the consequences of it. *Dr. John Clarke.*

8. *Woe unto them* &c.] From hence to the twenty-fifth verse, sundry vices are enumerated, which, as they brought temporal judgments upon the Jews, so at the bar of Christ shall exclude from happiness, and consign all that are found guilty of them to the woes and punishments here denounced: namely, the covetous and unjust; the drunkard and voluptuary; all that wilfully neglect, or impiously despise, the knowledge of God, as well the slothful ignorant, as the proudly wise; all that perversely confound the distinctions of moral good and evil. *Hogan.*

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10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

[c] Prov. 23. 29, 30.

11 ¶ [c] Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine ‖ inflame them!

‖ Or, *pursue them.*

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, because *they have* no knowledge: and † their honourable men *are* famished, and their multitude dried up with thirst.

† Heb. *their glory are men of famine.*

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

[d] Chap. 2. 9, 11, 17.

15 And [d] the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD *of* hosts shall be exalted in judgment, and ‖ † God that is holy shall be sanctified in righteousness.

‖ Or, *the holy God.* † Heb. *the God that holy.*

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

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20 ¶ Woe unto them † that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

† Heb. *that say concerning evil.* It is *good*, &c.

21 Woe unto *them that are* [e] wise in their own eyes, and prudent † in their own sight!

[e] Prov. 3. 7. Rom. 12. 16. † Heb. *before their face.*

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [f] justify the wicked for reward, and take away the righteousness of the righteous from him!

[f] Prov. 17. 15.

24 Therefore as † the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

† Heb. *the tongue of fire.*

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases *were* ‖ torn in the midst of the streets. [g] For all this anger is not turned away, but his hand *is* stretched out still.

‖ Or, *as dung.* [g] Chap. 9. 12, 17, 21. & 10. 4.

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10. — *one bath, — an homer — an ephah.*] "A bath" and "an ephah" are the same measure, about seven gallons and a half; they contain but a tenth of an "homer," Ezek. xlv. 11. *W. Lowth.*

11. — *strong drink:*] See the note on chap. xxiv. 9.

12. — *the harp, and the viol,* &c.] Musick universally attends Eastern feasts. *Harmer.* Wine, and musick, and delicate fare, are such things as God in His goodness hath given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that uses any of them intemperately, unseasonably, vainly, or wastefully, abuses both them and himself: therefore we often find in Scripture, both the things themselves condemned, and those that use them blamed. *Bp. Sanderson.*

13, 14. — *their honourable men are famished,* &c.] As verses 9, 10, have evidently reference to ver. 8, so have these verses to the two preceding. As the houses of the covetous are to be left uninhabited, and the fields to become desolate, so they that indulged in feasting and drinking are to perish with hunger and thirst. *Bp. Lowth.*

14. *Therefore hell hath enlarged herself,* &c.] Habakkuk uses the same image with great force, in a comparison of the ambitious and avaricious conqueror, Hab. ii. 5. But hell, or the grave, is here introduced to much greater advantage in person; and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing his prey altogether. *Bp. Lowth.*

17. *Then shall the lambs* &c.] Their luxurious habitations shall become a pasture for flocks. *Bp. Lowth.*

18. — *that draw iniquity with cords of vanity,* &c.] That are not only drawn to sin by the allurements of the world, but are active and industrious in drawing sin to themselves, or themselves to sin: "with cords of vanity," that is, with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin: "with a cart rope," that is, with all their might, as beasts commonly do, that draw carts with ropes. *Poole, Bp. Hall.* The cause is here put for the effect; "iniquity" and "sin" for the punishment which they provoke. The meaning then is, "Woe unto them who foolishly draw upon themselves the reward of iniquity; nay, set their shoulders to pull it forward, as a beast of burden does a cart rope!" *Rosenmüller, Bp. Stock.*

20. *Woe unto them that call evil good,* &c.] The Prophet compares the difference of moral "good and evil" presented to the human understanding with that of "light and darkness" discerned by the eye, of "bitter and sweet" tasted by the palate; that is, as a plain and undeniable truth which forceth its evidence upon a rational mind: to transgress God's commandments, His laws and statutes, delivered by His prophets, and confirmed by a series of miracles, was a heinous crime; but to "call evil good, and good evil," was to advance a step further in impiety, to lay the profane axe to the root of righteousness, to destroy all religion, natural as well as revealed, and to sink into mere atheism. *Dr. Jortin.*

22. — *to mingle strong drink:*] See notes on chap. i. 22; xxiv. 9.

24. — *so their root shall be as rottenness,* &c.] So they shall be utterly destroyed; and shall be as a tree, whose root is rotted, and whose blossom flies away like dust. *Bp. Hall.*

25. — *the hills did tremble,*] The Prophet refers perhaps to the great earthquake in the days of Uzziah, Amos i. 1; Zech. xiv. 5. *Bp. Lowth.* But the mountains and the earth itself are often said to tremble at God's judgments; (see Jer. iv. 24; Mic. i. 4; Nah. i. 5; Hab. iii. 10; Ps. lxxvii. 18; cxiv. 7;) which expressions

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26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them *from the end of the earth*: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* ‖ sorrow, ‖ and the light is darkened in the heavens thereof.

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‖ Or, *distress.*

‖ Or, *when it is light, it shall be dark in the dwellings thereof.*

CHAP. VI.

1 *Isaiah, in a vision of the Lord in his glory,* 5 *being terrified, is confirmed for his message.* 9 *He sheweth the obstinacy of the people unto their desolation.* 13 *A remnant shall be saved.*

IN the year that king Uzziah died I [a] saw also the Lord sitting upon a throne, high and lifted up, and ‖ his train filled the temple.

about 758. [a] John 12. 41.

‖ Or, *the skirts thereof.*

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And † one cried unto another, and

† Heb. *this cried to this.*

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may allude to the thunder which accompanies them; to the trembling of mount Sinai when God came down upon it, Exod. xix. 18; or, to the last general judgment. See note on chap. ii. 10. He says, "did tremble:" but the representing of a thing future, as if already accomplished, is very common with the Prophets. *W. Lowth.*

26. *And he will lift up an ensign to the nations from far,* &c.] The Prophets call distant countries in the popular language, as here, "the end of the earth;" the Babylonians may be primarily meant here, as chap. xxxix. 3; Jer. v. 15; and as the Medes, with respect to Babylon, are said (chap. xiii. 5,) "to come from a far country, from the end of heaven:" but the Prophet may also look farther, and the threat is probably to be extended to the desolation of Judea by the Romans; to whom the phrases used here will apply better than to the Chaldees. *Vitringa.*

Though the Babylonians lived at no great distance from Judea, yet many that composed their army did: indeed all foreigners were looked upon as living a great way off by the Jews, because they maintained but little commerce with their neighbours. *W. Lowth.*

—— *and will hiss unto them.*] "The metaphor is taken from the practice of those who keep bees; who draw them out of their hives into the fields, and lead them back again, by a hiss or whistle;" say Cyril and Theodoret. At chap. vii. 18, the metaphor is more apparent by being carried farther; there the hostile armies are expressed by "the fly," and "the bee." *Bp. Lowth.*

27. — *neither shall the girdle of their loins be loosed,*] The Eastern people, wearing long and loose garments, were unfit for action, or business of any kind, without girding their clothes about them: when their business was finished, they took off their girdles. A girdle therefore denotes strength and activity: to unloose the girdle, to deprive of strength, to render unfit for action: it was of course an essential part of a soldier's accoutrement. See, beside the passage quoted in the margin, 1 Kings xx. 11; Is. xiv. 1, 5. *Bp. Lowth.* See the note on Job xii. 21.

28. — *their horses' hoofs shall be counted like flint,*] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, unknown to the ancients, as appears from the silence of Greek and Roman writers, especially those who treat of horse medicine: for this reason, the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. Xenophon, in his treatise on horsemanship, gives particular directions for hardening a horse's hoofs. For want of the artificial defence, which we use, Amos (chap. vi. 12,) speaks of it as a thing as impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. *Bp. Lowth.*

30. — *they shall roar against them like the roaring of the sea:* &c.] What speak I of the roaring of a lion? yea, these Chaldeans, which I will bring upon them, shall come roaring in like a mighty sea in a tempest; with such terrour, that all shall be filled with confusion; the earth shall be darkened with sorrow; and the heavens shall yield no glimpse of comfort to the distressed. *Bp. Hall.* See notes on chap. xiii. 10, 13.

From this chapter we perceive in what a special manner God blessed His people Israel; how they abused His gifts, and turned His grace into wantonness; and how He threatened to visit their sins with His judgments: the issue and execution of His threatenings we well know. The proper application of all this to ourselves is briefly hinted by St. Paul, "If God spared not the natural branches, take heed lest He also spare not thee," Rom. xi. 21. We, who succeed them in the spiritual vineyard, the Church of the true God, have no reason to flatter ourselves that our bad fruits shall be more indulged than theirs. But rather the judgments, which have befallen them, will make our disobedience the more inexcusable, if we commit the same sins, and are not afraid of the same punishments. *Reading.*

Chap. VI. ver. 1. *In the year that king Uzziah died I saw* &c.] As this vision seems to contain a solemn designation of Isaiah to the prophetical office, it is by most interpreters thought to be the first in order of his prophecies. But Isaiah is said (chap. i. 1,) to have prophesied in the time of Uzziah, and the phrase, in the year when Uzziah died, probably means after the death of Uzziah: as the same phrase (chap. xiv. 28,) means after the death of Ahaz. This might be a new designation, to introduce more solemnly a general declaration of the whole course of God's dispensations in regard to His people, and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel. *Bp. Lowth.*

—— *I saw the Lord.*] The Lord, whom Isaiah saw, was the Jehovah, and Lord of Hosts, ver. 3, 5; and St. John testifies, in the passage given in the margin, that it was Christ, and Christ's glory, that Isaiah saw: it follows, that, in St. John's account, Christ is Jehovah. *Dr. Waterland.*

—— *sitting upon a throne, high and lifted up, and his train filled the temple.*] The ideas are taken from Eastern royalty; the Prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on His throne above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by His attendant ministers. See Jer. xvii. 12; Ezek. xliii. 7. *Bp. Lowth.*

2. — *he covered his feet.*] By the "feet" the Hebrews mean all the lower parts of the body. *Bp. Lowth.*

3. — *one cried unto another,*] The one singing responsively to

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said, [b] Holy, holy, holy, *is* the LORD of hosts: † the whole earth *is* full of his glory.

[b] Rev. 4. 8.

† Heb. *his glory is the fulness of the whole earth.*

4 And the posts of the † door moved at the voice of him that cried, and the house was filled with smoke.

† Heb. *thresholds.*

5 ¶ Then said I, Woe *is* me! for I am † undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

† Heb. *out off.*

6 Then flew one of the seraphims unto me, † having a live coal in his hand, *which* he had taken with the tongs from off the altar:

† Heb. *and in his hand a live coal.*

† Heb. *caused it to touch.*

7 And he † laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

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8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [c] us? Then said I, † Here *am* I; send me.

[c] *Gen.* 1. 26.

† Heb. *Behold me.*

9 ¶ And he said, Go, and tell this people, [d] Hear ye ‖ † indeed, but understand not; and see ye indeed, but perceive not.

[d] Matthew 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.

‖ Or, *with-out ceasing.* &c.

† Heb. *hear ye in hearing,* &c.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted

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the other. *Bp. Lowth.* After some such manner was the Divine anthem of Moses sung, Exod. xv. 1, 20, 21. So we read, Ezra iii. 11, at the building of the second temple did the Priests and Levites sing together by course, in praising and giving thanks to the Lord: and this hath been the practice of the Christian church all along, and is still continued among us, as being the most easy and proper way for all sorts of people to join together in setting forth the praises of God, and the best means of keeping our minds intent upon the great work we are about, and to excite one another in the performance of it. *Bp. Beveridge.*

—— *Holy, holy, holy, is the Lord of hosts:*] The Christian church hath always thought that the doctrine of the blessed Trinity is implied in this repetition; it is intimated in several other parts of the Old Testament, particularly in the form of blessing, which God commanded the priests to use, Numb. vi. 24, 25, 26. *W. Lowth.* See notes on that passage.

"They are not content," says Origen, "to say it once or twice, but take the perfect number of the Trinity, thereby to declare the manifold holiness of God; which is a repeated intercommunion of a threefold holiness; the holiness of the Father, the holiness of the only begotten Son, and of the Holy Ghost." And that the Seraphim did really celebrate all the three Persons of the Godhead upon this occasion, is no conjecture; but a point capable of the clearest demonstration. The Prophet tells us, ver. 1, he "saw the Lord sitting upon a throne;" and at ver. 5, that "his eyes had seen the King the Lord of hosts." Now if there be any phrase in the Bible to distinguish the true God, it is this of "the Lord of hosts." That in this "Lord of hosts, sitting upon His throne," there was the presence of GOD the FATHER, no one will deny. That there was also the presence of GOD the SON, appears from John xii. 41: "These things said Esaias, when he saw His (Christ's) glory, and spake of Him." And that there was the presence of GOD the HOLY GHOST, is determined by Acts xxviii. 25; "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying," &c. then follow the words which the prophet affirms to have been spoken by "the Lord of hosts." *Jones of Nayland.*

The former part of that noble and sublime hymn, called the Te Deum, which is commonly used after the first lesson at morning service, is an act of adoration to the ever blessed Trinity, being a paraphrase on the song of the heavenly host, recorded here by Isaiah, and by St. John in the Revelation, chap. iv. 8. The same is likewise adopted by our Church into her office for the Communion. *Waldo.*

4. — *and the house was filled with smoke.*] Or, a thick cloud; the sign of God's presence, which filled the temple on extraordinary occasions, 1 Kings viii. 10. *W. Lowth.*

5. — *the King, the Lord of hosts.*] The same Spirit, which displayed this glorious vision to Isaiah, has given the interpretation of it by the Evangelist St. John. St. John tells us, that Christ was that Jehovah, whom the entranced prophet saw upon His throne; whose train filled the temple; whose praises were the theme of the seraphick song; whose glory fills the universe. According to the Evangelist, it was Christ's glory that Esaias saw: and to Him, whose glory he saw, the Prophet gives the name of Jehovah, and the worshipping angels gave the name of Jehovah God of Sabaoth. *Bp. Horsley.*

6. — *having a live coal in his hand, — from off the altar:*] Signifying the gift of utterance, represented by fiery tongues, (Acts ii. 3,) and the efficacy of God's word in the mouth of the prophets, compared to fire, Jer. v. 14; xxiii. 29. The use of fire likewise is to cleanse and purify: see the following verse. *W. Lowth.*

8. — *who will go for us?*] God speaks here in the plural number, as in the passage from Genesis referred to in the margin; which is justly thought to imply a plurality of Divine persons. *W. Lowth.* See notes on Gen. i. 26.

9. *And he said, Go, and tell this people,* &c.] St. Paul (Acts xxviii. 25, 26,) saith expressly, that it was the Holy Ghost who said this; which shews the personality of the Holy Ghost, in words as plain as can be expressed. *Bp. Wilson.*

10. *Make the heart of this people fat,* &c.] The Prophet speaks of the event, the fact as it would actually happen; not of God's purpose and act by his ministry. The Prophets are in other places said to perform the thing which they only foretell, Jer. i. 10; Ezek. xliii. 3. *Bp. Lowth.* Even a blessing foretold is said to come from the foreteller. *Rosenmüller, Bp. Stock.* All the expressions here used signify no more, than that God, for the former provocations and impenitency of this people, did leave them to their own hardness and blindness, so that they did not desire to understand, and make use of the means of their recovery.

Thus God often punishes great and notorious offenders, by permitting them to fall into temptations; which, meeting with a vicious disposition, are likely to be too hard for them, considering how by a long habit of wickedness, and wilful commission of sin, they have made themselves an easy prey to every temptation, and have driven the Spirit of God from them, and deprived themselves of those aids and restraints of His grace, which He ordinarily affords, not only to good men, but likewise to those who are not very bad. *Abp. Tillotson.*

This prophecy might relate in some measure to the state of the Jews before the Babylonish captivity; but it did not receive its full completion till the days of our Saviour; and in this sense it is understood and applied by the writers of the New Testament, (John xii. 40; Acts xxviii. 27;) and by our Saviour Himself, Matt. xiii. 14, 15. *Bp. Newton.*

11. *Then said I, Lord, how long?*] Namely, How long shall this obstinacy, and the punishment it will bring upon this people, continue? *W. Lowth.*

—— *And he answered, Until the cities be wasted without inhabitant,* &c.] And hath not the world seen all the particulars here set down exactly fulfilled? Have not the Jews laboured under a spiritual blindness and infatuation, in "hearing but not under-

Before CHRIST about 758. without inhabitant, and the houses without man, and the land be † utterly desolate,

† Heb. *desolate with desolations.*

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

‖ Or, *when it is returned, and hath been browsed.* § Or, *stock, or, stem.*

13 ¶ But yet in it *shall be* a tenth, ‖ and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose ‖ substance *is* in them, when they cast *their leaves:* so the holy seed *shall be* the substance thereof.

CHAP. VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

about 742. [a] 2 Kings 16. 5.

AND it came to pass in the days of [a] Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

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2 And it was told the house of David, saying, Syria † is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

† Heb. *resteth on Ephraim.*

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and ‖ Shear-jashub thy son, at the end of the [b] conduit of the upper pool in the ‖ highway of the fuller's field;

‖ That is, the remnant shall return. [b] 2 Kings 18. 17.

4 And say unto him, Take heed, and be quiet; fear not, † neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

‖ Or, Courteney. † Heb. *let not thy heart be tender.*

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ‖ vex

‖ Or, weaken.

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standing," in "seeing but not perceiving" the Messiah, after the accomplishment of so many prophecies, after the performance of so many miracles? And in consequence of their refusing to "convert and be healed," have not "their cities been wasted without inhabitant?" &c. Have they not been "removed far away" into the most distant parts of the earth? and hath not their removal or banishment been of now 1700 years' duration? and do they not still continue deaf and blind, obstinate and unbelieving? oppressed by men, and forsaken by God? *Bp. Newton.*

13. *But yet in it shall be a tenth, and it shall return, and shall be eaten* &c.] The Hebrew may be translated thus, "But yet in it shall be" left "a tenth, after it is" (or although it is) "again eaten and devoured," &c.; implying, that, notwithstanding the repeated judgments God should bring upon the Jews, still a remnant should be preserved; and the nation, as a tree, sprout out and flourish again from the old stock. "The Holy seed" is called here "a tenth," in allusion probably to the tithe under the law, set apart for, and consecrated to, God's service. *W. Lowth, Bp. Lowth.*

—— *a teil tree,*] Is the same with the linden or lime tree. *Dr. Johnson's Dictionary.*

—— *so the holy seed shall be the substance thereof.*] So shall the remainder of the holy seed, which *for* the time seemed to lie dead, sprout forth into an abundant increase. *Bp. Hall.* This verse, though somewhat obscure, has been made clear by the accomplishment of the prophecy. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land; the poorer sort, left to be vinedressers and husbandmen under Gedaliah. 2 Kings xxv. 12, 22; and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12: yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem, and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them, in different times and on various occasions since, we yet see with astonishment, that the stock still remains, from which God, according to His promise frequently given by His prophets, will cause the people to shoot forth again and to flourish. *Bp. Lowth.* See the notes on Deut. xxx. 1.

Chap. VII. The king and royal family being in the utmost consternation on receiving intelligence of the designs of Rezin and Pekah, Isaiah is sent to comfort them, by assuring them, that God would make good His promises to the house of David. This makes the subject of this, the following, and the beginning of the ninth chapter. Chapter vii begins with an account of the occasion of the prophecy; then follows, ver. 4—16, a prediction of the ill success of the designs of the Israelites and Syrians against Judah: and from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chapter viii has a pretty close connexion with the foregoing: it contains a confirmation of the prophecy before given of the approaching destruction of the kingdoms of Israel and Syria by the Assyrians; of the denunciation of the invasion of Judah by the same Assyrians: ver. 9, 10, give a repeated general assurance, that all the designs of the enemies of God's people shall be in the end disappointed, and brought to nought: ver. 11, &c, contain admonitions and threatenings, concluding with an illustrious prophecy (chap. ix. 1—6,) of the manifestation of Messiah, the transcendent dignity of His character, and the universality and eternal duration of His kingdom. *Bp. Lowth.*

Ver. 1. — *could not prevail against it.*] Yet they slew many of the people, and carried away many captives out of Judea, 2 Chron. xxviii. 5. *W. Lowth.*

2. — *Ephraim.*] This being the chief of the ten tribes, is often put for the whole of them. *Bp. Newton.*

—— *his heart was moved,*] The word translated "his" relates to the house of David. *W. Lowth.*

3. — *Shear-jashub*] This name, signifying as it is explained in the margin, may allude to the promise made, chap. vi. 13; it imports that God will never wholly cut off His people. *W. Lowth.*

The captives taken by the king of Israel (see note on ver. 1,) were accordingly very speedily sent home: from policy indeed more than compassion, to make friends among the Jews. *Bp. Chandler.*

—— *of the conduit of the upper pool*] There were two pools which supplied Jerusalem with water: "the upper pool," mentioned here and chap. xxxvi. 2; and "the lower pool," chap. xxii. 9. *W. Lowth.*

4. — *for the two tails of these smoking firebrands,*] Which are so far from being able to consume any thing else, that they are almost extinguished themselves. *W. Lowth.*

Painted by Vanderbilt. Engraved by H. Meyer.

IMMANUEL.

Isaiah ch. 7. v. 14.

(That is GOD WITH US.

Matthew ch. 1. v. 23.)

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Before CHRIST about 742. it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall E-
† Heb. *from a people.* phraim be broken, † that it be not a people.

‖ Or, *Do ye not believe? it is because ye are not stable.* 9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. ‖ If ye will not believe, surely ye shall not be established.

† Heb. *And the LORD added to speak.* 10 ¶ † Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ‖ ask it either in the depth, or in the height above.

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12 But Ahaz said, I will not ask, neither will I tempt the LORD.

§ Or, *make thy petition deep.*

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; [c] Behold, a virgin shall conceive, and bear a son, and ‖ shall call his name Immanuel.

[c] Matthew i. 23. *Luke* i. 31.

‖ Or, *thou, O Virgin, shalt call.*

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land

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6. — *the son of Tabreal:*] Who this person was is no where said in Scripture; he may have been some potent and factious Jew, who had revolted from his master, the king of Judah, and stirred up this war against him. *Dean Prideaux.*

Some have thought a Syrian, set up by Rezin, whose interest and authority was chief in this matter. *Vitringa.*

8, 9. *For the head of Syria is Damascus,* &c.] The purport of this prophecy was to assure Ahaz and the house of David, that the kings of Syria and Israel should remain only the heads of their respective cities, they should not prevail against Jerusalem, and within sixty and five years Israel should be broken so as to be no more a people. This prophecy, respecting the utter ruin of the ten tribes, was completed, not in the first deportation by Shalmaneser, (2 Kings xvii. 6,) when the kingdom was abolished; but when the small remnant were overpowered by the numbers brought by Esar-haddon from Cuthah, &c. 2 Kings xvii. 24, compared with Ezra iv. 2: and Ephraim, who had been broken from being a kingdom before, was then broken from being a people. *Abp. Usher, Bp. Newton.*

9. — *If ye will not believe, surely ye shall not be established.*] That is, Unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; *ye* also shall be visited with punishment at the same time. This clause is much illustrated by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally cohere with the prediction of the other. The views of the Prophet might also extend to the destruction of the Jews by the Romans, according to that saying of our Saviour, "Except ye repent, ye shall all likewise perish," Luke xiii. 3. *Dr. Jubb.*

12. *But Ahaz said, I will not ask, neither will I tempt the Lord.*] The words of Ahaz, though they have a shew of piety, (see Deut. vi. 16, Mat. iv. 7,) proceeded really from despair and unbelief, as appears from the Prophet's answer, ver. 13. *W. Lowth.* He refused to make trial of the indulgence proffered, not because he believed without it; but because he had no confidence in it, nor value for it. *Dean Stanhope.* Perhaps the solemn offer (ver. 11,) staggered the doubting king; and even the presumptuous incredulity of Ahaz shrunk back at the thought of requiring from God Himself that extreme test of His veracity. *Dr. Postlethwaite.* To do what God commands is *not* to tempt Him; but Ahaz was tampering with the Assyrian for help, and depended on him, and not on the Lord, and for that reason declines doing what he is bid. *Bp. Wilson.*

13. — *Is it a small thing for you to weary men,* &c.] Is it a small thing for you to reject and contemn me, that am a man like yourselves; but will ye, with your hypocrisy and disobedience, provoke and abuse my God also, whose message I bear? Are ye not ashamed and afraid, under a pretence of piety, to refuse the gracious offer and command of God that sent me? *Bp. Hall.*

14. *Therefore the Lord himself shall give you a sign;* &c.] Upon occasion of the terrible fear of the house of David, and the perverseness of Ahaz, refusing to ask a sign, though invited, it pleased God to afford the greatest and most comfortable sign of His mercy to the house of David in particular, and to all mankind in general: a sign, (not indeed exactly in the sense of that which was offered and refused, ver. 11, an emblem or proof of something to follow,) but, as the word is taken to signify in both Old and New Testaments, (*Deen Stanhope,*) a *wonder,* namely, the miraculous birth of Him, in whom all God's mercies were to be summed up. The ancient promise made on the fall of man is here repeated, the Messiah is promised to come in due time of the house of David; and it is here added, that He should be born of a pure virgin, and called "Immanuel," that is, "God with us," God and Man in one person; or, a Divine Being made flesh, and dwelling among mankind. The word translated "virgin" is so rendered by the Seventy, and admits of no other signification. *Bp. Chandler, Dr. Lightfoot.*

The whole passage, ver. 14—16, seems to consist of two distinct parts; the fourteenth and fifteenth verses appear to contain an express and literal prediction of the birth and character of Christ, "Butter and honey shall He eat," &c, signifying that His infancy should require the same tender care as that of the frail offspring of man. The sixteenth, to hold out a prophetick sign, the completion of which, so soon to take place, should give full assurance to Ahaz, and the house of David, that the preceding prophecy concerning the Messiah should in due time be punctually fulfilled. The Prophet plainly expresses himself in this order; Immanuel shall be born of a virgin, for the confederate kings shall be speedily destroyed. *Dr. Postlethwaite.*

15. *Butter and honey shall he eat* &c.] He shall have a true human body; and shall be sustained with that ordinary nourishment wherewith children are wont to be fed; and shall grow up in experimental knowledge, as well as in stature; and shall thus enable Himself, like us, "to refuse the evil, and choose the good." *Bp. Hall.* See the note from Fragments to Calmet on Job xx. 17.

—— *that he may know to refuse.*] Rather, till He know. *W. Lowth.*

16. *For before the child shall know* &c.] Some suppose the Prophet here to point to Shear-jashub, whom he is directed, ver. 3, to take with him; some think "the child" refers to Maher-shalal-hash-baz, (chap. viii. 3,) others to any child of that age. To express the shortness of the time, in which destruction should come upon the two kings, is Isaiah's object here; and, as he has in the preceding verses been mentioning Immanuel, and has Him in a manner before his eyes, he may be understood to say, "In so short a time as it shall take Him to reach years of distinguishing, shall the kings be overthrown." *Vitringa.*

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that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all ‖ bushes.

‖ Or, *commendable trees.*

20 In the same day shall the Lord shave with a [a] rasor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

[a] 2 Kings 18. 35.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left † in the land.

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† Heb. *in the midst of the land.*

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP. VIII.

1 *In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria.* 5 *Judah likewise for their infidelity.* 9 *God's judgments shall be unresistible.* 11 *Comfort shall be to them that fear God.* 19 *Great afflictions to idolaters.*

† Heb. *In making speed to the spoil he hasteneth the prey, or, make speed, &c.*

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning † Maher-shalal-hash-baz.

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18. — *the Lord shall hiss for the fly* &c.] See note from Bp. Lowth, ch. v. 26. Armies are often compared to flies, bees, and other insects, (Deut. i. 44; Judg. vi. 5; Ps. cxviii. 12; Joel ii. 25;) both for their number, and the destruction they make. The Prophet joins here Egypt and Assyria, the two great oppressors of God's people. *W. Lowth.* Sennacherib, Esar-haddon, Pharaoh-necho, and Nebuchadnezzar, one after another, desolated Judea. *Bp. Lowth.* As the conquest of Egypt by Sennacherib, foretold chap. xx, took place before his siege of Jerusalem, a great many Egyptians might be his auxiliaries. *Abp. Usher.*

19. *And they shall come, and shall rest* &c.] The Prophet pursues the same metaphor, and represents the foreign army as so many flies that lie in shoals in lower grounds, and as bees whose custom is to get into rocks; see Deut. xxxii. 13; Ps. lxxi. 16; implying that no place should be free from the enemy. *W. Lowth.*

20. — *shall — shave with a razor that is hired,*] The Assyrian is called a "hired razor," because God often rewards those whom He makes instruments of His vengeance upon sinners, which is expressed by giving them their "wages," Ezek. xxix. 18—20; see also 2 Kings x. 30. And Ahaz had hired the king of Assyria to assist him, 2 Kings xvi. 7, 8; 2 Chron. xxviii. 21. *W. Lowth.*

—— *by them beyond the river,*] By way of eminence, the Euphrates. See chap. xxvii. 12; Jer. ii. 18. *W. Lowth.*

—— *the head, and the hair of the feet: and it shall also consume the beard.*] The hairs of the head are those of the highest order in the state; those of the feet, or lower parts, are the common people; the beard, the king, the high-priest, the very supreme in dignity and majesty. The Eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour; to pluck a man's beard is an instance of the greatest indignity that can be offered. See 2 Sam. x. 4, 5. Modern travellers give instances to the same purpose. *Bp. Lowth.*

21. — *a man shall nourish a young cow, and two sheep;* &c.] The remainder of the chapter is an elegant and expressive description of a country depopulated, and left to run wild; the vineyards and cornfields, before well cultivated, now overrun with briers and thorns; much grass, so that the few cattle that are left have their full range and abundant pasture; so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living, not on corn, wine, oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts; so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting. *Bp. Lowth.*

23. — *a thousand silverlings,*] Or shekels, as the word is translated in Jer. xxxii. 9, and elsewhere.

25. — *on all hills that shall be digged* &c.] The sense will run better if we translate here, "All the hills that are (or used to be) digged with a mattock, that the fear of briers and thorns may not come thither;" (that is, to clear them from briers and thorns;) —"shall be for the sending forth of oxen," &c. Ground untilled naturally turns to pasture; therefore these and similar descriptions signify great desolation. Compare chap. xvii. 2; xxvii. 10; xxxii. 14. *W. Lowth.*

—— *the mattock,*] Hasselquist observes, that the inhabitants of Nazareth in Galilee "had no spades, but a kind of hoe or ground-ax." And Niebuhr says, that "instead of a spade the Arabs of Yemen make use of an iron mattock to cultivate their gardens and the lands in the mountains, which are too narrow to admit the plough." *Parkhurst.*

Chap. VIII. ver. 1. — *Take thee a great roll,*] The Eastern people roll their papers, and do not fold them, because their paper is apt to fret. *Sir J. Chardin.* The Egyptian papyrus was formerly much used; the brittle nature of it made it proper to roll what they wrote; and the practice may have been continued even with materials, which might safely have been treated in another manner. *Harmer.* It is directed to be a *great* roll, probably that the writing of the prophecy might be in large characters, obvious to all; and so most interpreters have understood the term, "a man's pen," to imply such characters as are in ordinary use. *Vitringa.*

—— *and write* &c.] The Prophet is commanded to record the prophecy of the destruction of Damascus and Samaria by the Assyrians; the subject and sum of which is here expressed with great brevity in four words, (explained in the margin,) which are afterwards applied as the name of the Prophet's son, who was made a sign of the speedy completion of it. And, that it might be done with the greater solemnity, and to preclude all doubt of

Before CHRIST about 742. 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

† Heb. *approached unto.* 3 And I † went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call *his name* Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, *My* father, and my mother, ‖ the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

‖ Or, *he that is before the king of Assyria shall take away the riches,* &c. about 741. 5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.* 8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and † the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, ‖ and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

Before CHRIST about 741. ‖ Or, *yet.*

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 ¶ For the LORD spake thus to me † with a strong hand, and instructed me that I should not walk in the way of this people, saying,

† Heb. *in strength of hand.*

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for [a] a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

[a] Chap. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.

15 And many among them shall [b] stumble, and fall, and be broken, and be snared, and be taken.

[b] Matth. 21. 44. Luke 20. 18.

16 Bind up the testimony, seal the law among my disciples.

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the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it, ver. 2. *Bp. Lowth.*

3. — *the prophetess;*] The wife of Isaiah is styled a prophetess, and the Rabbies maintain that she had the gift of prophecy. *Dr. Gray.*

4. — *the riches of Damascus* &c.] The completion of what is prophesied here, and above, chap. vii. 16, is recorded, 2 Kings xv. 29, 30; xvi. 9. *W. Lowth.*

6. — *this people* &c.] Though some refer this to Judah, it may be better understood of Israel. The gentle waters of Siloah, or Shiloah, as in the text, a small fountain and brook just without Jerusalem, which supplied a pool within the city, for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the vast and mighty empire, which God threatens to bring down upon all the apostates of both kingdoms; to overwhelm Israel, and to bring Judah into such imminent danger, as is represented (ver. 8.) by that of a man who can but just keep his head above water. The Chaldee renders "reaching to the neck," by "reaching to Jerusalem." *Bp. Lowth.*

8. — *of thy land, O Immanuel.*] That is, even over that holy land, which is consecrated to Thy name, O thou Saviour of Thy Church, God and Man. *Bp. Hall.* A nobler difference could not have been put between Israel and Judah, than at the time that final and speedy ruin is denounced against the one, to give the other a solemn assurance of the birth of Immanuel. *Dean Stanhope.*

9. *Associate yourselves, O ye people, — give ear, all ye of far countries:*] The Prophet insults over the confederacy of Israel and Syria against Judah: he addresses perhaps all the enemies of God's people, assuring them that their attempts shall be fruitless, on account of the defence of the promised Immanuel, to whom he alludes, by using His name to express the signification of it, (ver. 10,) "for God is with us:" the most distant times and countries may be fitly said to be concerned in the admonitions here given; the import of which is, that the kingdom of the Messiah will prosper, though all nations combine against it. *W. Lowth, Bp. Lowth.*

11. *For the Lord spake thus to me with a strong hand,*] The spirit of prophecy is expressed by the hand of the Lord being upon the Prophet; 2 Kings iii. 15; Ezek. iii. 14; viii. 1. *W. Lowth.*

——*that I should not walk in the way of this people,* &c.] The Prophet is commanded to arm those that heard him against the prevalent fears of the confederacy of Syria and Israel, and exhorts them not to join in the popular cry in that matter, which was full of despondency and distrust of God. The twelfth verse should rather be rendered, "Say ye not, A confederacy, of or concerning all them of whom this people, &c." *Vitringa.*

14. *And he shall be for a sanctuary; but for a stone of stumbling* &c.] God and His promises, which should be men's refuge and security, become the occasion of mischief and hurt to unbelievers. *W. Lowth.*

——It is the Lord of Hosts who is meant here: but the prophecy is interpreted of Christ by the concurrent testimony of St. Peter and St. Paul: (see the margin.) Christ therefore is one with the Lord of Hosts. *Dean Stanhope, Bp. Wilson.*

——*to both the houses of Israel,*] This expression is sufficient to shew, that the Prophet enlarges his views beyond Rezin and Pekah's association, the immediate object of this prophecy; for then Judah and Israel were in different interests, but this verse speaks of them as involved in the same sin and punishment. *W. Lowth.*

16. *Bind up the testimony, seal the law among my disciples.*] The Prophets sometimes declare concerning their prophetical discourses and actions, that they were dark and as yet unintelligible, and should be more clearly understood about the latter times, in which they were to find their completion; chap. xxix. 11; Dan. xii. 4. It would be part of the Great Prophet's office to explain the sense of the Scriptures, and to remove the obscurity that was to remain on many prophecies till His coming. *Bp. Chandler*

Before CHRIST about 741.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

[c] Hebr. 2. 13.

18 [c] Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

about 741.

19 ¶ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

[d] Luke 16. 29.

20 [d] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* † no light in them.

† Heb. *no morning.*

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAP. IX.

1 *What joy shall be in the midst of afflictions, by the kingdom and birth of Christ.* 8 *The judgments upon Israel for their pride,* 13 *for their hypocrisy,* 18 *and for their impenitency.*

Before CHRIST about 740.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee, ‖ of the nations.

about 771. about 740

‡ Or, *beyond sea.* Matth. 4.

2 [a] The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

[a] Eph. 5. 14.

3 Thou hast multiplied the nation, *and* ‖ not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

‖ Or, *to him.*

‖ Or, *When thou brakest.*

4 ‖ For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of [b] Midian.

[b] Judges 7. 22. Psalm 10. 26.

5 ‖ For every battle of the warrior *is* with confused noise, and garments rolled in blood; ‖ but *this* shall be with burning *and* † fuel of fire.

‖ Or, *When the whole battle of the warrior was, &c.*

‖ Or, *and it was, &c.*

† Heb. *meat.*

6 For unto us a child is born, unto us a

God's faithful servants however, who depended on His word, would lay them up carefully in their memories: of this number Isaiah professes himself to be, ver. 17. *W. Lowth, Dr. Wells.*

18. *Behold, I and the children* &c.] See the Introduction.

Isaiah speaks here in the person of Christ as well as his own, as appears from the passage referred to in the margin. *Dr. Wells.*

19. — *that peep, and that mutter:* &c.] To "peep" signifies to cry as young birds; (*Dr. Johnson:*) see chap. x. 14; to chirp or whisper. Those who pretended to familiar spirits spoke inwardly and imperfectly, as if their voice proceeded out of the caverns of the earth. *W. Lowth.* See note on chap. xlv. 19.

—— *for the living to the dead?*] That is, Should they seek for the living to the dead? By this may be meant idols; (see Ps. cxv. 5—8.) opposed (*1 Thess. i. 9,*) to the living God; or allusion may be made to the heathen practice of deifying their heroes, inquiring after oracles, &c.; see chap. lxv. 4. *W. Lowth.*

20. *To the law and to the testimony:* &c.] If we would really do good, such as God Himself will accept of, we must not look to our roving fancies, nor to our carnal reason, but to the precepts of God Himself. This is the rule to square our actions by; this the test, whatever is suggested to us, from without or from within, to try the spirits whether they be of God or not; if any thing exalt itself against the obedience of this rule, it is no sweet impulse of the Holy Spirit of God, but a strong delusion of the lying spirit of Satan. *Bps. Beveridge* and *Sanderson.*

Chap. IX. ver. 1. *Nevertheless the dimness shall not be such as was in her vexation,* &c.] Yet, though this calamity shall be exceeding great, it shall not be utterly so extreme and disconsolate, as that former which the land of Israel shall endure, when Tiglath-pileser shall have miserably afflicted it, 2 Kings xv. 29; and when it shall have been conquered and wasted by Shalmaneser. *Bp. Hall.*

2. *The people that walked in darkness have seen a great light:*] There is a comfortable assurance of delivery in this miserable captivity: for behold, the Messiah shall certainly come, and by His doctrine and Spirit shall enlighten those that sit in darkness and the shadow of death, beginning His blessed Gospel in those utmost skirts of Galilee. *Bp. Hall.* The event is true and evident: as these lands had the first share in the calamity, from Assyrian invasion, 2 Kings xv. 29; so had they a prerogative in enjoying the presence of the Messiah. *Jos. Medc.* The Prophet is particular in naming Zebulun, to which tribe Nazareth belonged; and Naphtali, in which was Capernaum, situate on the sea of Tiberias; both which places were beyond Jordan. *Bp. Kidder.*

3. *Thou hast multiplied the nation,*] Namely, the true Israel; which God shall enlarge by adding daily to the Church such as believe the Gospel. *Dr. Wells.*

—— *and not increased the joy:*] The marginal reading, "Thou hast increased the joy to him, or to it," seems most agreeable to the context: if we keep the reading of the text, it may be translated by way of interrogation, "Wilt thou not increase the joy?" then follows the answer, "they joy before thee," &c. This various reading originates in the Hebrew, where the particle signifying *not* is very like, and often mistaken for, the word signifying *to him.* *W. Lowth.*

—— *joy in harvest, — when they divide the spoil.*] These expressions signify great rejoicing; see chap. xvi. 10; 1 Sam. xxx. 16. It is said to be *before* God, which denotes a religious joy, Deut. xii. 12. *W. Lowth.*

4. — *the staff of his shoulder,*] A staff laid across the shoulder, upon the ends of which slaves carried burdens. *Parkhurst.*

5. — *but this shall be with burning and fuel of fire.*] The word "this" is not in the original. The sense seems to be, that all instruments of warfare should be destroyed and become fuel for fire, as in Ps. xlvi. 9; where the image is employed to express complete victory and a perfect establishment of peace. See also Ezek. xxxix. 8—10. *Bp. Lowth.*

6. *For unto us a child is born,* &c.] The verse may be thus paraphrased: It is not for God's people to rest in the temporal deliverance from their captivity, but to erect their thoughts unto higher hopes, even the happy assurances of salvation by the true Messiah, who is to come into the world: For unto us that Child is born, and unto us that Son of God is given, who shall take upon His shoulder the perpetual government of His Church. *Bp. Hall.*

Before CHRIST about 741. [c] son is given: and the government shall be upon his shoulder: and his name shall [a] be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.

[a] John 3. 16.

7 Of the increase of *his* government and peace [d] *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [e] zeal of the LORD of hosts will perform this.

[d] Luke 1. 32, 33.

[e] 2 Kings 19. 31. chap. 37. 32. about 758.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

Before CHRIST about 738.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and † join his enemies together;

† Heb. *mingle.*

12 The Syrians before, and the Philistines behind; and they shall devour Israel † with open mouth. [f] For all this his anger is not turned away, but his hand *is* stretched out still.

† Heb. *in a wide mouth.*

[f] Ch. 5. 25. & 10. 4.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD *of hosts.*

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

—— *the government shall be upon his shoulder:*] That is, the ensign of government; the sceptre, the sword, the key, or the like, borne upon, or hung from, the shoulder. See chap. xxii. 22. *Bp. Lowth.*

—— *his name shall be called*] That is, He shall be; for all this could not be the proper name of any one; the Messiah will be all this: it does not infer that he shall be commonly known by such title. *Bp. Kidder.* 'Tis the prophetick method, by the imposition as it were of a name, to declare the quality. *Jos. Mede.* Thus (chap. i. 26,) it was prophesied that Jerusalem should be "called *the city of righteousness.*" *Why?* because, as was promised in the words foregoing, "God would restore her judges as at the first, &c.;" her manners should answer that title. See too, Luke i. 32, 33; it might be proved by a multitude of instances. *W. Lowth, Dean Stanhope.*

—— *Wonderful,*] In His birth; in His preservation from Herod and His other enemies; in the favour of God; in His mighty works; in His resurrection, His ascension, and the sending down of His Spirit upon His apostles, enabling them also to work miracles, as He had done. *Reading.*

—— *Counseller,*] As knowing the mind of the Lord. *Bp. Chandler.* Not unlikely called so, saith Dr. Knight, from His being one of that great council when God said, "Let us make man in our image." *Bp. Wilson.* See Chrysostom's observations at Gen. i. 26.

—— *The mighty God,*] The same title which is given to the One Supreme God of Israel, chap. x. 21. *Dr. Waterland.* This is the doctrine which the Evangelists, Apostles, and ministers of Christ constantly taught of Him, that He was God from all eternity. *Reading.*

—— *The everlasting Father,*] Or, "Father of eternity," or "of that which is everlasting," a title very applicable to the Messiah, whether we consider Him as "the Author of eternal salvation unto all them that obey Him," Heb. v. 9, or as the Founder of the new age, or world to come, the Head and Introducer of a dispensation which *is* to last for ever: agreeably to this last notion, the Septuagint, Vulgate, and others render, "Father of the age to come." *Vitringa.* The phrase might also be rendered, "the Father of eternity," that is, the Owner of it, the Everlasting; according to the Eastern custom of calling the possessor of any quality the father of it. *Bp. Stock.*

—— *The Prince of Peace.*] This name does in an eminent manner belong to Christ, inasmuch as He is the sole Mediator between God and man: the end of His coming was not to procure for His followers a visible earthly peace; but peace with Heaven, the peace of God. *Wogan.* The peace and tranquillity of Christ's government is however set forth by the Prophets in very pompous and magnificent descriptions, as here follows, "of the increase of His government and peace there shall be no end;" and as this is partly fulfilled in the inward joy and consolation, which is dispensed at present by the secret influences of the Holy Ghost, and in the conversion of many nations, that had persecuted and opposed it, this may be sufficient to confirm our hopes that it shall hereafter be more perfectly accomplished, and nothing left to disturb the peace and quietness of His reign. *Dr. Berriman.* Although Christ be indeed "exalted to be a Prince and a Saviour," though He have "all power in heaven and in earth," already vested in the human nature united to His own Divine person, and be at present "Lord of all," and of His Church in a more peculiar manner; yet is not that power so visibly and fully exerted as it shall one day be; nor all those glorious effects as yet accomplished, which the Prophets foretell, when describing the victorious and peaceful, the unlimited and everlasting, dominion of the Messiah. He actually reigns in the hearts of men even now, and by His grace subdues the enemies of our souls; but this empire is not so absolute as it shall be, when every enemy shall have been utterly destroyed. What period is fixed for the perfect and ultimate accomplishment of these things, as it does not seem possible for us to determine, so neither is it material too curiously to inquire. *Dean Stanhope.*

7. — *upon the throne of David,*] The Messiah is said to sit upon the throne of David, because all the promises concerning the perpetuity of his family and kingdom did chiefly relate to Christ, and were fulfilled in Him. *W. Lowth.* David was the shepherd of the natural Israel: Christ is the shepherd of the true Israel, enlarged by the reception of the Gentiles into the fold.

8. *The Lord sent a word into Jacob,*] Here begins, and ends with chap. x. 4, a distinct prophecy, addressed exclusively to the kingdom of Israel; divided into four parts, each the particular punishment of some grievous offence: after each is repeated a general denunciation of a further reserve of Divine wrath, used before by the Prophet, on a like occasion, (see the margin,) and making, as we call it, the burden of the song. *Bp. Lowth.*

10. *The bricks are fallen down, but we will build with hewn stones:* &c.] The Eastern bricks are only clay well moistened with water, mixed with straw, and dried in the sun. *Sir J. Chardin.* These bricks are properly opposed to hewn stone, so greatly superiour in beauty and durableness; the sycomores, timber of little worth, are with equal propriety opposed to the cedars; "with which," as Dr. Shaw remarks on this passage, "they can stand in no competition at all for beauty and ornament." We meet with the same opposition of cedars to sycomores, 1 Kings x. 27. By this figurative speech, the people of Israel boast that they easily shall be able to repair their present losses, (sustained perhaps by the first Assyrian invasion by Tiglath-pileser,) and to bring their affairs to a more flourishing state than ever. *Bp. Lowth.*

11. — *adversaries of Rezin against him,*] When the king of Assyria had subdued the Syrians, he made them join him in invading Israel. *W. Lowth.*

13. *For the people turneth not unto him that smiteth them,*] See note on chap. i. 5.

14. — *head and tail, branch and rush,*] Both the noblest and

Before CHRIST about 738.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For ‖ the leaders of this people cause *them* to err; and ‖ *they that are* led of them *are* † destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh ‖ folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the † fuel of the fire: no man shall spare his brother.

20 And he shall † snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

‖ Or, *they that call them blessed.*
† Or, *they that are called blessed of them.*
† Heb. *swallowed up.*
‖ Or, *calamity.*

† Heb. *meat.*

† Heb. *eat.*

CHAP. X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

Before CHRIST about 718.

WOE unto them that decree unrighteous decrees, and ‖ that write grievousness *which* they have prescribed;

‖ Or, *writers that write grievousness.*

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [a] For all this his anger is not turned away, but his hand *is* stretched out still.

[a] Chap. 5. 25. & 9. 12.

5 ¶ ‖ O † Assyrian, the rod of mine anger, ‖ and the staff in their hand is mine indignation.

¶ Or, *Woe to the Assyrian.*
† Heb. *Asshur.*
‖ Or, *though.*

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

† Heb. *to lay them, a treading.*

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 [b] For he saith, *Are* not my princes altogether kings?

[b] 2 Kings 18. 24, 33. & 19. 10, &c.

9 *Is* not Calno as Carchemish? *is* not

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basest of the people; the strongest, and the weakest, and most contemptible, of that nation. *Bp. Hall.*

'15. — *and the prophet that teacheth lies, he is the tail.*] He is the most vile and despicable of all the people. *Bp. Hall.*

18. — *it shall devour the briers and thorns,* &c.] Briers and thorns are often put generally for the wicked, as useless and unprofitable, proper objects of God's wrath, to be burnt up. See chap. xxviii. 12; and the note on chap. xxvii. 4. *Bp. Lowth, W. Lowth.*

20. — *they shall eat every man the flesh of his own arm:*] This, and what goes before, signify that they should plunder and devour those of their own country and blood: compare chap. xlix. 26; Deut. xxviii. 53; 2 Kings vi. 28. Jeremiah in a similar passage, chap. xix. 9, has, "Every one shall eat the flesh of his friend." *W. Lowth, Bp. Lowth.*

Chap. X. ver. 3. — *in the desolation which shall come from far?*] From Assyria. The Assyrians were a distant people compared with the Philistines, Syrians, &c. with whom Israel was principally concerned. *Vitringa.* But see W. Lowth's note on chap. v. 26.

4. *Without me they shall bow down under* &c.] That is, Without my aid they shall be taken captive even by the captives, and subdued by the vanquished. *Bp. Lowth.* See the note on chap. ix. 11; others render simply, "among the prisoners," &c.

5. *O Assyrian, the rod of mine anger,*] Come hither then, O thou Assyrian, come and execute My just judgment upon My people; for thou art the rod of Mine anger; and the weapons, which are in thy hand, whereby thou fightest against Judah, are wielded by Mine indignation. *Bp. Hall.* Concerning the change in this verse from the second to the third person, see Bp. Lowth's note on Deut. xxxii. 5.

Here begins a denunciation of the judgments of God against the Assyrians in general, and against Sennacherib in particular. See ver. 12. *Bp. Newton.*

7. *Howbeit he meaneth not so,*] The Assyrian's design was purely to extend his conquests, and gratify his own ambition; but God, who bringeth good out of evil, makes the wickedness of some nations the means of correcting that of others; and the worst of men, in the worst of their crimes, the undesigning instruments of His righteous purposes. *W. Lowth, Abp. Secker.*

What a fine instance does the Assyrian afford us of the manner, in which Providence, using the instrumentality of man's free choice foreseen, causes all the schemes of worldly politicians to work together for the accomplishment of His designs, while they are only attending to their own interests! *Bp. Horne.*

Who can sufficiently admire the wisdom of Almighty God, who so ordered events, that the various instruments of Satan, who combined to bring about the death of our Blessed Saviour, did in fact each contribute to finish the great work of man's redemption, which some of them knew not of, others opposed, and none in the least intended! *Dean Stanhope.*

9. *Is not Calno as Carchemish?* &c.] Have not I been equally successful against all these places? "Calno" lay upon the Euphrates; as did "Charchemish," 2 Chron. xxxv. 20. "Hamath" upon the confines of the Jewish territory towards Syria, Amos vi. 14; where it is spelt Hemath. *W. Lowth.* That Hamath and Arpad were cities of Syria, should appear from Jer. xlix. 23. *Vitringa.*

Before CHRIST about 713.

Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when *the* LORD hath performed his whole work [c] upon mount Zion and on Jerusalem, I will † punish the fruit † of the stout heart of the king of Assyria, and the glory of his high looks.

[c] 2 Kings 19. 31. † Heb. visit upon. † Heb. of the greatness of the heart.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‖ like a valiant *man:*

‖ Or, like many people.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? ‖ as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up ‖ *itself, as if it were no* wood.

‖ Or, as if a rod should shake them that lift it up. ‖ Or, that which is not wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

Before CHRIST about 713.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, † both soul and *body*: and they shall be as when a standardbearer fainteth.

† Heb. from the soul and even to the flesh.

19 And the rest of the trees of his forest shall be † few, that a child may write them.

† Heb. number.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [d] For though thy people Israel be as the sand of the sea, *yet* a remnant † of them shall return: [e] the consumption decreed shall overflow ‖ with righteousness.

[d] Rom. 9. 27. † Heb. is, or, are wrgst. [e] Chap. 28.

23 [f] For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

‖ Or, in. [f] Ch. 28. 22.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ‖ and shall lift

‖ Or, but he shall lift up his staff for thee.

Hamath was the capital of a part of Syria, bearing the same name; it was situate on the northern frontier of the land of Israel; whence we find frequent mention of "the entrance of Hamath," Numb. xxxiv. 8, &c. Arpad is with good reason held to be the island of Aradus, in the Mediterranean sea, which is not far from the shore, and nearly opposite to Hamath. *Dr. Wells, Dr. Blayney.* See the note on 2 Sam. viii. 9.

12. — *when the Lord hath performed his whole work*] When the wicked, whom God makes instrumental in carrying on His designs, have served the purposes of Divine providence, they are justly punished, for their pride and ambition, their cruelty and tyranny to their neighbours: the wickedness of those acts being altogether their own; and the good ends served being beside the intention of the agents, ver. 7, and ascribable only to God. *W. Lowth, Bp. Newton.* See notes on ver. 7. of this chapter, and on chap. xlvii. 6.

14. — *opened the mouth, or peeped.*] See note on chap. viii. 19.

15. *Shall the ax boast itself* &c.] Is not the Assyrian as My ax to hew down Judah, My saw to divide it, My rod to scourge it, My staff to beat it? and shall this ax, this saw, this rod, this staff magnify itself against the hand that useth and wieldeth it? as if the instrument could do aught without or against the arm that moves it. *Bp. Hall.*

— *as if it were no wood.*] Rather render, (as the margin does in part,) "against that which is not wood;" or, to keep still closer to the expression of the original, "against the no-wood." The Hebrews have a peculiar way of thus joining the negative particle to a noun, to signify in a strong manner a total negation of the thing expressed by the noun. So here it means Him who is far from being an inert piece of wood; is an animated and active being; not an instrument, but an agent. Other instances of this form occur at chap. xxxi. 8; lv. 2. See also Job xxvi. 2, 3; Amos vi. 13. *Bp. Lowth.*

16. — *under his glory he shall kindle a burning*] This expression denotes the stroke by which Sennacherib's army was to be destroyed. *W. Lowth.* See note at 2 Kings xix. 35.

20. *And it shall come to pass in that day, that* &c.] That is, A day shall come, when, &c. *Bp. Wilson.* See note on chap. iv. 2.

— *shall no more again stay upon him that smote them;*] As Ahaz did upon the king of Assyria, (2 Kings xvi. 7, compared with 2 Chron. xxviii. 20,) who afterward proved the worst enemy the Jews had. *W. Lowth.* To purchase his powerful ally's forbearance, as he had before bought his assistance, Ahaz was forced to strip himself and his people of all the wealth he could possibly raise. *Bp. Lowth.*

23. — *the Lord God of hosts shall make a consumption, even determined,* &c.] Such a consumption, determined in the counsels of God, with the preservation of a small remnant, will apply to several periods of the history of the people of God: to the subversion of the kingdom of Israel, with the destruction of a great number of Judah; (see note on chap. viii. 6;) to the Babylonish captivity; to the oppression of Antiochus Epiphanes: but the prophecy received then its ultimate completion, and its fullest intent was then answered, when the bulk of the Jewish nation was rejected, after their rejection of their true Messiah, and given up to the just judgment of God, exhibited in the desolation which the Romans brought upon them; with the preservation of the chosen and holy few, who had embraced the Gospel of Christ. *Vitringa.*

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up his staff against thee, after the manner of [e] Egypt.

[e] Exod. 14.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of [h] Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

[h] Judges 7. 25. Chap. 9. 4.

27 And it shall come to pass in that day, *that* his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

† Heb. *shall remove.*

28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

† Heb. *Cry shrill with thy voice.*

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

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33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall ‖ by a mighty one.

‖ Or, *mightily.*

CHAP. XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the stem of [a] Jesse, and a Branch shall grow out of his roots:

[a] Acts 13. 23.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of † quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

† Heb. *scent, or smell.*

4 But with righteousness shall he judge

24, 26. — *after the manner of Egypt.*] As Sennacherib invested Jerusalem upon his return from his Egyptian expedition, and imitated Pharaoh and the Egyptians in threatening the people of God, so does God promise here to act over again the part He had formerly taken, and to overthrow Sennacherib in as signal a manner as He had done Pharaoh and his host in the Red sea. So both the attack and the deliverance are to be "in the way," or, "after the manner, of Egypt." *Bp. Lowth.*

The twenty-sixth verse may be thus paraphrased: The Assyrian is My rod to thee; but I will have a scourge for him, that shall plague him: as the Midianites were destroyed by Gideon at the rock of Oreb; (see Judg. vii. 25;) and as I plagued the Egyptians, whom I overthrew and destroyed at the Red sea. *Bp. Hall.*

27. — *because of the anointing.*] For the sake of God's chosen people, who are called "His anointed," Ps. cv. 15, and especially for the sake of Christ, or the Anointed emphatically so called, who was to descend from the tribe of Judah. *Dr. Wells, W. Lowth.* See note on chap. xlv. 1.

28. *He is come to Aiath,* &c.] Here follows a description of the march of Sennacherib's army, and of the terrour and confusion spreading through the several places in the neighbourhood of Jerusalem, from Ai northward to Nob westward of it; expressed with great brevity, but finely diversified. *Bp. Lowth.*

32. *As yet shall he remain at Nob.*] Hence probably he might have a prospect of mount Zion; and thus literally shake his hand against it; and stand in a threatening posture, as just ready to assault it. *Bp. Lowth, W. Lowth.*

Chap. XI. The Prophet had described, in the last chapter, the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees growing thick together, and of a great height; of Lebanon itself, crowned with lofty cedars, but cut down, and laid level with the ground, by the ax, wielded by the hand of some powerful and illustrious agent: in opposition to this image he represents the great Person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shews a connexion between this and the foregoing chapter. Here we have a remarkable instance of that method so common with the Prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah. Thus in the latter part of Isaiah's prophecies, the subject of the great redemption, and of the glories of Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it. *Bp. Lowth.*

Ver. 1. — *of Jesse,*] By mentioning Jesse, who was not a king, but a private person, Isaiah seems to hint at the obscure and weak condition in which Christ should appear; His birth too was fixed to be, not at Zion, which was the place and seat of government in Judah, but at Bethlehem, a town where the family of David lived while they were private persons. *Dean Allix.*

2. *And the spirit of the Lord shall rest upon him,*] That is, as man He shall be endued with the gifts and graces of the Holy Spirit, without measure, and at all times. *Dr. Wells.* The characters here given to the Spirit which was to rest on the Messiah, are the same which we find in the Old Testament applied to the Prophets. *Dean Allix.* He being the Great Prophet, foretold Deut. xviii. 15, is described as more plentifully endued with these *gifts* than any other ever was, chap. xlii. 1; lxi. 1; Ps. xlv. 7; Joh. iii. 34; Acts x. 38. *W. Lowth.*

3. — *of quick understanding in the fear of the Lord:*] In things pertaining unto holiness, He shall lay hold of all opportunities of promoting true piety, and advancing God's honour: this exactly answers Christ's character of Himself, Joh. iv. 34. *W. Lowth.*

—— *he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*] He shall not judge after the appearance, but shall judge righteous judgment; as our Saviour speaks, Joh. vii. 24. *W. Lowth.*

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the poor, and ‖ reprove with equity for the meek of the earth: and he shall [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

‖ Or, *argue.*
[b] Job 4. 9. 2 Thess. 2. 8.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

[c] Chap. 65. 25.

6 [c] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole *of the asp*, and the weaned child shall put his hand on the ‖ cockatrice' den.

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‖ Or, *adder's.*

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [d] Gentiles seek: and his rest shall be † glorious.

[d] Rom. 15. 12.
† Heb. *glory.*

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

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4. — *reprove with equity for the meek of the earth:*] To afford protection to the poor and humble, is the constant character of Christ's kingdom; (chap. xxix. 19; lxi. 1; Ps. lxxii 2, 12;) to them the blessings of the Gospel are peculiarly promised, Matt. v. 3; James ii. 5. *W. Lowth.*

—— *he shall smite the earth with the rod of his mouth,*] The "earth" here signifies the ungodly, called by St. John, chap. vii. 7, xvii. 9, *the "world;"* who make the greatest part of it, and have the greatest share in it: the "rod of His mouth" signifies the "word of God," containing threats and judgments against sinners, which is said to be "sharper than any two-edged sword," Heb. iv. 12; and as such is described, Rev. i. 16, as proceeding "out of the mouth of Christ." St. Paul, in the passage given in the margin, applies this particularly to the destruction of Antichrist. See also Rev. xix. 21. *W. Lowth.*

5. — *righteousness shall be the girdle* &c.] The meaning is, that a zeal for justice and truth shall make Him active and strong in executing the great work which He shall undertake. *Bp. Lowth.* See note on chap. v. 27.

6—8. *The wolf also shall dwell with the lamb,* &c.] The expressions here used are plainly designed to shew, in a figurative way, that there should be as great a change wrought upon the world, as there would be, if the natures of the creatures here mentioned were so changed, as the figures represent them. *Dr. T. Burnett.*

Men's former antipathies shall cease: and they who had used to be the most fierce and ravenous shall yield to the gentle discipline of Christ, and put on the humble spirit of His followers. The persecutions of the heathen world were broken off, when the princes of the earth gave in their names to Christ, and laid those sceptres at His feet, which had been formerly held out with rage and virulence against Him: and if some parts of the Church have since been overrun by barbarous crews of Saracens and other infidels, and if the world be not yet brought to the peaceable temper here foretold, or the Church yet at unity with itself, we must remember that divisions and the temporary success of Christ's enemies have been foretold, as well as His final conquest and complete tranquillity, and, being confirmed by what we see accomplished, look the more steadfastly to the accomplishment of those prophecies which are still to be fulfilled. *Dr. Berriman.*

Profane writers describe the renewal of the golden age, as it is called, much in the same metaphorical language as is here used by the Prophet: wild beasts grow tame, serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness: but the most elegant of the ancient poets fall very short of that beauty, and elegance, and variety of imagery, with which Isaiah has set forth the same ideas. Here the wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant, and the newly weaned child, puts his hand on the basilisk's den, and plays upon the hole of the aspick. The lion not only abstains from preying on the weaker animals, but becomes tame and domestick, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. *Bp. Lowth.*

10. — *a root of Jesse,*] Christ is here called the "Root" of Jesse, as being the real ground or foundation of all the favours bestowed upon the family, the ultimate end and aim to which they were referred: the "Branch growing out of the root," ver. 1, because actually descended from that royal line: which may explain the twofold character He gives of Himself, Rev. xxii. 16. *Dr. Berriman.*

—— *which shall stand for an ensign of the people; to it shall the Gentiles seek:*] This alludes to the Jewish custom of repairing to the temple at festivals; see Deut. xii. 5, and the note on chap. ii. 3. *W. Lowth.* It may be remarked here, that when the descent of the Messiah was limited to the tribe of Judah, it was still foretold that to Him should the "gathering of the people (or nations) be," Gen. xlix. 10; and now, where it is yet more precisely limited to the house of David, His kingdom is represented to be universal. *Dr. Berriman.*

—— *his rest shall be glorious.*] This is most commonly understood of His Church, where, as between the cherubim heretofore, God has His resting-place. *Bp. Wilson.*

What remains of this chapter foretells those glorious times of the Church, which shall be ushered in by the restoration of the Jewish nation; when they shall embrace the Gospel, and return from the several dispersions where they are scattered. This remarkable scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St. Paul, Rom. xi. 25, 26; 2 Cor. iii. 16. *W. Lowth.*

11. — *the Lord shall set his hand again the second time* &c.] These words imply, that this shall be as great a deliverance as that out of Egypt: compare Ps. lxviii. 22; Mic. vii. 15. *W. Lowth.*

—— *from Pathros,* &c.] Pathros is a country in Egypt, Jer. xliv. 1; Ezek. xxix. 14. Elam, Persia; Shinar, Babylon, Gen. xi. 2. *W. Lowth.*

Respecting Cush, see notes on chap. xviii. 1; Numb. xii. 1. Hamath, note on chap. x. 9. Elam, note on chap. xxi. 2.

—— *islands of the sea.*] By this expression are to be understood, in the Scripture style, not only *islanders properly so called,* but all who dwelt on the seacoast, primarily, perhaps, those on the shores of the Mediterranean; all distant nations, which may best appear from chap. xlix. 1; Jer. xxxi. 10; all to the west of Canaan. These last were the isles of the Gentiles, to be peopled

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12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four † corners of the earth.

† Heb. wings.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil † them of the east together: they shall lay their hand upon Edom and Moab; † and the children of Ammon shall obey them.

† Heb. *the children of the east.*

† Heb. *Edom and Moab shall be the laying on of their hand.*

† Heb. *the children of Ammon in their obedience.*

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over † dryshod.

† Heb. *in shoes.*

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [a] like as it was to Israel in the day that he came up out of the land of Egypt.

[a] Exod. 14. 29.

CHAP. XII.

Before CHRIST about 714.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is my* [a] strength and *my* song; he also is become my salvation.

[a] Exod. 15. 2. Psal. 118. 14.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, [b] Praise the LORD, || call upon his name, declare his doings among the people, make mention that his name is exalted.

[b] 1 Chron. 16. 8. Psal. 105. 1.

|| Or, *proclaim his name.*

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou † inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

† Heb. *inhabitress.*

CHAP. XIII.

1 *God mustereth the armies of his wrath.* 6 *He threat-*

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by the posterity of Japhet, Gen. x. 5; under this title of islands they are mentioned in all passages, where the extension of the Gospel to the Gentiles is prophesied of, with a view, no doubt, to the flourishing condition of Christianity in aftertimes in Europe. *Vitringa.*

The fact is notorious, that the Gospel, from the beginning to the present times, hath made the greatest progress in Europe, and in those parts of Asia which were first peopled by the posterity of Japhet. Among the uncivilized descendants of Ham, and the degenerate sons of Shem, it hath not been so generally spread, or hath not so deeply taken root. *Bp. Horsley.*

13. — *the adversaries of Judah shall be cut off:*] The Hebrew might be rendered, the "enmity" of Judah; and what follows, "Judah shall not vex Ephraim," seems to require that it should. *Abp. Secker.*

14. *But they shall fly upon the shoulders of the Philistines* &c.] The people mentioned in this verse were all of them borderers upon the territory of the Jews, and took all occasions of shewing their spite and ill-will against them: on which account, in the prophetick dialect they are often used in a general sense for the enemies of God's truth and people. Compare chap. xxv. 10; xxxiv. 5, 6; Joel iii. 19; Amos ix. 12. *W. Lowth.*

It is the style and genius of the prophetical books, to set whole countries, and kingdoms, and societies of men, to signify, not those places, and persons, and powers only, but others also who should be in after ages like them, in the same sins and circumstances. *Dean Stanhope.*

15. — *the Lord shall utterly destroy the tongue of the Egyptian sea;*] The word "tongue," when applied to the sea, signifies a bay, and is so translated, Josh. xv. 2; and xviii. 19. *W. Lowth.* Most interpreters apply the expression here to that bay of the Red sea, over which the Israelites passed. *Vitringa.*

Perhaps "the tongue of the Egyptian sea" may mean that part of the land of Egypt which was enclosed among the mouths of the Nile; the Nile being understood to be the Egyptian sea. This has at times been described under the semblance of a pear, and an heart, and also a tongue; all these objects having some analogy in their shape. *Bryant.*

—— *with his mighty wind shall he shake his hand over the river,*

&c.] This plainly alludes to the passage of the Red sea, and refers to the particular circumstance mentioned Exod. xiv. 21. *Bp. Lowth.* Whether we understand the river here of the Nile, famous for its seven mouths, or the Euphrates, (see note on chap. vii. 20,) and suppose allusion made to Cyrus draining that river when he took Babylon, chap. xliv. 27; Jer. l. 38; the sense is the same, and imports the removing of all impediments that might hinder the return of God's people. See Rev. xvi. 12. *W. Lowth.*

Chap. XII. This chapter is an hymn of praise, proper to be used in the triumphant state of the Church, described in the foregoing chapter. Of the same use are chapters xxv, xxvi, and several of the Psalms. *W. Lowth.*

Ver. 3. *Therefore with joy shall ye draw water out of the wells of salvation.*] That is, from God's inexhaustible bounty, which is the fountain of all blessings in Jesus Christ: see Ps. xxxvi. 9; Jer. ii. 13. *Bp. Wilson, W. Lowth.*

On the last day of the feast of tabernacles, the Jews fetched water in a golden pitcher from the fountain of Siloah; brought it through the watergate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. This custom is not ordained in the law of Moses; and seems to have been taken up in allusion to this passage of Isaiah. Our Saviour applied the ceremony, and the intention of it, to Himself, and to the effusion of the Holy Ghost, promised, and to be given, by Him, John vii. 37, 39. *Bp. Lowth.*

Chap. XIII. This chapter and the next (striking off a few of the last verses of it, which belong to a different subject) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Uzziah, about 200 years before the completion of it. The captivity itself of the Jews at Babylon, (which the Prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually effected,) did not fully take place till about 120 years after the delivery of this prophecy; and the Medes, who are expressly mentioned, ver. 17 of this chapter, as principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable

Before CHRIST about 712. *eneth to destroy Babylon by the Medes.* 19 *The desolation of Babylon.*

THE burden of Babylon, which Isaiah *the son of Amoz did see.*

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, † like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

† Heb. *the likeness of.*

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

‖ Or, *fall down.* † Heb. *wonder.*

7 Therefore shall all hands † be faint, *and* every man's heart *shall melt*:

† Heb. *every man at his neighbour.* ‡ Heb. *faces of the flames.*

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall † be amazed † one at another; their faces *shall be as* ‡ flames.

9 Behold, the day of the LORD cometh, Before CHRIST about 712. cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be * darkened in his going forth, and the moon shall not cause her light to shine.

* Ezek. 32. 7. Joel 2. 31. & 3. 15. Matth. 24. 29. Mark 13. 24. Luke 21. 25.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto* *them* shall fall by the sword.

16 Their children also shall be * dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

* Psal. 137. 9.

people, having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part; and did not become a kingdom till about the seventeenth year of Hezekiah. *Bp. Lowth.*

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetick style: and the latter part consists of an ode of singular excellence. *Bp. Lowth.* Our margin sets the date of this prophecy a little later than the reign of Ahaz, namely, about the fifteenth year of Hezekiah.

Ver. 1. *The burden of Babylon,*] A prophecy threatening ruin, or some severe punishment. *Bp. Wilson.*

The word in the original is of more general import and signification: it sometimes signifies a prophecy of good as well as evil. *Bps. Newton* and *Chandler.*

2, 3. *Lift ye up a banner* &c.] The prophecy opens with the command of God to gather the forces which He had destined to His service against Babylon: upon which the Prophet immediately hears the tumultuous noise of the different nations crowding together to the standard; he sees them advancing prepared to execute the Divine wrath, ver. 4, 5; and proceeds to describe the dreadful consequences of this visitation, and the consternation which will seize those that are objects of it. *Bp. Lowth.*

2. — *into the gates of the nobles.*] To enlist under their several commanders. *W. Lowth.*

3. *I have commanded my sanctified ones,*] This signifies those whom God had set apart for His purpose. So He calls Cyrus His anointed, chap. xlv. 1, and Nebuchadnezzar His servant, Jer. xxv. 9. *W. Lowth.*

8. — *their faces shall be as flames.*] Black and ghastly, like smoke and flames. See Joel ii. 6; Nahum ii. 10. *Bp. Wilson, W. Lowth.*

10. *For the stars of heaven and the constellations thereof shall not give their light.*] When the Hebrew poets represent the destruction and overthrow of kingdoms, the stars are obscured, the moon withdraws her light, the sun shines no more; the earth quakes, the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10; iii. 15, 16; Amos viii. 9; Matt. xxiv. 29. *Bp. Lowth.*

All these high expressions are the peculiar and even natural language of the Eastern nations; no more, even at this day, would be understood to be meant by them, than that Babylon should be utterly destroyed, the government ruined, and the people severely treated. *Bp. Wilson.*

11. *And I will punish the world*] The Prophet suddenly transfers the speech from himself to God, and sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon which will follow, ver. 11—16; and the everlasting desolation, to which that great city is doomed, ver. 17—22. See chap. xxi. 10, and notes there. "The world" here signifies the Babylonish empire, as it does the Romas empire, or Judea, in Luke ii. 1; Acts xi. 28. *Bp. Lowth.*

12. *I will make a man more precious than fine gold;*] Such shall be the destruction of men fit to bear arms: see the like calamity described, chap. iv. 1. Or the words may import, that the Medes should spare no man's life, though he could purchase it with gold; see ver. 17. *W. Lowth.*

—— *of Ophir.*] See notes on 1 Kings ix. 28.

13. — *I will shake the heavens, and the earth shall remove* &c.] The figurative language of the Prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politick. The heavens and the things therein signify thrones and dignities, and those who enjoy them; the earth with the things thereon, the inferiour people. Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them. *Sir I. Newton.*

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17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be † *as* when God overthrew 'Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

† Heb. *as the overthrowing.*
[e] Gen. 19. 24. Jer. 50. 40.

21 But † wild beasts of the desert shall lie there; and their houses shall be full of † doleful creatures; and ‖ † owls shall dwell there, and satyrs shall dance there.

22 And † the wild beasts of the islands shall cry in their ‖ desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

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† Heb. *Ziim.*
† Heb. *Ochim.*
‖ Or. *ostriches.*
† Heb. *daughters of the owl.*
† Heb. *Ijim.*
‖ Or. *palaces.*

CHAP. XIV.

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and

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17. — *which shall not regard silver.*] That is, shall not be induced by large offers of ransom to spare. It is remarkable that Xenophon makes Cyrus open a speech to his army with praising them for a similar disregard of riches: "Ye Medes, and others who now hear me, I well know that you have not accompanied me in this expedition with a view of acquiring wealth." *Bp. Lowth.*

18. *Their bows also*] The Persians were celebrated for their archery, chap. xxii. 6; Jerem. xlix. 35. (see note on chap. xxi. 2.) Profane writers mention the magnitude of their bows. Probably their neighbours and allies the Medes too dealt much in the same sort of arms. *Bp. Lowth.*

The Medes is a general name for both nations, and so used and applied by Greek historians, as well as sacred writers. *Bp. Newton.*

19. — *Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency.*] After Nineveh was destroyed, Babylon became the queen of the East. Semiramis is said by some, and Belus, who is probably the same as Nimrod, (see note on Gen. x. 9.) by others, to have founded this city. It was Nebuchadnezzar however that made it one of the wonders of the world; he enlarged and beautified it to such a degree, that he may in a manner be said to have built it, as he boasts, Dan. iv. 30. *Dean Prideaux, Bp. Newton.* It was, according to the lowest account given of it by ancient historians, a regular square forty-five miles in compass, enclosed by a wall two hundred feet high, and fifty broad; in which there were one hundred gates of brass. Its principal ornaments were, the temple of Belus, in the middle of which was a tower of eight stories of building, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens, which were an artificial mountain raised upon arches, and planted with trees of the largest as well as the most beautiful sorts. The old palace was four miles in compass; the new, built by Nebuchadnezzar, was four times as large. Two canals were made by Nebuchadnezzar a hundred miles above the city: one on the eastern side of the Euphrates called Naharmalcha, or the royal river, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, (the river of the pool,) by which the redundant waters of the Euphrates were carried into a vast lake forty miles square, contrived not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. There were also prodigious banks of brick and bitumen carried a long way on each side of the river, to keep it within its channel. *Bp. Lowth, Dean Prideaux.*

20—22. *It shall never be inhabited,* &c.] Babylon never recovered its ancient splendour after it was taken by Cyrus, but, upon the removal of the seat of empire from thence by the Persians, by degrees decayed till it was at last reduced to an utter solitude. Berosus in Josephus says, that Cyrus ordered the outer walls to be pulled down; the Persian kings ever regarded Babylon with a jealous eye: Darius Hystaspes, upon a revolt, greatly depopulated the place, lowered the walls, and demolished the gates; Xerxes destroyed the temples; the building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city; a king of the Parthians soon after carried away into slavery a great number, and destroyed the most beautiful parts of the city. In more modern times, Jerome (who lived in the fourth century) mentions Babylon as nothing more than a chase for wild beasts to feed and breed there for the king of Persia's hunting, exactly agreeing with ver. 21; and later travellers, who have endeavoured to find the remains of Babylon, give but very unsatisfactory accounts, some taking what ruins they saw to be those of Nebuchadnezzar's palace, or the tower of Babel; others supposing them the remains of some more modern building. The place thereabouts is represented as overrun with serpents, scorpions, and all sorts of venomous and unclean creatures, agreeably to ver. 22. *W. Lowth, Bps. Lowth* and *Newton.*

20. — *neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.*] This is a proper representation of complete and entire desolation; for it is common in the East for shepherds to make use of remaining ruins to shelter their flocks in: and it implies a great degree of solitude, when it is said, that the place where great cities stood should be turned into pasturage, chap. xvii. 2; xxvii. 10; but it is predicted that the ruins of Babylon shall be *fit* for *wild* creatures only to resort to! *Harmer, W. Lowth.*

It is uncertain what creatures are meant by some Hebrew words in the following verses; particularly what the word signifies which our English renders *satyrs.* It originally means goats; in which shape evil spirits were supposed to appear; on which account our interpreters sometimes render it *devils:* see note at Levit. xvii. 7; 2 Chron. xi. 15; but here and chap. xxxiv. 14, it is rendered *satyrs.* Desolate and forlorn places were supposed to be inhabited by evil *spirits.* Compare Baruch iv. 35; Rev. xviii. 2. *W. Lowth.*

Chap. XIV. ver. 1. *For the Lord will have mercy on Jacob, and will yet choose Israel,*] However He may seem to desert them. Judah, whose deliverance from captivity was the immediate consequence of the revolution foretold in the last chapter, is sometimes called Israel; see Ezek. xiii. 16; Mal. i. 1; ii. 11: but the name of Jacob and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, *seem* to intimate that this whole prophecy extends its views beyond that event. *Bp. Lowth.* And, generally, whenever the Prophets speak of the blessings to follow upon the return from the captivity, it is to be understood, that the beginnings of their promises are to take place in that temporary restoration of the Jewish state; but that their full and final completion is to be looked for only in the days of the Messiah. This is the key to open the meaning of all oracles on this subject; this the true light to guide us to the interpretation of the prophetick word. *Vitringa.*

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set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, † whose captives they were; and they shall rule over their oppressors.

† Heb. *shall be taken them captives.*

3 And it shall come to pass in the day *that* the LORD *shall give* thee rest from thy *sorrow*, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 ¶ That thou shalt take up *this* ‖ proverb against the king of Babylon, and say, How hath the oppressor ceased! the ‖ golden city ceased!

‖ Or. *taunting speech.*

‡ Or. *exactress of gold.*

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with † a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

† Heb. *a stroke without removing.*

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

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8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 ‖ Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the † ‖ chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

‖ Or. *The grave.*

† Heb. *leaders.*

‖ Or. *great goats.*

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‖ O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

‖ Or. *O day star.*

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit

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The deliverance of Judah from captivity, which is here set forth, without being much enlarged upon, or greatly amplified, introduces, with the greatest ease and the utmost propriety, the triumphant song on the overthrow of the Babylonian monarchy, ver. 4—28. *Bp. Lowth.* This passage (ver. 4—28.) contains a greater assemblage of sublime ideas, of bold and daring figures, than is perhaps any where else to be met with. *Dr. Blair.*

—— *strangers shall be joined with them*, &c.] It is probable that many strangers might become proselytes to the Jewish religion during the captivity. *W. Lowth.*

History indeed bears testimony to a partial completion of even the most literal sense of this prophecy, as the Jews brought back with them from Babylon some thousands of slaves; and afterwards, for a time, under the prosperous government of the Asmonean princes, held their neighbours and ancient enemies in subjection: but we must look farther to the spiritual completion: this and similar descriptions do import the conversion of whole nations and all nations to the true religion; and consequently could not be completed in the proselyting only of a few particular persons, but must intend a general reduction of all people to the same obedience. See notes on chap. xlv. 14; xlix. 23. *Vitringa, Dr. Berriman.*

4. — *shall take up this proverb*] The word thus translated signifies not only a proverbial speech, but an acute and excellent saying, drawn up with art, and adorned with rhetorical figures. *W. Lowth.* See Bp. Lowth's note on Job xxvii. 1; and Abp. Newcome's on Numb. xxiii. 7.

—— *and say, How hath the oppressor ceased!* &c.] A chorus of Jews is here introduced, expressing their surprise and astonishment at the sudden downfal of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir trees and cedars of Libanus, frequently used to express any thing in the political or religious world that is supereminently great and majestick: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more. *Bp. Lowth.*

9. *Hell from beneath is moved for thee* &c.] See notes on Gen. xxxvii. 35; and Job xxvi. 5, 6. The scene is here changed, and a new set of persons is introduced: the regions of the dead are laid open, and hades is represented as rousing up the shades of the departed monarchs; they rise from their thrones to meet the king of Babylon at his coming, and insult him on his being reduced to the same estate of impotence and dissolution with themselves. This is one of the boldest figures that ever was attempted in poetry, and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both. This image of the state of the dead is taken from the Eastern custom of burying, those at least of higher rank, in large sepulchral vaults hewn in the rock. Maundrell mentions remains of sepulchres of this kind at Jerusalem, said to be the sepulchres of the kings of Judah. Travellers tell us of similar monuments in Persia; mentioned by Diodorus Siculus as sepulchres of the kings of Persia. We must form to ourselves an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie, in a distinguished sort of state, each on his couch with his arms beside him, and his sword at his head; see Ezek. xxxii. 27; on which place Chardin remarks, that this is the custom in Mingrelia. These illustrious shades rise at once from their couches, as from their thrones, and advance to the entrance of the cavern, to meet the king of Babylon, and to receive him with insults on his fall. *Bp. Lowth.*

12. *How art thou fallen from heaven, O Lucifer,*] Princes and rulers are figuratively expressed by the host of heaven; and the king of Babylon, who outshone others, is here represented by the morning star: see notes on chap. xiii. 13. The expression likewise alludes to the fall of Satan, prince of the apostate angels, Luke x. 18. *W. Lowth.*

The Jews now resume the speech: they address the king of Babylon, as the morning star fallen from heaven, as the first in splendour and dignity in the political world fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory: these are strongly contrasted in the close with his present low and abject condition. *Bp. Lowth.*

13. — *I will sit also upon the mount of the congregation, in the sides of the north:*] This is mount Sion, or rather mount Moriah on the north side of it, on which the temple was built. It might better be rendered "mount of the convention;" so called, not because the people assembled there to perform their religious cere-

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also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* ‖ opened not the house of his prisoners?

‖ Or, *did not let his prisoners loose homeward.*

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

[a] Job 18. 19. Psal. 21. 10. & 37. 28. & 109. 13. [b] Exodus 20. 5. Matthew 23. 35.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [a] the seed of evildoers shall never be renowned.

21 Prepare slaughter for his children [b] for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

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22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [c] purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

[c] 2 Chron. 20. 6. Job 9. 12. Prov. 21. 30. Dan. 4. 35.

28 In the year that king Ahaz died was this burden.

monies, but because God there manifested Himself, as He had before appointed to meet the people in the tabernacle, Exod. xxix. 43. This perhaps only literally explains what was figuratively expressed in the former part of the verse; "heaven" and the "stars of God" standing, according to the Eastern manner, for the sanctuary and God's ministers. *Vitringa.*

16. *They that see thee shall narrowly look upon thee, and consider thee,*] Certain persons are introduced here, who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground, covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his ambition and cruelty, which have deservedly brought on him this ignominious treatment, so different from that which those of his rank usually meet with, and so full of disgrace to his posterity. *Bp. Lowth.*

18. — *every one in his own house.*] That is, in his sepulchre. So the grave is called the "long home," as our translation well expresses it. Eccles. xii. 5. *W. Lowth.*

19. — *like an abominable branch.*] Fit for nothing but to rot on the ground. *W. Lowth.* Or, we may understand him compared to the tree on which a malefactor had been hanged. The Jews held this an object of abomination, and covered it with earth, together with the malefactor. *Bp. Lowth.*

—— *the raiment of those that are slain.*] The touching of such clothes did contract uncleanness by the law, Numb. xix. 16. *W. Lowth.*

21. — *that they do not rise,*] The Persian monarchs took care to prevent Babylon's recovering its former greatness: the Jews were first brought to Babylon to people and strengthen it; and the weakening and dispeopling of it might be one reason for their being sent back. *Bp. Lowth, Dean Prideaux.*

22. *For I will rise up against them, saith the Lord of hosts,* &c.] To complete the whole, God is here introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of His people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of His oath. *Bp. Lowth.*

—— *nephew,*] The same Hebrew word is translated, Gen. xxi. 23, "son's son," and so it should be here. It may mean Evil-merodach, (Nebuchadnezzar the great king of Babylon's son,) and Belshazzar. See Jer. xxvii. 6, 7. *Dean Prideaux, W. Lowth.*

23. *I will also make it a possession for the bittern, and pools of water:*] Cyrus took the city of Babylon, by diverting the water of the Euphrates, which ran through the midst of it, and entering the place at night by the channel. It was two furlongs wide; but he had made it fordable by means of the lake, (see note on chap. xiii. 19,) and trenches which he had prepared. The river being thus turned, by the breaking down of dams and banks, and no care taken afterwards to repair the breach, all the country was overflowed and drowned, and ultimately a whole province lost. Alexander, who intended to have made Babylon the seat of his empire, set about remedying the mischief; but difficulties arising, he soon after dying, and the work being never more thought of, that country has remained bog and marsh ever since. *Bp. Lowth, Dean Prideaux.*

25. — *I will break the Assyrian in my land, and upon my mountains tread him under foot:*] The Assyrians and Babylonians are mentioned as the same people by profane authors: and see 2 Kings xxiii. 29; 2 Chron. xxxiii. 11. But the circumstance of this judgment being to be executed on God's mountains, is of importance; it may mean the destruction of Sennacherib's army near Jerusalem; but probably has still a further view to some remarkable enemies of God's church; see notes on chap. xi. 14. *Bp. Lowth, W. Lowth.*

27. *For the Lord of hosts* &c.] I believe it may with truth be affirmed, that there is no poem of its kind, extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled. *Bp. Lowth.*

28. This verse our translators refer to the former part of the chapter: many commentators suppose it to belong to the burden against Philistia that follows. *Editor.*

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29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a ‖ cockatrice, and his fruit *shall be* a fiery flying serpent.

‖ Or, adder.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and ‖ none *shall be* alone in his ‖ appointed times.

‖ Or, he shall not be alone. ‖ Or, assemblies.

32 What shall *one* then answer the messengers of the nation? That [d] the LORD hath founded Zion, and the poor of his people shall ‖ trust in it.

[d] Psal. 87. 1, 5. & 102. 16.

‖ Or, betake themselves unto it.

CHAP. XV.

The lamentable state of Moab.

about 736. THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* ‖ brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

‖ Or, *was off.*

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: [a] on all their heads *shall be* baldness, *and* every beard cut off.

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3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, † weeping abundantly.

† Heb. *descending into weeping: or, coming down with weeping.*

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; ‖ his fugitives *shall flee* unto Zoar, an [b] heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of † destruction.

‖ Or, *to the borders thereof, even to Zoar, as an heifer.* [b] Jer. 48. 5, 34. † Heb. *breaking.*

6 For the waters of Nimrim shall be † desolate; for the hay is withered away, the grass faileth, there is no green thing.

† Heb. *desolations.*

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the ‖ brook of the willows.

‖ Or, *valley of the Arabians.*

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29. — *whole Palestina,*] All the tribes or clans of the Philistines, who had five lords or heads over them. See Josh. xiii. 3; 1 Sam. vi. 4, 16. *W. Lowth.*

—— *the rod of him that smote thee is broken:*] Or rather, The rod that smote thee is broken. It would be most natural and obvious to suppose Ahaz meant here, whose death seems to have given rise to the rejoicing of the Philistines. But as we learn from 2 Chron. xxviii. 18, that during his reign the Philistines rather gained ground upon the Jews, than were smitten by them, we may conclude that Uzziah, who had warred successfully against the Philistines, is meant by the "rod that smote them," and "the serpent," from whom should spring the "fiery flying serpent." This last must mean Hezekiah, who was great grandson to Uzziah, and is thus described as a more terrible enemy than he had been. See 2 Kings xviii. 8. *Vitringa, Bp. Lowth.* Hezekiah not only regained all the cities of Judah which the Philistines had seized during the time when Pekah and Rezin distressed the land, but also dispossessed them of almost all their own country. *Dean Prideaux.*

—— *a fiery flying serpent.*] See notes on chap. xxx. 6; Numb. xxi. 6.

30. — *the firstborn of the poor shall feed,* &c.] That is, the poorest. This speaks of the plenty and security that should ensue under the government of Hezekiah. *Dr. Wells.*

31. — *there shall come from the north a smoke,*] Smoke and fire are emblems of God's wrath, and of great calamities. See Gen. xv. 17; Ps. xviii. 8. *W. Lowth.*

32. *What shall one then answer the messengers of the nation?*] Namely, that sends to congratulate the Jews upon their victories? that the Lord is their protector. *Bp. Wilson.* See 2 Chron. xxxii. 23. The Septuagint and Chaldee give the plural, "nations." *Bp. Lowth.*

Chap. XV. This and the following chapter, taken together, make one entire prophecy. The time of the delivery of it, and consequently of the completion, which was to be in three years from that time, is uncertain. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah, and accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel: he might probably march through Moab, and, to secure every thing behind him, possess himself of the whole country by taking their principal strong places, Ar and Kivhares, or Kirhareseth, chap. xvi. 7. *Bp. Lowth, Abp. Usher.*

Jeremiah has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people, chap. xlviii. *Bp. Lowth.*

Ver. 1. — *Because in the night Ar of Moab is laid waste, and brought to silence; because* &c.] We should rather translate,

"Because in the night Ar is destroyed, Moab is undone!"
"Because in the night Kir is destroyed, Moab is undone!"
Bp. Lowth.

2. *He is gone to Bajith, and to Dibon,*] "He" is used for the people of Moab. "Bajith" and "Dibon" are in the Chaldee and Syriack versions made into the name of one place; Beth-Dibon: Beth may signify the house or temple of an idol. *Bp. Lowth, W. Lowth.*

—— *on all their heads shall be baldness,* &c.] Tokens of great mourning; see chap. xxii. 12; Jer. vii. 29; Ezra ix. 3. *W. Lowth.*

3. —*on the tops of their houses,*] See the note on Deut. xxii. 8. All Pagans sacrifice on high places and terraces. *Sir J. Chardin.* In the temple of Belus, the uppermost story of all was the most sacred, and where the chiefest devotions were performed. *Dean Prideaux.*

5. — *his fugitives shall flee unto Zoar,*] Rather, "his fugitives shall cry unto Zoar as an heifer," &c. The particle *as* is frequently understood; see chap. xxi. 8. *W. Lowth.*

—— *an heifer of three years old.*] The meaning seems to be, that the cry of Moab should be continued on from city to city, till the whole country resounded as with the lowing of a young cow, that runs from place to place in search of her calf, that has been taken from her. An image singularly expressive. *Dr. Blayney.*

6. — *the waters of Nimrim,*] This place was famous for good pasture, and meadows well-watered. See Numb. xxxii. 3, 36. *W. Lowth.*

—— *for the hay is withered away,*] Rather, "the herbage;" for in those countries they make no hay; and, if they did, it appears from inspection that hay could hardly be the meaning of the original word, either here or in Prov. xxvii. 25. *Parkhurst.*

7. — *carry away to the brook of the willows.*] That is, to Baby-

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8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring † more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

† Heb. *additions.*

CHAP. XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom.* 6 *Moab is threatened for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

SEND ye the lamb to the ruler of the land from ‖ † Sela to the wilderness, unto the mount of the daughter of Zion.

‖ Or. † Heb. *a rock.*

2 For it shall be, *that,* as a wandering bird ‖ cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

‖ Or. *a nest forsaken.* † Heb. *Bring.*

3 † Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

† Heb. *wringer.* † Heb. *the treaders down.* [a] Dan. 7. 14. 27. Mic. 4. 7. Luke 1. 33.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the † extortioner is at an end, the spoiler ceaseth, † the oppressors are consumed out of the land.

5 And in mercy [a] shall the throne be ‖ established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Before CHRIST about 726.

‖ Or. *prepared.*

6 ¶ We have heard of the [b] pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

[b] Jer. 48. 29.

7 Therefore shall Moab [c] howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye ‖ mourn; surely *they are* stricken.

[c] Jer. 48. 20.

‖ Or. *smitten.*

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are ‖ stretched out, they are gone over the sea.

‖ Or. *plucked up.*

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for ‖ the shouting for thy summer fruits and for thy harvest is fallen.

‖ Or. *the alarm is fallen upon, &c.*

10 And [d] gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall

[d] Jer. 48. 33.

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hon: see Ps. cxxxvii. 2. *Dean Prideaux, Bp. Lowth.* Or, we may *read,* as the margin gives it, "to the valley of the Arabians;" whither the Assyrians might carry the booty they took, it being the direct way from Moab to Assyria. *W. Lowth.*

9. — *waters of Dimon shall be full of blood:*] Jerome tells us, that Dimon is the same with Dibon, ver. 2. *Vitringa.*

—— *for I will bring more* &c.] I will bring more and more calamities; and they that fly to escape the present evils, shall fall into worse; as if a man that fled from his enemy should meet a lion to destroy him; see Jer. xlviii. 44; Amos v. 19. *W. Lowth.* The additional calamities threatened here to fall upon Moab may perhaps relate to that which Nebuchadnezzar was to bring upon them, of which Jeremiah prophesies. *Vitringa.*

Chap. XVI. ver. 1. *Send ye the lamb* &c.] The Moabites were subdued by David, and became his tributaries, 2 Sam. viii. 2. The king of Moab is said to send 100,000 lambs, 2 Kings iii. 4. To something of this kind the Prophet may allude here, and exhort the Moabites to renew to the heir of David's family an acknowledgment which probably had been discontinued. "Sela to the wilderness" should rather be translated, Sela in the wilderness. See 2 Kings xiv. 7. *W. Lowth.*

It is a custom of the East for the poor people to make presents of lambs and sheep to their lords, as an offering or tribute. *Sir J. Chardin.*

2. — *the daughters of Moab shall be at the fords of Arnon.*] Endeavouring to seek their lodging in foreign parts. *Bp. Hall.*

3. — *make thy shadow as the night* &c.] The Prophet speaks by way of advice to the Moabites, to shew kindness to their brethren the Jews, as in reason and justice they ought, in the time of their distress: adding however that there should be no great occasion for their help, as God Himself would preserve them. *W. Lowth, Dr. Wells.*

4. — *for the extortioner is at an end,* &c.] This applies perhaps to the Israelites, who in Ahaz's time invaded Judah, 2 Chron. xxviii. 5, 6. With those former times of distress is contrasted the security and flourishing state of the kingdom under Hezekiah, who should govern with an equal mixture of justice and mercy, and therein prefigure the Messiah. *Bp. Lowth, W. Lowth.*

6. — *but his lies shall not be so.*] That is, The predictions of such as take upon them to foretell things shall not have events agreeable to their pride and wrath. *Dr. Wells.*

8. — *they are come even unto Jazer,* &c.] The plants of the celebrated "vine of Sibmah" are described as propagated over all the neighbouring country: Jazer was in the north border of Moab; the wilderness of Moab lay to the east of that country, (Numb. xxi. 23,) and by "the sea" no other can well be understood but the Dead sea, which was southwest. *Dr. Blayney.* Perhaps the meaning of the words, "are gone over the sea," is, that these vines were not only in great request in the country of Moab, but had scions of them sent beyond sea, into foreign countries. *Bp. Lowth.*

Some interpreters suppose, that by the "vine of Sibmah" is meant the state of Moab, and its principal men by the "principal plants;" but these may better be taken literally. The vines and the pastures (chap. xv. 6) formed the chief excellence of the country; and the Prophet accordingly foretells the destruction of those things, the loss of which would most affect the people. *Vitringa.*

9. — *I will bewail with the weeping of Jazer* &c.] That is, with a general lamentation, such as shall be heard from the uttermost skirts of the land. *Bp. Hall.*

—— *for the shouting* &c.] The word in the original signifies loud shouting, either as of men treading grapes, (ver. 10, and Jer. xxv. 30,) or of soldiers encouraging one another to battle or plunder, Jer. li. 14. And in this latter view the learned Vitringa understands the word in this place: "for upon thy summer fruits and upon thy harvest the shout (that is, of plundering and destroying enemies) is fallen." Compare Jer. xlviii. 32. *Parkhurst.* See the marginal translation. Or the sense may be, according to the translation in the text, The joy and acclamations, that were wont to be at the gathering of thy summer fruits, and for thy plentiful harvest, are now at an end, and shall be heard no more. *Bp. Hall.*

Before CHRIST about 726. tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* ‖ feeble.

‖ Or, not many.

CHAP. XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

about 741. THE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

740. 2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And *in* that day it shall come to pass, *that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. Before CHRIST 740.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel. about 740.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the ‖ images. ‖ Or, sun images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou *plant* pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest

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11. — *shall sound like an harp*] Shall in their yearning, through the vehemence of my passion, make a loud noise. *Bp. Hall.*

12. — *when it is seen that Moab is weary on the high place*, &c.] Finding no relief in the petty idols of his high places, he shall come to his chief sanctuary, to implore the aid of Chemosh, his god. *Bp. Hall.* Compare Numb. xxiii. 1, 13, 27. *W. Lowth.*

13. — *since that time.*] Rather, a good while ago: so the same particle is rendered, chap. xlviii. 3, 5. This judgment, saith the Prophet, was denounced against Moab in former time; particularly by Amos, chap. ii. &c. It is now confirmed, and the particular time specified when it shall be accomplished, ver. 14. *W. Lowth.*

14. — *three years, as the years of an hireling,*] See Deut. xv. 18. *W. Lowth.*

Chap. XVII. ver 1. — *Damascus is taken away from being a city.*] This prophecy was probably delivered soon after those of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captives to Kir, 2 Kings xvi. 9. *Bp. Lowth.*

2. — *they shall be for flocks*, &c.] See note on chap. vii. 23.

3. *The fortress also shall cease from Ephraim,*] The burden of Damascus naturally brings the Prophet to speak of the subversion of the kingdom of Israel, in those days in alliance with the Syrians, chap. vii. 1, 2, and to be overthrown by the same enemy, at the same time, chap. viii 4. *Bp. Horsley.* This chapter treats indeed more largely of the Israelites than of the Syrians; and with regard to them was the prophecy more fully completed, by the conquest of the kingdom, and captivity of the people, effected a few years later by Shalmaneser. *Bp. Lowth.*

5. — *the valley of Rephaim.*] The valley of Rephaim near Jerusalem, celebrated for its plentiful harvests, is here used poetically for any fruitful country. *Bp. Lowth.*

6. — *as the shaking of an olive tree,*] The former verse was an illustration of Israel's entire destruction from the ridding of fields in the corn harvest: compare Jer. li. 33; Hos. vi. 11. Here the metaphor is taken from the gathering of the summer fruits, and the remnant compared to the few berries left on an olive tree that has been beaten by its owner, to be shaken off by the poor. See Deut. xxiv. 20. *W. Lowth, Harmer.*

Agreeably to the promise here made of a remnant, we find that some of the ancient inhabitants of the ten tribes were left after Shalmaneser's captivity, and even after that of Esar-haddon; and some turned to serve the true God, as predicted ver. 7, 8. See 2 Chron. xxx. 10, 11; xxxv. 18. *W. Lowth.*

10, 11. — *therefore shalt thou plant pleasant plants*, &c.] The pleasant plants, and shoots from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring countries, especially Egypt; to all which the Israelites were greatly addicted, and in their expectations from which they should be grievously disappointed. *Bp. Lowth.*

11. — *in the morning shalt thou make*] When the Hebrews would signify doing a thing speedily, with care and diligence, they often thus express it. See chap. l. 4; and Ps. xlvi. 5. *W. Lowth.*

Before CHRIST about 741.

shall be a ‖heap in the day of grief and of desperate sorrow.

‖ Or, *removed in the day of inheritance, and there shall be deadly sorrow.*

12 ¶ Woe to the ‖multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of ‖mighty waters!

‖ Or, *noise.* ‖ Or, *many.*

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like ‖a rolling thing before the whirlwind.

‖ Or, *thistledown.*

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that *spoil us*, and the lot of them that rob us.

CHAP. XVIII.

Before CHRIST about 714.

1 *God in care of his people will destroy the Ethiopians.* 7 *An access thereby shall grow unto the church.*

WOE to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

‖ Or, *outspread and polished.*

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation ‖scattered and peeled, to a people terrible from their beginning hitherto; ‖†a nation meted out and trodden down, ‖whose land *the rivers* have spoiled!

‖ Or, *a nation that meteth out, and treadeth down.* † Heb. *a nation of line, line, and treading under foot.*

3 All ye *inhabitants* of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

‖ Or, *whose land the rivers despise.*

—— *shall be a heap*] "Shall be removed," namely, by the Assyrians. *Parkhurst.* See the margin.

12—14. These verses seem to relate to the formidable invasion of the Assyrians upon Judea, and their sudden overthrow; ver. 14 fitly representing the condition of Sennacherib's army, which caused great consternation over night, but were all destroyed before the next morning, 2 Kings xix. 35. *W. Lowth.*

13. — *chaff of the mountains*] The Jews used to thresh their corn upon hills, and places exposed to the wind. See chap. xli. 15; 2 Chron. iii. 1. *W. Lowth.*

CHAP. XVIII. This is one of the most obscure prophecies of Isaiah: the end and design of it, the people to whom it is addressed, the person who sends the messengers, and the nation to whom the messengers are sent, are all doubtful. *Bp. Lowth.* It has been considered as such by the whole succession of interpreters. Most have assumed, that the principal matter of the prophecy is a woe or judgment; that the object of this woe is Egypt, or some contiguous country; that the time of the execution of the judgment was at hand, when the prophecy was delivered. It appears to me, that the principal matter of the prophecy is a promise of the final restoration of the Israelites; that it has no respect to Egypt or any of the contiguous countries; that the time of its completion is yet future, being indeed the season of the second advent of our Lord. *Bp. Horsley.*

Ver. 1. *Woe to the land*] The Hebrew particle here used does not necessarily imply a threat, *is sometimes* an exclamation of surprise, and often simply compellative of persons at a distance. It may be rendered, "Ho! land," or, "Ho to the land," &c. *Bp. Horsley, Vitringa, Bp. Lowth.*

—— *land shadowing with wings, which is beyond the rivers of Ethiopia*:] The mention of the rivers of Ethiopia has led almost all expositors to look to Egypt as the country addressed. Some have understood by the wings of Egypt, ridges of mountains running from south to north, on either side of the Nile, somewhat resembling a pair of pinions; others take the wings for the sails of numerous vessels, overshadowing the surface of the ocean; others, and Bp. Lowth among them, giving a different sense to the doubtful word rendered by our translators "*shadowing*," translate, "land of the winged cymbal," which they suppose a poetical periphrasis for the Egyptian sistrum, frequently used in their idolatrous rites. Our translators appear to me very judiciously to have taken the word in the sense of "shadowing." The shadow of wings is an usual image in the prophetick language for protection afforded by the stronger to the weak; and in this passage may be intended to characterize some great people, who should be famous for the aid and protection they should afford their friends and allies. The land of Cush (properly that district of Arabia, where the sons of Cush first settled) is in Holy Writ taken largely for a great tract of country, comprehending much more than the proper territory of the Cushites, extending east at least as far as the Tigris, and having for its western boundary the Nile: so that according as we understand the Prophet to speak of the African or the Asiatick Cush, the land beyond its rivers *is* to be looked *for far to* the west or far to the east of Palestine. Which of these is meant, it must be left for time to shew. *Bp. Horsley.*

2. — *vessels of bulrushes*] It is well known that the Egyptians commonly used on the Nile a light sort of ships or boats, made of the reed papyrus. *Bp. Lowth.* See notes on Exod. ii. 3; and Job ix. 26.

If Egypt is the country spoken to, "vessels of bulrushes" might be understood of those light skiffs; but if the country spoken to be distant from Egypt, those vessels may only be used as an apt image of quick-sailing vessels of any material. *Bp. Horsley.*

—— *saying, Go, ye swift messengers,*] The word "saying" is not in the original, or old versions. It should seem that the command is God's, issued by His prophet; and that the messengers, to whom the command is given, are the very people summoned in the first verse to attend. *Bp. Horsley.*

—— *to a people terrible from their beginning hitherto*;] The time present in prophetick vision is not the time of the delivery, but that of the fulfilment, of the prophecy. Now the people of Egypt has long ceased to be of any consideration: but the people of the Jews have been from their very beginning, are at this day, and will be to the end of time, a people venerable in a religious sense, "awfully remarkable" (so the word might be rendered rather than "terrible") on account of the special providence visibly attending them: and all the other particulars of the description here given of the people, to whom messengers are sent, agree accurately with the character and conduct of the Jews in their present state of dispersion. *Bp. Horsley.*

—— *whose land the rivers have spoiled*?] That is, armies of conquerours, which long since have spoiled the land of the Jews. The inundation of rivers is a frequent image for the ravages of armies of foreign invaders.

We have in ver. 1, 2, seen messengers summoned, a command given to them to go swiftly with the message, the people described to whom it was to be carried: it might be expected we should next have the message given to the messengers in precise terms. The scene is suddenly closed with ver. 2, before the messengers set out, before even the message is given: but the new objects which are immediately brought in view, evidently represent, under the usual emblems of sacred prophecy, other parts of the same entire action; and declare the purport, the season, and the effect of the message. Ver. 3, an ensign or standard is lifted up on the mountains; a trumpet is blown on the hills; the standard of the cross of Christ; the trumpet of the Gospel. The resort to the standard, the effect of the summons, in the end will be universal. *Bp. Horsley.*

Before CHRIST about 714.

4 For so the LORD said unto me, I will take my rest, and I will ‖ consider in my dwelling place like a clear heat ‖ upon herbs, *and* like a cloud of dew in the heat of harvest.

‖ Or, *regard my set dwelling.*

‖ Or, *after rain.*

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people ‖ scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

‖ Or, *outspread and polished, &c.*

CHAP. XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

Before CHRIST about 714.

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will † set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

† Heb. *mingle.*

3 And the spirit of Egypt † shall fail in the midst thereof; and I will † destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

† Heb. *shall be emptied.* † Heb. *swallow up.*

4 And the Egyptians will I ‖ give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

‖ Or, *shut up.*

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

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4. — *I will consider in my dwelling place.*] Rather read, with the margin, "I will regard my set dwelling." The sentiment is, that, notwithstanding a long suspension of extraordinary manifestation of God's power, which is here described under the image of that stillness and stagnation of the atmosphere which takes place in extreme heats, His providence is not asleep; He is all the while keeping His eye fixed upon His prepared habitation, regarding the conduct and the fortunes of His people, and at all times directing every thing, though often by a silent and secret operation, to their ultimate prosperity, and to the universal establishment of the true religion. *Bp. Horsley.*

—— *like a clear heat upon herbs,*] The marginal reading, "after rain," seems to make better sense. *W. Lowth, Bp. Lowth.*

5. — *afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower,*] Rather, "and the blossom is become a swelling grape." *Bp. Lowth.*

The harvest and gathering of the fruits is the constant image of that season, when God shall gather His elect from the four winds of heaven. This is to be immediately preceded by a pruning of the useless shoots and unfruitful luxurious branches: see John xv. 1, 2. God, in the later ages, will purify His Church by such signal judgments as shall strike all nations with religious awe. *Bp. Horsley.* See note on chap. xxvii. 4, 5.

The interpretation of this confessedly obscure and very difficult chapter has been given above according to the hypothesis of Bp. Horsley. The explanation of Bp. Lowth supposes, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels, in regard to the destruction of their great and powerful enemy. He accordingly explains the "people" and "nation," spoken of in ver. 2, to be the Egyptians: by "the standard" and "the trumpet" in ver. 3, he understands the meteors, the thunder, the lightning, &c, which accompanied the destruction of Sennacherib's army, as described chap. xxix. 6; xxx. 30, 31; x. 16, 17: and he states the subject of the fourth and following verses of the chapter to be, that God would comfort and support His own people, though threatened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts should be frustrated; that the chief part of his army should be made a prey for the beasts of the field and the fowls of the air, ver. 5, 6; and that Egypt, being delivered from his oppression, and avenged of the wrongs which she had suffered, should return thanks to God for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary. This interpretation of Bp. Lowth corresponds in its outline with that proposed by Vitringa. *Edit.*

Chap. XIX. ver. 1. *The burden of Egypt.*] This chapter is a detail of the judgments which were to fall upon Egypt in various periods of the history of that country, from the time of the Prophet downwards. *Bp. Horsley.* After the destruction of Sennacherib's army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by this powerful enemy, who had been carrying on a successful warfare against them, their affairs were again thrown into confusion by intestine broils among themselves, (see ver. 2;) perfect anarchy lasted for some years; then followed an aristocracy of twelve princes, which ended in the sole dominion of Psammitichus, who reigned fifty-four years. Not long after that came the invasion and conquest of Egypt by Nebuchadnezzar, and then that by the Persians under Cambyses, the son of Cyrus. *Bp. Lowth.*

—— *the idols of Egypt shall be moved.*] When God executes His judgments upon a heathen nation, He is said to punish the idols of that people: see chap. xxi. 9; Exod. xii. 12; Jer. li. 44. *W. Lowth.* The same thing is foretold as to be performed by Nebuchadnezzar, Jer. xliii. 11, &c.; Ezek. xxx. 13. The phrase used here of the Lord's "riding upon a swift cloud" implies, that the conquest should be swift and sudden. *Bp. Newton.* This prophecy of the utter overthrow of heathen superstition is applicable also to the Gospel times, and signifies that after great desolation and confusion the Egyptians should learn to know the Lord: see ver. 21. *Dr. Berriman.*

4. — *a cruel lord;*] Nebuchadnezzar; and afterwards the whole succession of Persian kings, who in general grievously oppressed the country; especially Cambyses and Ochus, who are branded in history as cruel tyrants, and monsters of men. *Bps. Lowth and Newton.*

5. *And the waters shall fail from the sea, and the river shall be wasted and dried up.*] By "the sea" here is to be understood the

Before CHRIST about 714.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, † and be no *more*.

† Heb. *and he will not be.*

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave ‖ networks, shall be confounded.

‖ Or, *white works.*

10 And they shall be broken in the † purposes thereof, all that make sluices *and* ponds † for fish.

† Heb. *foundations.* † Heb. *of living things.*

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellers of Pharaoh is become brutish: how say ye unto Pharaoh, *I am* the son of the wise, the son of ancient kings?

12 Where *are* they: where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

Before CHRIST about 714.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even* ‖† *they that are* the stay of the tribes thereof.

‖ Or, *governors.* † Heb. *corners.*

14 The LORD hath mingled † a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

† Heb. *a spirit of perverse.*

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

Nile; and the second part of the verse to be taken as no more than the Prophet's interpretation of the first. Jeremiah speaks thus of the Euphrates, chap. li. 36; and Nahum of the Nile, chap. iii. 8: see also Zech. x. 10, 11. Of the Nile so described we have instances in profane authors. *Vitringa.* See the note on Job vii. 12, from *Scripture illustrated.*

It is well known that the Nile increased in the summer, and for some months overflowed the whole country. The region about Delta particularly appeared like a vast sea; and the principal towns became so many islands, and all communication was carried on by ships and boats. Hence the river had the name of Oceanus, as Diodorus tells us. *Bryant.*

Some commentators suppose that this prophecy was to be literally fulfilled, and have accordingly seen its accomplishment in the reign of the twelve tyrants, when something of a failure is said to have taken place, or referred the words to a deficiency of water at some other period: history does afford instances of this; but the expression may be also understood more probably in a metaphorical sense, and denote the decay of Egyptian strength by metaphors taken from the decrease of the Nile, upon the overflowing of which all the plenty and prosperity of Egypt depended. *Vitringa, W. Lowth.*

6. *And they shall turn the rivers far away;*] That is, The rivers shall be driven back, shall fail. *Vitringa.*

—— *the brooks of defence shall be emptied and dried up:*] This was literally done by Megabyzus, general of a Persian army, sent by Artaxerxes to reduce Egypt to obedience. *Dr. Wells.* By making many channels he drained one of the branches of the Nile, and took possession of an island in the midst of it. *Dean Prideaux.*

7. *The paper reeds*] The papyrus is the peculiar produce of the Nile, the streams drawn from it, and the lakes of Egypt: beside the principal article made from it, paper, and the boats on the Nile, (see note on chap. xviii. 2,) Pliny tells us, that the Egyptians applied it to various purposes, using the root for wood, and making of the bark, sails, ropes, clothes, &c. *Vitringa.*

—— *by the brooks, by the mouth of the brooks.*] What is here translated "brooks," is in Exod. vii. 19, (where there is a particular representation of the waters of Egypt, as here,) rendered "rivers;" both may signify the canals drawn from the Nile by Egyptian princes. Dr. Shaw tells us, that the soil near the banks of the Nile itself is very considerably deeper than at the extremity to which the inundations reach; from whence it should seem, that the land originally lay with a considerable descent to the river. To say then that things sown or cultivated near the mouths of the canals (which must have been in the lowest places, and sufficiently watered, when the higher grounds produced nothing, for want of moisture) should wither, is to describe the utmost failure of water. *Harmer.*

8. *The fishers also shall mourn,* &c.] There was great plenty of fish in Egypt: see Numb. xi. 5; (and the note on Exod. vii. 21;) the lakes abounding even more than the Nile; as Egmont, Pococke, and other travellers, tell us. *Bp. Lowth.*

As the exhaustion and misery about to take place in Egypt has been already figured out under the emblem of the drying up of the Nile, the grand source of all its wealth; so the grief of the persons who would be the first and greatest sufferers by that calamity, the fishers, &c, is put to express the general despondency of all orders. *Vitringa.*

9. —*they that weave networks,*] "Networks," or rather, "white-works," as in the margin, may mean wicker-work, white from the peeling of the twigs made use of. Fish may be caught by wicker-work, as well as by nets: and something of that kind appears in the Praenestine Mosaick Pavement, which Dr. Shaw has given us. *Harmer, Parkhurst.*

13. — *Zoan — Noph*] Zoan, or Tanis, was one of the most ancient cities of Egypt; see Numb. xiii. 22; Ps. lxxviii. 43. Noph is better known by the name of Memphis. *W. Lowth.*

In verses 11—17 are recounted the immediate causes of the above-mentioned evils; the folly of the rulers, who valued themselves on their wisdom; and the cowardice and effeminacy of the people in general: Egypt would not have become a prey to so many foreign enemies, but through the excessive weakness of the Egyptians, both in counsel and in action; they had not the courage even to defend themselves, but trusted chiefly to their mercenaries, who, instead of defending, were often the first to betray them. *Bp. Newton.*

14. *The Lord hath mingled a perverse spirit* &c.] The Lord in His justice hath given them up to a spirit of giddiness and perverseness; justly punishing their pride with the seduction of their leaders, who have caused Egypt to go wrong in all their enterprises. *Bp. Hall.*

17. *And the land of Judah shall be a terror unto Egypt,* &c.] The threatening hand of God will be held out and shaken over Egypt, from the side of Judea, through which the Assyrians will march to invade it. *Bp. Lowth.*

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18 ¶ In that day shall five cities in the land of Egypt speak † the language of Canaan, and swear to the LORD of hosts; one shall be called, The city ‖ of destruction.

† Heb. *the lip.*
‖ Or, *of Heres, or, of the sun.*

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

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23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAP. XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

18. *In that day.*] That is, After that time. *Bp. Newton.* See notes on chap. iv. 2; x. 20.

—— *shall five cities in the land of Egypt speak the language of Canaan,*] It is a way of speaking in Scripture to use a common definite number for an indefinite. See Amos i. 3, 6, 9; (and the note on Job v. 19.) "Shall speak the language of Canaan" signifies, that they shall worship God with the true Israelites. *W. Lowth.*

The whole passage to the end of the chapter contains a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the Gospel in the same countries, when it should be published to the world. *Bp. Lowth.* Many Jews, after Nebuchadnezzar had taken Jerusalem, fled into Egypt; and carried along with them Jeremiah, who there uttered most of his prophecies concerning the conquest of Egypt by Nebuchadnezzar. From thence some knowledge of God, and some notices of the prophecies, might easily be derived to the Egyptians. Alexander transplanted many of the Jews into his new city Alexandria: the first Ptolemy carried more; and his successors gave great encouragement to settlers: nor were the Jews less favoured by many of the Syrian kings. *Bp. Newton.*

—— *one shall be called, The city of destruction.*] The margin reads, "The city of the sun;" and many suppose the city Heliopolis to be meant here, and that the other name is substituted for it (as being expressed in the Hebrew by a word which bears near affinity to the true name) by way of reproach, and implying withal, that the idol there worshipped should be utterly destroyed. Upon much the same principle Beth-el, which signifies the house of God, is called, when become the seat of idolatry, Beth-aven, that is, the house of vanity. Hos. v. 15; x. 5. *W. Lowth.*

19. *In that day shall there be an altar to the Lord* &c.] The altar, sacrifice, oblation, and vows, mentioned here and at ver. 21, are taken for the worship and service of God in general; it being common in the prophetick style to speak of future times in the language and according to the ideas of the present; of the spiritual worship God intended, by the known terms of the worship then used. *W. Lowth, Bp. Chandler.* The pillar in the border for a witness, alludes to that erected by Jacob at Beth-el, (Gen. xxviii. 18,) and to the altar built on the border of Jordan, Josh. xxii. 10. *W. Lowth.*

20. —— *because of the oppressors, and he shall send them a saviour,*] The conquest of Persia by Alexander might well be considered as a deliverance to Egypt: upon his coming the people all cheerfully submitted to him, out of hatred to the Persians, (see note on ver. 4,) so that he became master of the country without opposition. *Bps. Lowth* and *Newton.*

The words may also be fitly applied to the tyranny which the devil exercises over the pagan world, who are led captive by him at his will, from whence they can be redeemed only by the great Saviour of the world, Jesus Christ. *W. Lowth.*

23—25. — *a highway out of Egypt to Assyria,* &c.] It is predicted here that Egypt and Assyria, which used to be at great enmity with each other, shall be united in the same worship by the intermediation of Israel. The kingdom of Syria, which was established by Seleucus after the time of Alexander the Great, comprehending nearly the same countries with the ancient empire of Assyria, and in other respects resembling it, may be considered as the representative of Assyria in later times; (see note on Ashur, Numb. xxiv. 24;) now by means of the many Jews and proselytes who were resident in Syria and Egypt, the three countries, Israel, Egypt, and Syria, were in some measure united in the same worship; see Bp. Newton's note on ver. 18. It was more fully accomplished when these countries became Christian; and we piously hope and believe, that it will still receive its more perfect completion in the latter days, when Mahometism shall be rooted out, and Christianity again flourish in those countries, when "the fulness of the Gentiles shall come in, and all Israel be saved," Rom. xi. 25, 26. *Vitringa, Bp. Newton.*

Chap. XX. The last chapter was a general prophecy against Egypt; this foretells the conquest of it by Sennacherib, who overran Egypt and Ethiopia, which countries were the Jews' confederates against him: see 2 Kings xviii. 21, compared with 2 Kings xix. 9. They are often reproved for their vain confidence in Egypt: see ver. 5; and chap. xxx. 2; xxxi. 1. With regard to the word our translation renders "Ethiopia," properly Cush, it is a great question with the learned whether Ethiopia, properly so called, be meant by it, or Arabia. It is joined, chap. xliii. 3, with Seba. *W. Lowth.* See note on chap. xviii. 1; and Dr. Hales's note on Numb. xii. 1.

Ver. 1. — *Sargon the king of Assyria sent him,*] Tartan was one of Sennacherib's generals, (2 Kings xviii. 17,) and Tirhakah king of Ethiopia was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable that by Sargon is meant Sennacherib. *Bp. Lowth.*

—— *fought against Ashdod,*] When Sennacherib's army came up against all the fenced cities of Judah, (2 Kings xviii. 13,) he might send a detachment against this city, belonging probably at

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2 At the same time spake the LORD † by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

† Heb. *by the hand of Isaiah.*

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the † shame of Egypt.

† Heb. *the captivity of Egypt.*

† Heb. *nakedness.*

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ‖ isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

‖ Or, *country.*

CHAP. XXI.

Before CHRIST about 714.

1 *The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A † grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

† Heb. *hard*

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 ‖ My heart panted, fearfulness affrighted me: the night of my pleasure hath he † turned into fear unto me.

‖ Or, *my mad wanderings.* † Heb. *put.*

5 Prepare the table, watch in the watch-

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that time to Hezekiah's dominions, 2 Kings xviii. 8. Ashdod or Azotus was a strong place, and afterwards held out twenty-nine years against Psammitichus king of Egypt. *W. Lowth, Bp. Lowth.*

2. — *loose the sackcloth from off thy loins.*] As it was a principal part of the prophetick office to denounce God's judgments, so the Prophets commonly wore sackcloth, the habit of mourning, as suitable to their employment; (see Rev. xi. 3;) of this kind was the hairy garment by which Elias and John Baptist are described, 2 Kings i. 8; Matt. iii. 4; see also Zech. xiii. 4. *W. Lowth.*

—— *naked and barefoot.*] Those are said to be naked in the Scripture phrase, who go without their upper garment, or have put off the habit proper to their station or quality. See John xxi. 7; 1 Sam. xix. 24; and note on Job xxii. 6. Going barefoot was a sign of mourning, 2 Sam. xv. 30. *Dr. Waterland, W. Lowth.*

Isaiah is described here walking in this manner as a sign of the distress that awaited the Egyptians; the Prophets foreshewed things by actions as well as words, Ezek. xxiv. 18; Hos. i. 2, 3; iii. 1, 2: this mode of expressing important circumstances by actions being customary and familiar among all Eastern nations. The conduct of the Prophets on these occasions, considered with reflexion on the importance of their ministry, and with allowance for difference of manners, will appear to have been not only very striking and impressive, but strictly agreeable to the design and decorum of the prophetick character. *W. Lowth, Dr. Gray.* See the note on Gen. xxxii. 25.

3. — *three years for a sign and wonder.*] Perhaps, at intervals during that time. Some think we should understand three days, a year being sometimes placed in prophetick language for a day: others apply the three years, not to Isaiah's walking, but to the calamity foreshewn thereby to be to last three years; or to happen within three years. Others consider the account as narrative of a transaction in vision, or as a parable related by Isaiah. *Dr. Gray.*

6. — *the inhabitant of this isle.*] The margin gives "country;" and so is the word sometimes to be taken. *W. Lowth.* See notes on chap. xi. 11; Gen. x. 5.

Chap. XXI. ver. 1. — *desert of the sea.*] Babylon, which was seated in a plain, and surrounded by water. The propriety of the expression consists in this, not only that any large collection of waters in the oriental style is called *a sea*, but also that the places about Babylon are said from the beginning to have been overflowed with waters, and to have been called *the sea.* Compare Jer. li. 13. *Bp. Newton.* It was a great barren morassy desert originally: such it became after the taking of the city by Cyrus: (see note on chap. xiv. 23:) and such it continues to this day. *Bp. Lowth.*

The ten first verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It opens with the Prophet's seeing at a distance the dreadful storm that is gathering and ready to burst upon it: the event is intimated in general terms; God's orders are issued to the Medes and Persians (ver. 2,) to set forth on the expedition which He had given them in charge: upon this the Prophet enters into the midst of the action, and in the person of Babylon expresses in the strongest terms the astonishment and horrour that seizes her on the sudden surprise of the city, at the season dedicated to pleasure and festivity; ver. 3, 4. *Bp. Lowth.*

—— *As whirlwinds in the south.*] See Job xxxvii. 9; Zech. ix. 14. The most vehement storms to which Judea was subject came from the great desert country to the south of it. *Bp. Lowth.*

2. — *the treacherous dealer dealeth treacherously, &c.*] The words may be rather rendered passively, "The plunderer is plundered, and the destroyer is destroyed." *Bp. Lowth.*

—— *Elam.*] By this, taking the word with some latitude, we may rightly understand Persia. *Vitringa.* We do not find this last term (which signifies *horsemen*) in the early books of Scripture. Cyrus taught his people the art of *managing horses*: Ezekiel is the first who mentions them by the name of Persians; before that period, it is probable that the names Cush and Elam included most of Persia. *Bochart.* If however by Elam we understand here the province strictly so called, it is true that this also, though subject to Babylon, rose up against it. *Bp. Newton.*

—— *all the sighing thereof have I made to cease.*] That is, the sighing caused by it; namely, of those who have been oppressed by the Babylonian tyranny. Compare chap. xiv. 3. *Bp. Lowth, W. Lowth.*

4. — *the night of my pleasure hath he turned into fear.*] The night, when I thought to have some respite, and be at ease; see Job vii. 13, 14. Or, some understand the words of that festival night when Babylon was surprised, (Dan. v:) the following verse favours this sense. *W. Lowth.*

5—9. *Prepare the table, &c.*] The Prophet describes the carelessness of the Babylonians, and in the midst of their feasting the sudden alarm of war. The event is then declared in a very singular manner: God orders the Prophet to set a watchman to look

Before CHRIST about 714. tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

‖ Or, *cried as a lion.* 8 And ‖ he cried, A lion: My lord, I stand continually upon the [a] watchtower in the daytime, and I am set in my ward ‖ whole nights:

[a] Hab. 2. 1.

‖ Or, *every night.*

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [b] Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

[b] Jer. 51. 8. Rev. 14. 8. & 18. 2.

† Heb. *corn.* 10 O my threshing, and the † corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

Before CHRIST about 714.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema ‖ brought water to him that was thirsty, they prevented with their bread him that fled.

‖ Or, *bring ye.*

15 For they fled ‖ † from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

‖ Or, *for fear.* † Heb. *from the face.*

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of † archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

† Heb. *bows.*

CHAP. XXII.

1 *The prophet lamenteth the invasion of Jewry by the Persians.* 8 *He reproveth their lukewarm wisdom and*

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out, and to report what he sees; and though the passage, which relates what he sees, is extremely obscure, (owing to the ambiguity of a word which occurs three times, and may signify a chariot, or the rider in it; or a rider on a horse or other animal; or a company of chariots or riders;) it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders, or two sorts of cattle. *Bp. Lowth.*

8. *And he cried, A lion:*] The marginal reading, "as a lion," gives an easier sense; with a strong voice, like a lion: the particle *as* is frequently understood; see chap. xv. 5. *W. Lowth, Bp. Hall.*

9. — *answered*] That is, continued his discourse; for similar use of the word "answer," see particularly Matt. xi. 25, and the Gospels elsewhere. *W. Lowth.*

—— *all the graven images of her gods he hath broken unto the ground.*] Xerxes, on his return from Greece, passing through Babylon, pillaged the temples, and pulled down all the images, thus completing this and other prophecies; see Jer. l. 2; li. 44, 47, 52. *Dean Prideaux.*

10. *O my threshing, and the corn of my floor:*] The application, the end, and design of the prophecy are here admirably given in a short expressive address to the Jews: O my people, whom I shall make subject for your punishment to the Babylonians, to try and prove you, to separate the chaff from the corn, the bad from the good among you, hear this for your consolation; your slavery and oppression will have an end in the destruction of your oppressors. The Prophet abruptly breaks off, and, instead of continuing the speech in the person of God, adds in his own, This I declare unto you from God. *Bp. Lowth.* It constantly occurs in the prophecies that the persons speaking are changed, and that God's discourse is intermixed with that of the Prophet. *Vitringa.*

The word *threshing* is used here to express the object or matter that is threshed: for "corn of my floor," in the original it is, as the margin gives, *son.* It is an idiom of the Hebrew language to call the effect, the object, any thing that belongs in almost any way to another, the *son* of it. *Bp. Lowth.* See chap. v. 1, and margin there.

11. *The burden of Dumah.*] That this is to be understood of Edom or Idumea, may be inferred from the mention of Seir; this last being a name by which Edom is commonly denoted in Scripture. *Dr. Wells.*

—— *Watchman,*] The Prophets are often compared to watchmen; as foreseeing evils at a distance, and warning the people: compare chap. lii. 8; lxii. 6; Ezek. iii. 17. *W. Lowth.*

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites, as well as the Jews, were subdued by the Babylonians. They inquire of the Prophet, how long their subjection is to last: he seems to intimate that the Jews should be delivered from their captivity; not so the Edomites: (*Bp. Lowth.*) that a morning should arise to the one after their night of calamity, and not to the other; see note on chap. xxvii. 7. We may suppose this night of the Idumeans to have begun the same year that, according to Josephus, Nebuchadnezzar executed the Divine judgments against the Ammonites, Moabites, &c.; the fifth after the destruction of Jerusalem. *Vitringa.*

13. *The burden upon Arabia.*] This prophecy was to be fulfilled within a year of the time of its delivery, ver. 16; and was probably delivered about the same time with the rest in this part of the book, soon after or before the fourteenth of Hezekiah, the year of Sennacherib's invasion. In his first march into Judea, or in his return from the Egyptian expedition, he might overrun the several clans of Arabians mentioned here: their distress on some such occasion is the subject of the prophecy. *Bp. Lowth.*

—— *travelling companies*] See the notes on Gen. xvi. 12; xxxvii. 25; Job xii. 6. Those of Dedanim were the posterity of Dedan, Abraham's grandson; those of Tema and Kedar, descended from two of Ishmael's sons, Gen. xxv. 3, 13, 15. These people were famous for the use of the bow, (ver. 17,) like their ancestor Ishmael, Gen. xxi. 20. *W. Lowth.*

14. — *brought water &c.*] Pitying their chased neighbours, they brought water to their thirsty companies, and bread to relieve their hunger, in that forced and sudden flight. *Bp. Hall.*

16. — *Within a year, according to the years of an hireling.*] A common year. *Dr. Wells.* This description of it seems to be used to distinguish from a prophetical year, (see Numb. xiv. 34; Ezek. iv. 6;) or from some remarkable time in general; as we read of the "acceptable year of the Lord," chap. lxi. 2, the "year of recompences," chap. xxxiv. 8. *W. Lowth.*

Chap. XXII. This prophecy foretells the invasion by the Assyrians under Sennacherib, or by the Chaldeans under Nebuchad-

Before CHRIST about 712. *worldly joy.* 15 *He propheseith Shebna's deprivation,* 20 *and Eliakim, prefiguring the kingdom of Christ, his substitution.*

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound † by the archers: all that are found in thee are bound together, *which* have fled from far.

† Heb. *of the bow.*

4 Therefore said I, [a] Look away from me; † I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

[a] Jer. 4. 19. & 9. 1.

† Heb. *I will be bitter in weeping.*

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir † uncovered the shield.

† Heb. *made naked.*

7 And it shall come to pass, *that* † thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array ‖ at the gate.

† Heb. *the choice of thy valleys.*

‖ Or, *towards.*

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

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10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [b] let us eat and drink; for to morrow we shall die.

[b] Chap. 56. 12. Wisd. 2. 6. 1 Cor. 15. 32.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say,*

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, ‖ *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

‖ Or, *O he.*

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nezzar: the Prophet may have had both in view. The third verse seems to relate to the flight of Zedekiah, 2 Kings xxv. 4, 5, from the Chaldeans; ver. 6, and ver. 9—11, rather to the siege by Sennacherib. *Bp. Lowth, Vitringa.* See notes on those verses.

Ver. 1. — *valley of vision.*] Jerusalem, according to Josephus, was built on two opposite hills, Sion and Acra, separated by a valley; and it is thus called, as being the seat of Divine revelation. *Bp. Lowth.*

—— *that thou art wholly gone up.*] The people's running all to the top of their houses gives a lively image of a sudden general alarm. *Bp. Lowth.* See the notes on chap. xv. 3; and Deut. xxii. 8.

2. *Thou that art full of stirs,* &c.] Thou, O Jerusalem, that art so full of people, and full of noise, a populous and jolly city, how is it that thy citizens are so base that they do not stand it out in fight; neither are they dead by the sword, but with fear rather? *Bp. Hall.*

6. — *Elam bare the quiver* &c.] See note on chap. xiii. 18. The Kir mentioned here was a city of the Medes. *W. Lowth.*

Both Medes and Elamites were allies or tributaries to the Assyrians at the time of Sennacherib's expedition; that the Medes and men of Kir were so, is obvious from 2 Kings xvi. 9; xvii. 6. That these people were so to Nebuchadnezzar at the time of his besieging Jerusalem, is not so apparent from history. *Vitringa.*

8. *And he discovered the covering of Judah,* &c.] The meaning is, When the enemy hath dismantled the fortified cities of Judah, then you will bethink yourselves of providing arms for your defence. "The house of the forest" was an armoury within the city of Jerusalem; see 1 Kings x. 17. It was built by Solomon; and thus called, probably, from the great quantity of cedar from Lebanon employed in the building, 1 Kings vii. 2, 3. *W. Lowth, Bp. Lowth.*

11. *Ye made also a ditch between the two walls* &c.] This agrees with the circumstance of Hezekiah's stopping up all the waters of the fountains without the city, and bringing them into the city by a subterraneous passage cut through the rock: those of the old pool to a place where he made a double wall, so that the pool was between the two walls. This great work is particularly mentioned by the sacred historians, 2 Kings xx. 20; 2 Chron. xxxii. 2, 3, 5, 30; and celebrated by the Son of Sirach, Ecclus. xlviii. 17. *Bp. Lowth.*

—— *neither had respect unto him that fashioned it long ago.*] That is, to God; who enabled David at first, and his successors, to increase and fortify this city, chose it to be the place of His temple, and promised to continue His special protection over it. *Dr. Wells, W. Lowth.*

15. — *get thee unto this treasurer, even unto Shebna,*] The relation which the following prophecy concerning Shebna has to the foregoing seems to be, that it might have been delivered about the same time, and Shebna might be a principal person among those whose luxury and profaneness is severely reprehended by the Prophet, ver. 11—14. Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi, seems to have been a different person from this Shebna, the treasurer, or steward of the household. The Eliakim here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah. *Bp. Lowth.* Concerning this Shebna, (for we can hardly conceive him to be the same, though some interpreters have, with Shebna the scribe,) history affords no information; we may suppose him, from what is said, ver. 18, after the deprivation of his office, removed into a foreign country, and dying there in disgrace and ignominy. *Vitringa.*

16. — *that thou hast hewed thee out a sepulchre — on high,*] See note on chap. xiv. 9.

Before CHRIST about 712.

17 Behold, ‖ the LORD will carry thee away with † a mighty captivity, and will surely cover thee.

‖ Or, *the LORD will covered thee with an excellent covering, and clothed thee gorgeously, shall surely* &c. ver. 18.

† Heb. *the captivity of a man.*

18 He will surely violently turn and toss thee *like* a ball into † a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

† Heb. *large of spaces.*

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall

* Job 12. 14. Rev. 3. 7.

* open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the ‖ vessels of flagons.

Before CHRIST about 712.

‖ Or, *instruments of viols.*

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it.*

CHAP. XXIII.

1 *The miserable overthrow of Tyre.* 17 *Their unhappy return.*

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them. about 713.

2 Be † still, ye inhabitants of the isle; *thou* whom the merchants of Zidon, that pass over the sea, have replenished.

† Heb. *silent.*

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

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17. — *will surely cover thee.*] Persons under disgrace or condemnation had their heads covered; see Esther vii. 8; Jer. xiv. 3. *W. Lowth.* See also note on Job ix. 24.

21. — *strengthen him with thy girdle,*] See chap. v. 27; and Job xii. 21; and the notes there.

22. *And the key of the house of David will I lay upon his shoulder.*] A key is an emblem of trust; and the expression alludes to the fashion of keys in old time, which were long, and made like a hook: (*W. Lowth.*) such a key would lie well on the shoulder, and could hardly be commodiously carried otherwise. In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness, as well as force, by the sole and exclusive authority to open and shut. Our Saviour therefore has upon a similar occasion made use of a like manner of expression; (Matt. xvi. 19;) and in the passage from the Revelation referred to in the margin, has applied to Himself the very words of the Prophet. *Bp. Lowth.* We must suppose Isaiah therefore to look farther than the immediate completion of his prophecy; to represent Eliakim as a type of the Messiah; and His paternal government or ministry (ver. 21,) as a figure of Christ's glorious kingdom, when all power should be given Him, (ver. 24;) as we may suppose Shebna to represent the unworthy rulers who were over the Jewish Church, and like him were to be driven into foreign lands, spoiled of their former dignities, and to meet with a fate unworthy of themselves, their country, and their religion. *Vitringa.*

23. — *I will fasten him as a nail* &c.] See Ezra ix. 8; Eccles. xiv. 24; Ezek. xv. 3. Where the way of life and houses are more simple, it is necessary to furnish the inside of the several apartments with sets of nails, or large pegs, to dispose of and hang up the moveables in common use. They do not drive these into the Eastern walls, which are too hard if of brick, if of clay too mouldering, but fix them in as they are building. Eliakim is considered a principal stake of this sort, for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity: the nail, mentioned ver. 25, is of course to be understood of Shebna. *Bp. Lowth, Sir J. Chardin.*

Chap. XXIII. ver. 1. *The burden of Tyre.*] This prophecy may best be understood of Nebuchadnezzar's laying siege to Tyre, and taking it. The word "isle" is used in other texts for a maritime place; see note on chap. xi. 11; and ver. 6. Tyre is called "the sea, the strength of the sea," because the inhabitants were strong at sea, and looked upon it as their proper element. *W. Lowth.*

—— *Howl, ye ships of Tarshish; for it is laid waste,*] See note at 1 Kings xxii. 48. The destruction of such a mart as Tyre must have been a great loss to all merchant-adventurers. *W. Lowth.* Concerning Chittim, see the note on Numb. xxiv. 24.

3. — *by great waters the seed of Sihor,* &c.] An old English translation renders this more clearly, "the seed of Nilus, growing by the abundance of waters, &c." *W. Lowth.* The Nile is here called Sihor, (as 1 Chron. xiii. 5; Jer. ii. 18,) from the blackness of its waters charged with the mud, which it brings down from Ethiopia when it overflows; see note on Gen. xv. 18. Egypt by its extraordinary fertility, caused by this overflowing, supplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth. *Bp. Lowth.* Ezekiel, as it were commenting upon these words of Isaiah, "the mart of nations," recounts (chap. xxvii,) the various nations whose commodities were brought to Tyre, and were bought and sold by the Tyrians. It was, as is well known, the most celebrated place in the world for its trade and navigation, the seat of commerce, and the centre of riches. *Bp. Newton.*

4. — *the sea hath spoken,* — *saying, I travail not,* &c.] Tyre is here introduced bemoaning her desolate condition, that she is become as though she never had any children or inhabitants. *W. Lowth.* Zidon, as the mother city, (see ver. 12,) is supposed to be deeply afflicted with the calamity of her daughter. *Bp. Lowth.*

5. *As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.*] The destruction of Tyre here

Before CHRIST about 715.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her † afar off to sojourn.

† Heb. *from afar off*

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

† Heb. *to pollute.*

10 Pass through thy land as a river, O daughter of Tarshish: *there is no* more † strength.

† Heb. *girdle.*

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment ‖ against † the merchant *city*, to destroy the ‖ strong holds thereof.

¶ Or, *concerning a merchandman.* † Heb. *Canaan.*

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

Before CHRIST about 715.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it *to ruin*.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years † shall Tyre sing as an harlot.

† Heb. *it shall be unto Tyre as the song of an harlot.*

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will

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spoken of being prior to that calamity of Egypt which is usually joined with it in the Prophets; see Ezek. xxix. 18, 19; others render this verse thus; "As soon as the report of Tyre shall come to Egypt, they shall be in great pain;" namely, because of the export of their corn: see note on ver. 3. *W. Lowth.*

6. *Pass ye over*] What the Prophet delivers by way of advice is to be understood as a prediction; and Jerome asserts, upon the authority of Assyrian histories now lost, that the Tyrians, when they were besieged by Nebuchadnezzar, and saw no hope of escaping, fled to Carthage, or some islands of the Ionian and Ægean sea. Here the Prophet bids them pass to Tarshish, that is, Tartessus in Spain; and (ver. 12,) to Chittim, the islands and countries bordering upon the Mediterranean. *Bp. Newton.*

7. *Is this your joyous city, whose antiquity is of ancient days?*] Tyre is mentioned as a strong place, as early as in the days of Joshua; Josh. xix. 29. Strabo calls it the most ancient of the Phenician cities after Sidon. This last is mentioned, Gen. x. 19, and again chap. xlix. 13; it is called by Joshua, chap. xi. 8, "Great Zidon." *W. Lowth.*

—— *her own feet shall carry her afar off to sojourn.*] He speaks of Tyre, as of a delicate woman forced to travel on foot into foreign countries. See chap. xlvii. 2; and note on chap. iii. 17. *W. Lowth.*

9. —— *to stain the pride of all glory.*] Not long before the delivery of this prophecy, the Tyrians had beat the fleets of Shalmaneser with a very inferiour force, and held out five years against his siege, when he died; they grew very insolent upon such success, and to this pride of theirs this prophecy of Isaiah may more particularly refer. *Dean Prideaux. Dr. Wells.*

10. *Pass through thy land as a river,*] A city, taken by siege, and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is here compared to a river, whose banks are broken down, and its waters, let loose and overflowing all the neighbouring plains, are wasted and lost. A "girdle," which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from spreading abroad. *Bp. Lowth.* See the marginal reading.

—— *O daughter of Tarshish:*] Tyre is, at ver. 12, called "daughter of Zidon," being, as tradition says, a colony from that ancient city; and here (though it might seem natural for a similar reason to call Tarshish "daughter of Tyre") is termed "daughter of Tarshish;" perhaps because, Tyre being ruined, Tarshish was become the superiour city, and might be considered as the metropolis of the Tyrian people; or rather, because of the close connexion and perpetual intercourse between them, according to the latitude of signification, in which the Hebrews use the words "son" and "daughter," to express any sort of conjunction or dependance whatever. *Vitringa, Bp. Lowth.*

12. —— *there also shalt thou have no rest.*] After Nebuchadnezzar had subdued Tyre and Egypt, we may suppose, as Megasthenes reports, that he carried his arms farther westward; so that, that conquerour thus pursuing them, the Tyrians might well be said to have no rest: however *this might be*, in aftertimes the Carthaginians, and other colonies with which the Tyrians on this occasion incorporated, (see note on ver. 6,) were continually in a very unsettled tumultuous state. *Bp. Newton.*

13. *Behold the land of the Chaldeans;* &c.] The Prophet begins here with an exclamation, importing that something new and unexpected is about to follow; which is, not that the predicted overthrow of Tyre should be brought about, as any one might have supposed, by the Assyrians, who were the ruling power in Asia at the time when the prophecy was delivered; but that the people of the Chaldeans, at that period comparatively inconsiderable, fixed originally, from a straggling life, in their place of residence by the Assyrians, and indebted to them for all their improvements after, that "he," namely, this people, should "bring Tyre to ruin." *Vitringa.*

15. —— *according to the days of one king:*] The word "king" is put here for kingdom, as Dan. vii. 17; viii. 20. The destruction of Tyre was some time after that of Jerusalem; but Jeremiah seems (chap. xxv. 11, 19,) to confine the subjection of all the countries which Nebuchadnezzar conquered to seventy years; some of them were subdued sooner, some later, but the end of that period was the common term for the liberation of them all. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are the seventy years; and these limit the duration of the Babylonish monarchy. *W. Lowth, Bp. Lowth.*

15—17. —— *after the end of seventy years* &c.] Tyre is represented as an harlot, and from thence these figures are taken; the meaning is, that she should recover her liberties and trade, and draw in all nations to deal with her. *Bp. Newton.* According to the prophecy, the seventy years being expired, we find that the Tyrians were restored to their former privileges, and allowed a king of their own. This favour seems to have been granted them by Darius Hystaspes, in consideration of their usefulness to him in his naval wars: they soon recovered their former prosperity, traffick, power, and riches, and were enabled, on Alexander's in-

Before CHRIST about 715. visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for † Heb. old. † durable clothing.

CHAP. XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant shall joyfully praise him.* 16 *God in his judgments shall advance his kingdom.*

about 712. BEHOLD, the LORD maketh the earth † Heb. *perverteth the face thereof.* empty, and maketh it waste, and † turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the ‖ priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, *so* with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, † the haughty people of the earth do languish. Before CHRIST about 712. † Heb. *the height of the people.*

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth [b] of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. [b] Jer. 7. 34 & 16. 9. & 25. 10. Ezek. 26. 13. Hos. 2. 11

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they

‖ Or, *prince.* [a] Hos. 4. 9.

vading the *East*, to make a greater stand against him than all the Persian empire beside. *Dean Prideaux.*

18. *And her merchandise and her hire shall be holiness to the Lord*: &c.] The Prophet speaks here, not of what the Tyrians would do immediately on their restitution, but some time after, in the days of the Messiah. So that this is a prophecy concerning the conversion of the Tyrians to the true religion, of the accomplishment of which something is said in Acts xxi. 3, 4, 5; and more in other authors. *Poole.*

Tyre, after its second destruction by Alexander, again recovered its ancient trade and grandeur. It became early Christian with the rest of the neighbouring countries: St. Paul himself found many Christians there. It suffered much in Diocletian's persecution. It was an archbishoprick under the patriarchate of Jerusalem, with fourteen bishopricks under its jurisdiction. *Bp. Lowth.*

Chap. XXIV. The subject of this chapter some refer to the desolation caused by the invasion of Shalmaneser; others by that of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Perhaps it may have a view to all of the three great desolations of the country; the Prophet chiefly employs general images, such as set forth the greatness and universality of the ruin to be brought on, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity both religious and civil. *Bp. Lowth.* The prophecy takes in many very distant views, no one prior period of time setting a bound to the prospect; we may extend it to every age, from the time of its delivery to the very end of the world, and to every nation that is guilty of the same sins with those for which the Jews are threatened; and in the same manner whatever prophecies are called the burdens of Moab, Babylon, &c, we may suppose designed not to terminate there, but to reach to all who should ever after be guilty of the like crimes; a similitude of manners deriving upon all such sinners a similitude of punishment. *Wogan.*

Ver. 1. *Behold, the Lord maketh the earth empty,*] The same Hebrew word is in this chapter rendered either earth or land; and "the world," ver. 4, means the same thing; the Israelitish world. See note on chap. xiii. 11. *W. Lowth, Bp. Lowth.*

5. *The earth also is defiled under the inhabitants* &c.] The contagion of sin infects the very ground, and brings a curse on it, (ver. 6;) see Gen. iii. 17; Numb. xxxv. 33; Ps. cvii. 34. "The everlasting covenant." See Gen. xvii. 7, where God so calls the covenant between Him and Abraham; because it was to endure for a long succession of years, to last till the New Age, that of the Messiah, should come. *W. Lowth.* See note on chap. ii. 2.

6. — *the inhabitants of the earth are burned, and few men left.*] In the figurative language of the Prophets, burning any thing with fire is put for the consuming thereof by war. *Sir I. Newton.*

9. — *strong drink shall be bitter*] The word rendered by us by this general term, as Theodoret and Chrysostom, both Syrians, inform us, meant properly palm or date wine, which was and is still much in use in the Eastern countries. It is said here that all enjoyment shall cease; the sweetest wine become bitter to their taste. *Bp. Lowth.*

13. — *as the shaking of an olive tree,*] See note on chap. xvii. 6.

14. *They shall lift up their voice,* &c.] The great distresses brought upon Israel and Judah drove the people away, and dispersed them over the neighbouring countries; they fled to Egypt, Asia Minor, the islands and coasts of Greece. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God in these heathen nations, and preparing them for the reception of Christianity. This is what the Prophet seems to mean by the celebration of the name of Jehovah in the waters, and in the uttermost parts: the term "the sea" is used by the Hebrews for the distant

Before CHRIST about 712. shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the ‖ Or, valleys. fires, *even* the name of the LORD God of Israel in the isles of the sea.

† Heb. wing. 16 ¶ From the †uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, † My leanness, † Heb. *I pine away to me, or, My secret to me.* *my* leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

[c] Jer. 48. 43, 44. 17 [c] Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up *out* of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

Before CHRIST about 712. 21 And it shall come to pass in that day, *that* the LORD shall † punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. † Heb. visit upon him.

22 And they shall be gathered together, † *as* prisoners are gathered in the ‖ pit, and shall be shut up in the prison, and after many days shall they be ‖ visited. † Heb. *with the gathering of prisoners.* ‖ Or, *thrown.*

23 Then the [d] moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and ‖ before his ancients gloriously. ‖ Or, *there shall be glory before his ancients.* [d] Or, *bright.* Isai. 30. 26. Ezek. 32. 7. Joel 2. 10. & 3. 15.

CHAP. XXV.

1 *The prophet praiseth God, for his judgments,* 6 *for his saving benefits,* 9 *and for his victorious salvation.*

about 712. O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.

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nations, the islands, the dwellers on the seacoasts all over the world: for "fires," ver. 15. (for which the margin gives "valleys,") by the slight alteration of one letter in the original, we should probably read "isles:" this is in a great degree justified by the repetition of the same word in the next member of the sentence, with the addition "of the sea;" which is exactly in the manner of the Prophet. *Bp. Lowth.* See note on chap. xi. 11.

The prophecy appears to point also to the times of the Messiah, and to describe the language of the converted Jews uttered in exultation and thanksgiving for the blessings of Christ and the Gospel. *Poole.*

16. — *But I said, My leanness,* &c.] The Prophet speaks in the person of the Inhabitants of the land still remaining; who should be pursued by Divine vengeance, and suffer repeated distress from the inroads and depredations of their powerful enemies. *Bp. Lowth.*

17. *Fear, and the pit, and the snare, are upon thee,*] If they escape one calamity, another shall overtake them; compare Amos v. 19: the images are taken from the different methods of hunting and taking wild beasts anciently in use. The "fear," (or rather "terrour,") was a line strung with feathers of all colours, which, fluttering in the air, scared and frightened the wild beasts into the toils or pit prepared for them. The "pit," or pit-fall, was digged deep in the ground, and covered with green boughs, turf, &c, to deceive them. The "snare," or toils, a series of nets, enclosing at first a great space of ground in which the wild beasts were known to be, and then drawn in by degrees into a narrower compass, till they were at last closely shut up and entangled by them. In the place of Jeremiah corresponding to ver. 18, it is simply "fleeth from the fear," and indeed it does not appear that the terrour was intended to scare by its noise. *Bp. Lowth.*

18. — *the windows from on high are open,*] A plain allusion to the description of the deluge, Gen. vii. 11. *W. Lowth.*

21—23. — *the Lord shall punish the host of the high ones* &c.] That is, the ecclesiastical and civil polity of the Jews, which shall be destroyed: the nation shall continue in a state of depression and dereliction for a long time, (ver. 23:) the image seems to be taken from the practice of monarchs, to let their captives lie a long time disregarded in their dungeons. God shall at length revisit and restore His people in the last age; and the kingdom of God be then established in such perfection, as wholly to eclipse (ver. 23) the glory of the temporary, typical, preparative kingdom, formerly subsisting. *Bp. Lowth.*

23. — *before his ancients gloriously.*] An allusion to the elders of Israel: compare Rev. iv. 4; xix. 4, 6. *W. Lowth.*

From this chapter it appears, that abominable and provoking sins are the cause which moves God to make any land empty and waste, and to turn it upside down, and to scatter abroad its inhabitants. Which single consideration should persuade men to fear God and observe His covenant and ordinances, even though they had nothing to hope or fear after this life; since religion is absolutely necessary for our temporal welfare. For if we believe either the sacred Scriptures, or other histories of undoubted credit, we must believe that the incorrigible wickedness and corruption of nations have finally ended in their utter dissolution, and brought priest and people, master and servant, maid and mistress, all upon a level, which is but a larger draught of that confusion expressed in the term "turning the earth upside down." This the nation here threatened found verified to their cost: for, together with their country, they have lost both their royal and priestly government, and the honourable distinctions of their tribes and families. Let us, who serve the same God, take heed of provoking Him by the like sins, lest we incur the like punishment. But let us rather apply our hearts to the practice of those duties of religion and virtue, which will prove the stability of all that is desirable amongst us, and conduce, through the merits of our Saviour, to our eternal happiness, having the promise both of this life, and of that which is to come. *Reading.*

Chap. XXV. It does not appear that this chapter has any close or immediate connexion with the preceding; but, taking the whole course of prophecies, from the thirteenth to the twenty-fourth chapter inclusive, in which the Prophet foretells the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at last effected by a glorious establishment of the kingdom of God; with a view to this extensive scene of God's providence in all its parts, and in all its consequences, the Prophet may well be supposed to break out into this song of praise; in which his mind seems to be more possessed with the prospect of future mercies, than with the recollection of the past. *Bp. Lowth.*

Before CHRIST about 712.

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And *in* this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

4. Heb. *swallow up.* † Heb. *covered.*

7 And he will † destroy in this mountain the face of the covering † cast over all people, and the vail that is spread over all nations.

Before CHRIST about 712.

8 He will [a] swallow up death in victory; and the Lord GOD will [b] wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

[a] 1 Cor. 15. 54. [b] Rev. 7. 17. & 21. 4.

9 ¶ And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be ‖ trodden down under him, even as straw is ‖ trodden down for the dunghill.

‖ Or, *threshed.* ‖ Or, *threshed in.* *Madmenah.*

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

Ver. 2. — *of a city an heap;*] This may apply to Nineveh, Babylon, Ar Moab, or any other fortress possessed by the enemies of God's people. *Bp. Lowth.* "City" is probably taken for cities in general; and so chap. xxvi. 5; xxvii. 10. *W. Lowth.*

5. *Thou shalt bring down the noise* &c.] The sense of this verse more fully expressed is as follows; As a thick cloud interposing tempers the heat of the sun on the burnt soil, so shalt Thou, by the interposition of Thy power, bring low and abate the tumult of the proud, and the triumph of the formidable. *Bp. Lowth.*

6. — *unto all people a feast*] This can be no other than the celebration of the establishment of Christ's kingdom, frequently represented in the Gospel under the image of a feast, Matt. viii. 11; Luke xiv. 16; xxii. 29, 30. This sense is fully confirmed by what follows in the next verses, the removing of the veil from the nations, and the abolition of death. The first of which *is obviously* and clearly explained of the preaching of the Gospel; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death," 2 Tim. i. 10; Heb. ii. 14. *Bp. Lowth.*

—— *wines on the lees,*] That is, kept long on the lees: the word used to express the "lees" in the original signifies the "preservers;" because they preserve the strength and flavour of the wine: see Jer. xlviii. 11. *Bp. Lowth.*

7. *And he will destroy in this mountain*] At Jerusalem shall the Gospel begin, by which God shall bring all nations from the ignorance of heathenism to the knowledge of the true God. *Dr. Wells.*

—— *the face of the covering*] Compare Job xli. 13.

8. *He will swallow up death in victory;* &c.] The passages of the New Testament, to which the margin refers, shew how St. Paul and St. John apply this place to the general resurrection and heavenly state: nor will these promises till then be made good. *W. Lowth.*

The troubles and labours of the present world, and the dissolution of the body, do still take place as warnings and chastisements for sinners; but the sorrows are not comfortless, nor the dissolution final: the dominion of death consisted in this, that it rendered that dissolution final and irreparable; and the devil is said to have the power of death, because, by seducing man to sin, he subjected him to that irretrievable dissolution. That death should be destroyed, and men restored to happiness, by the Messiah, is confessed by very eminent Jewish writers, who therefore apply to Him in the most rigorous sense these words of Isaiah. *Dean Stanhope.*

9. *And it shall be said in that day, Lo, this is our God;* &c.] This is the triumph of Christ's faithful servants, who have constantly maintained His honour and worship in this present life, against all the opposition of wicked men and devils: when they shall see Him coming in the clouds with power and great glory, to receive them to Himself, it will transport them, as it justly may, with an ecstacy of gladness, and they shall cry out before all the gazing spectators, This is our God, whom we have depended on for the salvation which He promised us. *Reading.*

10. — *Moab shall be trodden down* &c.] Rather, "Moab shall be threshed in his place, as the straw is threshed under the wheels of the car;" *Bp. Lowth;* or by the feet of oxen. The original verb does not signify to "be trodden down," but to "be threshed," as noted in the margin: and straw is too valuable in the East to be "trodden down for the dunghill." Severe calamities inflicted on nations and people are in Scripture often compared to the oriental manner of threshing corn and straw; see 2 Kings xiii. 7; Amos i. 3; Hab. iii. 12: compare Isaiah xxi. 10; xli. 15; Dan. ii. 35. *Parkhurst.*

In this name are intended to be included all the neighbouring states who were enemies of the Jewish nation; that is, in a spiritual sense, all people who should oppose the kingdom of the Messiah. *Vitringa.* For as the Gentile world, grafted into the Church and proselyted to the true religion, are comprehended in the name of "Israel," so those that continue to reject and oppose it are reasonably couched under the title of "enemies of Israel;" and what might in some respects have a literal relation to the state and circumstances of the nations bordering upon Judea, will be found to have a typical but more important view to the heathen world in general. *Dr. Berriman.*

11. *And he shall spread forth his hands* &c.] There is great obscurity in this place: some understand God as the agent, others Moab. *Bp. Lowth.* Some understand the words of Moab doing all he can to save himself, as swimmers do when in danger of drowning; yet that "God should bring down his pride:" others interpret the whole verse of God; that He should stretch forth His hands and reach His enemies wherever they might be. *W. Lowth.*

Before CHRIST about 712.

CHAP. XXVI.

1 *A song inciting to confidence in God, 5 for his judgments,* 12 *and for his favour to his people.* 20 *An exhortation to wait on God.*

IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

† Heb. *truths.*

3 Thou wilt keep *him* in † perfect peace, *whose* ‖ mind *is* stayed *on thee*: because he trusteth in thee.

† Heb. *peace, peace.* ‖ Or, *imagination is*

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlasting strength:

† Heb. *the rock of ages.*

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

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11 LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy ‖ at the people; yea, the fire of thine enemies shall devour them.

‖ Or, *towards thy people.*

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works ‖ in us.

‖ Or, *for us.*

13 O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a † prayer *when* thy chastening *was* upon them.

† Heb. *secret speech.*

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with*

Chap. XXVI. ver. 1. — *We have a strong city.*] In opposition to the city of the enemy which God had destroyed, *chap.* XXV. 2; or to "the lofty city," ver. 5 of this chapter; under which similitude are represented those who pride themselves on worldly power and greatness, and are enemies of God's truth. The Church is the city of God, Heb. xii. 22. Compare with this place also, chap. lx. 18; Zech. ii. 5. *Pp. Lowth, W. Lowth.*

2. *Open ye the gates, that the righteous nation &c.*] The expression denotes the enlarging of the number of believers, and the bringing into the Church daily of such as should be saved." Compare chap. lx. 11; Rev. xxi. 25. *W. Lowth.*

3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee:*] Peace is then perfect, when we have it with God, with our neighbour, and with ourselves. This threefold peace of heaven, of charity, of conscience, is the grace and gift of Christ; none is "perfect" and complete but that which He bestows. *Wogan.*

5. — *the feet of the poor.*] The planting of the Gospel was a remarkable triumph over the power and the wisdom of men; when "God chose the foolish things of the world to confound the things which were wise; and the weak things of the world to confound the things which were mighty:" and under every advancement of Christ's kingdom, the poor and the humble, those that have despised the world and been despised by it, are to have a particular share in the glory and success of it. *W. Lowth.*

9. — *when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*] God does not punish for the sake of punishment merely; even His severities are the effects of goodness, and always directed to the advantage of those who feel them, or at least of others, "that they may hear, and fear, and do no more wickedness." The great comprehensive lesson which He intends to teach by every judgment is, an awful regard to Himself as the moral Governour of the world, and the practice of religion. *Abp. Secker.*

11. — *yea, the fire of thine enemies &c.*] Yea, that fire of Thy wrath, which Thou reservest for Thine enemies, shall devour them. *Bp. Hall.*

13. — *other lords beside thee have had dominion over us:* &c.] We, who had not the grace to submit ourselves wholly to Thy government, have been justly given over to the tyranny of wicked rulers, who have exacted sinful obedience from us: but we will stick close unto Thee alone, and through Thy gracious aid will hold firm to Thy truth, and yield to no other religion but that which Thou hast prescribed us. *Bp. Hall.*

19. *Thy dead men shall live, &c.*] Rather, "Thy dead shall live; my deceased, they shall rise." *Bp. Lowth.*

The dissolution of a body politick is in figurative language signified by death, and the revival of a dissolved dominion by the resurrection of the dead. *Sir I. Newton.*

The deliverance of the people of God from a state of depression

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my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

[a] Mic. 1. 3. 21 For, behold, the LORD [a] cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also

† Heb. *bloods.* shall disclose her † blood, and shall no more cover her slain.

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of Jews and Gentiles.*

IN that day the LORD with his sore and great and strong sword shall punish leviathan the ‖ piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

‖ Or, *crossing like a bar.*

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

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4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would ‖ go through them, I would burn them together.

‖ Or, *march against.*

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, † as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

† Heb. *according to the stroke of those.*

8 In measure, ‖ when it shooteth forth, thou wilt debate with it: ‖ he stayeth his rough wind in the day of the east wind.

‖ Or, *when thou sendest it forth.*

9 By this therefore shall the iniquity of Jacob be purged; and *this is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and ‖ images shall not stand up.

‖ Or, *when he removeth it.*

10 Yet the defenced city *shall be* deso-

‖ Or, *sun images.*

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is here thus expressed, with manifest opposition to what is said above (ver. 14) of the tyrants under whom they had groaned, that they should be utterly destroyed, should never be restored to their former power and glory: *It should appear*, from the Prophet's using *this* metaphor, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine. *Bp. Lowth.* The restoration of the Jews, whether after the Babylonish captivity, or after their dispersions in following times, is represented as a rising again from the dead by Ezekiel, chap. xxxvii; and this place of Isaiah may in its primary sense mean no more: but this was undoubtedly one of those texts upon which the ancient Jews grounded their belief of the resurrection, the hope of which was founded on "the law and the prophets," as St. Paul tells them, Acts. xxiv. 14. *W. Lowth.* The ancient Jews understood this passage so: the Prophet speaks of the figurative and typical resurrection of the Jewish state and church, but the phraseology is taken from the resurrection of the last day, and to it is our attention intended to be directed. *Vitringa.*

—— *thy dew is as the dew of herbs,*] The force of the comparison seems to be, As the hidden dew of herbs revives them, so shall Thine, O Lord, (compare Hos. xiv. 5.) the power of Thy word and blessing, Thy vivifying Spirit, call to life Thy dead bodies; that is, those of Thy faithful servants. *Vitringa.*

20. *Come, my people, enter thou into thy chambers,* &c.] The Prophet appears here in the person of God, to confirm the hopes and expectations contained in the preceding hymn of the faithful, by an exhortation to patience, and promise of support and deliverance from all the judgments and persecutions, which might in aftertimes befall the people of God, or Church of Christ; to terminate with those terrible but short calamities, which shall be in the days of Antichrist emphatically so called. *Vitringa, Dr. Wells.*

21. — *the inhabitants of the earth for their iniquity:*] See note on chap. xi. 4.

Chap. XXVII. ver. 1. — *leviathan the piercing serpent, even leviathan that crooked serpent;*] These seem to be distinct animals; the former probably the crocodile, the other the common serpent or dragon: to them is joined the sea-monster or whale. These are used allegorically for great potentates, enemies and persecutors of the people of God; instruments and types of Satan, so often called the "serpent" in Scripture; this first verse seems connected with the two last of the preceding chapter. *Bp. Lowth, W. Lowth.*

2. — *A vineyard of red wine.*] The Church is constantly compared to a vineyard; see chap. v. 1, and the passages there referred to in the margin. *W. Lowth.* Red wine is more esteemed in the East than white. See note at Prov. xxiii. 31. *Harmer.*

4, 5. *Fury is not in me:* &c.] God declares, that there is no anger with Him against His Church; which He had termed (ver. 2) "a vineyard of red" (that is, the most precious) "wine;" and for which He testifies (ver. 3) His constant care and anxiety; that the proper objects of His anger are the thorns and briers, which grow under the vine; that if, in the culture of His vine, these should fall in His way, they should be burnt up and destroyed. By these are represented sinners and hypocrites, unprofitable wood, (see note on chap. ix. 18,) who are thus threatened, unless by a timely and true repentance they should make their peace with God, ver. 5. *Vitringa.*

7. *Hath he smitten him, as he smote those that smote him?*] "Him" means Israel. God never makes an utter destruction of His people; (see chap. i. 9;) whereas He threatens His enemies with it, and often puts the sentence in execution, as in the case of Amalek, Exod. xvii. 14; Numb. xxiv. 20. "The cast wind," ver. 8, may allude to the "shooting forth" of the branches, being a dry blasting wind; it elsewhere signifies calamities of war and wasting judgments. *W. Lowth.* The moderation and lenity, with which the severity of God's judgments has been tempered, are set forth, and then the end and design of them, to recover the Jews from idolatry. *Bp. Lowth.*

9. — *when he maketh all the stones of the altar as chalkstones that are beaten in sunder,*] This shall be done, says the Prophet, to the abolishing of the very memory of idolatrous worship; see note on chap. ii. 18. So Moses ground the golden calf to powder, Exod. xxxii. 20; and Asa stamped his mother's idol to pieces, 2 Chron. xv. 16. *W. Lowth.*

10. *Yet the defenced city shall be desolate,* &c.] The Prophet

Before CHRIST about 712. late, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

1 *The prophet threateneth Ephraim for their pride and drunkenness.* 5 *The residue shall be advanced in the kingdom of Christ.* 7 *He rebuketh their error.* 9 *Their untowardness to learn,* 14 *and their security.* 16 *Christ the sure foundation is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of God's discreet providence.*

about 720. WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are on* the head of the fat valleys of them that are † overcome with wine!

Before CHRIST about 725. † Heb. *broken.*

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden † under feet:

† Heb. *with feet.*

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he † eateth it up.

† Heb. *swalloweth.*

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ Whom shall he teach knowledge?

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mixes threatenings with the promises, as is usual elsewhere; and tells the Jews, that, before these happy days came, great calamities should befall them. *W. Lowth.*

—— *there shall the calf feed,* &c.] See note on chap. vii. 25.

11. *When the boughs thereof are withered,*] This refers still to the vineyard. The scarcity of fuel, especially wood, in most parts of the East, is so great, that they supply it with every thing capable of burning; roots, parings of fruit, withered stalks of herbs and flowers; see Matt. vi. 28—30. Vine twigs are particularly mentioned, as used for dressing their food, by D'Arvieux. See Ezek. xv. 3, 4; John xv. 6. The dressing and pruning of their vines afforded a good supply of the last sort of fuel: but the Prophet says here, that the vines themselves of the beloved vineyard shall be blasted, withered, and broken; and the women shall come and gather them up, and carry them off for firing. *Bp. Lowth.*

—— *a people of no understanding:*] These calamities are owing to their own wilful blindness. Compare chap. i. 3; vi. 10; Deut. xxxii. 28. *W. Lowth.*

12. — *the stream of Egypt,*] See the note on Gen. xv. 18.

—— *ye shall be gathered*] We have much the same scene here as in the latter part of chap. xi, and elsewhere not unfrequently in the Prophets: see note on xi. 11. Assyria and Egypt are mentioned in the next verse, as principal countries from whence the dispersions should return; they are usually joined, as chief oppressors of Israel. *W. Lowth.*

Chap. XXVIII. ver. 1. *Woe to the crown of pride, to the drunkards of Ephraim,*] Sebaste, the ancient Samaria, is situated on a long mount of an oval figure, surrounded with a rich valley, and a circle of other hills beyond it: it is probable that this suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity; expressed by the proud crown and fading flower of drunkards. That this custom of wearing chaplets in their feasts prevailed among the Jews, as well as among the Greeks and Romans, appears from Wisd. ii. 7, 8. *Maundrell, Bp. Lowth.*

2. *Behold, the Lord hath a mighty and strong one,* &c.] Under these resemblances the Prophet represents Shalmaneser, who should carry away the ten tribes captive, and make an utter destruction of that kingdom. Compare chap. xxix. 6; xxx. 30. *W. Lowth.*

4. — *which when he that looketh upon it seeth,* &c.] This image in the strongest manner expresses the great ease with which the Assyrians should take the city and the whole kingdom, and the avidity with which they should seize the rich prey without resistance. *Bp. Lowth.*

5. — *unto the residue of his people,*] To ver. 5, the prophecy has related to the Israelites, and their approaching destruction; here it turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah, but soon changes to reproofs and threatenings for their intemperance, disobedience, and profaneness. *Bp. Lowth.*

6. — *that turn the battle to the gate.*] That pursue the enemy to the gates of their own cities. See I Sam. xvii. 52; 2 Sam. xi. 23. *W. Lowth, Bp. Lowth.*

9. *Whom shall he teach knowledge?* &c.] The scoffers, mentioned ver. 14, seem to be introduced here as uttering their sententious speeches. What, say they, doth He treat us as little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge, precept upon precept, &c.? Ver. 11, God may be supposed by His Prophet to retort upon them their own contemptuous mockery, turning it to a sense different from

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and whom shall he make to understand † doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

† Heb. *the hearing?*

10 For precept ‖ *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

‖ Or, *hath been.*

11 For with † [a] stammering lips and another tongue ‖ will he speak to this people.

† Heb. *stammerings of lips.* [a] 1 Cor. 14. 21.

‖ Or, *he hath spoken.*

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [b] a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make *haste*.

[b] Psal. 118. 22. Matth. 21. 42. Acts 4. 11. 1 Pet. 2. 6, 7, 8. Rom. 9. 33. & 10. 11.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

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18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be † trodden down by it.

† Heb. *a treading down to it.*

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ‖ *to* understand the report.

‖ Or, *when he shall make you to understand doctrine.*

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as *in* mount [c] Perazim, he shall be wroth as *in* the valley of [d] Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

[c] 2 Sam. 5. 20. 1 Chron. 14. 11. [d] Josh. 10. 10, 12. 2 Sam. 5. 25. 1 Chron. 14. 16.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches,

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what they intended. Yes, says He, it shall be in fact as you say; ye shall be taught by a strange tongue and stammering lip; ye shall be carried into a strange country, where the language shall be unintelligible to you, and ye shall be obliged to learn like children: My dealing with you shall be according to your words. The sense of ver. 12 is obvious, that God had warned the Jews by His Prophets that their safety and security depended wholly on their trust in God; but they rejected the gracious warning with contempt and mockery. *Bp. Lowth.*

15. — *We have made a covenant with death,* &c.] To be in covenant with, is a kind of proverbial expression to denote perfect security from evil and mischief of any sort. See Job v. 23. *W. Lowth.*

16. — *Behold, I lay in Zion for a foundation a stone, a tried stone,* &c.] The Church being wholly built upon Christ, and all our hopes of salvation depending upon Him, He is often spoken of in Holy Writ under the name and notion of a rock or stone: see the passages referred to in the margin. *Bp. Beveridge.*

—— *he that believeth shall not make haste.*] He that believeth God's promises, will patiently depend upon God; and not, out of distrust of His mercy, betake himself to any unlawful means of securing himself, as many did, ver. 15. The Septuagint read, "shall not be ashamed." *W. Lowth.*

17. *Judgment also will I lay to the line,* &c.] The Prophet carries on the metaphor of building, and tells the scorners, that God would square His actions by the severest rules of justice. *W. Lowth.*

20. *For the bed is shorter — and the covering narrower* &c.] Two proverbial expressions, importing that all worldly comforts are insufficient to cure the disorders they are applied to, and human devices too short to secure us against the hand of Providence, whenever that designs to punish. *W. Lowth.*

21. *For the Lord shall rise up as in mount Perazim,*] The destruction of the Philistines there is, in the passages referred to in the margin, compared to a "breach of waters," much the same comparison as is here used, ver. 19. The extraordinary manifestations of God's power there and at Gibeon were for the deliverance of His people; but now God will act contrary to His usual proceedings of grace and mercy. *W. Lowth.*

23. *Give ye ear, and hear my voice.*] The foregoing discourse, consisting of severe reproofs and threatenings to the Jews for their vices, and profane contempt of God's warnings by His messengers, the Prophet concludes with an explanation and defence of God's method of dealing with His people in a parable; in which He employs a variety of images, taken from the science of agriculture. As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seed to be sown, with a due observation of times and seasons; and, when he has gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain: so God, with unerring wisdom, instructs, admonishes, and corrects His people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, to improve the good, and finally to separate the one from the other. *Bp. Lowth.*

25. — *the fitches,*] A colloquial corruption of "vetches:" a small kind of pea. *Dr. Johnson.*

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and scatter the cummin, and cast in ‖ the principal wheat and the appointed barley and the ‖ rie in their † place?

‖ Or, *the wheat in the principal place.* *and barley in the appointed place.* ‖ Or, *spelt.* † Heb. *border.*

26 ‖ For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

‖ Or, *And he bindeth it in as it were as it is fit and it teach him.*

28 Bread *corn* is bruised; because he will not ever be threshing *it*, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAP. XXIX.

1 *God's heavy judgment upon Jerusalem.* 7 *The unsatisfiableness of her enemies.* 9 *The senselessness,* 13 *and deep hypocrisy of the Jews.* 18 *A promise of sanctification to the godly.*

about 712.

WOE ‖ to Ariel, to Ariel, ‖ the city *where* David dwelt! add ye year to year; let them † kill sacrifices.

‖ Or, *O Ariel,* that is, *the lion of God.* ‖ Or, *of the city.* † Heb. *cut off the heads.*

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

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4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall † whisper out of the dust.

† Heb. *peep, or, chirp.*

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

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26. *For his God doth instruct him*] "The most High hath ordained husbandry," saith the Son of Sirach, Ecclus. vii. 15. All nations have agreed in attributing agriculture, the most useful of all sciences, to the invention and to the suggestions of their deities; together with all the arts and helps attendant upon it. Passages to this effect are very frequent in profane writers. *Bp. Lowth, Vitringa.*

27, 28. In these verses four methods of threshing are mentioned by different instruments; the flail, the drag, the wain, and the treading of the cattle. The staff or flail was used for the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth or edges like a saw. The last method of treading out the corn by oxen is well known from the law of Moses, Deut. xxv. 4. For "horsemen," ver. 28, we should read, with the Syriack, Vulgate, and others, "hoofs." *Bp. Lowth.*

29. *This also cometh forth from the Lord of hosts,* &c.] Since the Lord of hosts hath given this wit and understanding to plain men, for the management of their affairs, in due times and fit ways; how much more shall He, who is infinite in wisdom, contrive His own works, both of mercy and judgment, with men? *Bp. Hall.*

Chap. XXIX. This and the four following chapters have an immediate aspect to Sennacherib's invasion: in the beginning of this chapter the Prophet describes the distress during the siege, and the enemy's sudden disappointment: he then proceeds to upbraid the Jews for their hypocrisy and stupidity in "not discerning the signs of the times," as our Saviour speaks, Matt. xvi. 3; nor observing the hand of Providence, evidently shewing itself both in mercies and judgments; which circumstances are very applicable to the times of our Saviour's preaching: he then foretells better times for those who are piously disposed, and concludes with such promises of grace and favour to the meek and humble, as plainly relate to the times of the Gospel. *W. Lowth.*

Ver. 1. *Woe to Ariel, — the city where David dwelt*!] "Ariel" signifies "the lion of God," and was a name given to the altar, (see Ezek. xliii. 15, and the margin there,) because it devoured the sacrifices: it is here put for the city of Jerusalem itself, which may be considered as the seat of the fire of God, which should issue from thence to consume His enemies; compare chap. xxxi. 9. This may be meant by what follows, ver. 2, "it shall be unto me as Ariel," or "as the hearth of the great altar;" or an intimation of distant events may be given in this obscure passage, and the city said to resemble the altar, as being all on flame or covered with blood and carcases, as it was to be in aftertimes, when taken by the Chaldeans and by the Romans. Some, according to the common derivation of the word, "the lion of God," or the "strong lion," suppose it to signify the strength of the place. *W. Lowth, Bp. Lowth.*

— *add ye year to year; let them kill sacrifices.*] Ironically. Go on year after year; keep your solemn feasts; yet know, that God will punish you for your hypocritical worship, consisting of mere form, destitute of true piety. This might perhaps be delivered at the time of some great feast, when they were thus employed. *Bp. Lowth.*

4. *And thou shalt be brought down, and shalt speak out of the ground,* &c.] In prophetick language, speaking with a faint voice out of the dust, stands for being in a weak and low condition. *Sir I. Newton.* Hezekiah sends ambassadors to bespeak the favour of the king of Assyria in very submissive terms, (2 Kings xviii. 14,) and is much humbled by the threats of Rabshakeh, &c. 2 Kings xix. 1; Is. xxxvii. 1. *W. Lowth, Bp. Wilson.*

8. — *as when an hungry man dreameth, and, behold, he eateth*; &c.] The Assyrians had swallowed up Jerusalem in imagination: but God intended suddenly to disappoint their hopes, and send them away empty and confounded. *W. Lowth.*

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9 ¶ Stay yourselves, and wonder; ‖ cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

‖ Or, *take your pleasure, and riot.*

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your † rulers, the seers hath he covered.

† Heb. *heads.*

11 And the vision of all is become unto you as the words of a ‖ book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

‖ Or, *letter.*

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

[a] Matth. 15. 8. Mark 7. 6.

13 ¶ Wherefore the Lord said, [a] Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

† Heb. *I will add.*

14 Therefore, behold, † I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [b] for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

[b] Jer. 49. 7. Obadiah ver. 8. 1 Cor. 1. 19.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, [c] Who seeth us? and who knoweth us?

[c] Ecclus 23. 18.

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the [d] work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

[d] Chap. 45. 9.

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

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18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also † shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

† Heb. *shall add.*

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit † shall come to understanding, and they that murmured shall learn doctrine.

† Heb. *shall know understanding.*

CHAP. XXX.

1 *The prophet threateneth the people for their confidence in Egypt, & and contempt of God's word.* 18 *God's mercies towards his church.* 27 *God's wrath, and the people's joy, in the destruction of Assyria.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a cover-

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9. *Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine;* &c.] The Prophet upbraids the Jews for their carelessness and stupidity, and compares them to men intoxicated. *W. Lowth.* Their drunkenness is that drunkenness of intellect, which makes them blind to the prophecies relating to the Messiah, and to themselves, and keeps them to this hour in expectation of a different Messiah from Him whom they crucified. *Bp. Horsley.* See note on chap. li. 21.

11. *And the vision of all is become unto you as the words of a book that is sealed,* &c.] Rabbies of great antiquity and authority have observed from this text, That the knowledge of their prophecies shall be taken from them, and be lost with the Hebrew, their native language: but the Messiah shall restore to them the understanding of both, and open the sealed book. Compare ver. 18 with what is said ver. 10, 11, &c. *Bp. Chandler.* See note on chap. viii. 16.

14. — *the wisdom of their wise men shall perish,*] Since this people have trusted to their own wisdom, the very wisest of them shall be blinded; they shall bring down destruction upon themselves by their very wisdom. *Bp. Wilson.*

How remarkably was this verified, when the rabbies and elders of the Jews, fatally mistaking, applied to their ceremonies and traditions, and rejected the Gospel! and ever since have the same

orders minded little else than fabulous stories, and vented trifles for profound mysteries. *W. Lowth.*

17. — *Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*] A proverbial saying, expressing a great revolution of things, and explained with great probability to have its principal view, beyond the events then near at hand, to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God cultivated and watered by Him in vain, afterwards to be given up and become a wilderness; (see chap. v. 1—7;) the last had been originally barren, but were by the grace of God to become fruitful. See Matt. xxi. 43; Rom. xi. 30, 31. *Bp. Lowth.*

19. *The meek also shall increase their joy*] See notes on chap. xi. 4; xxvi. 6.

21. — *lay a snare for him that reproveth in the gate,*] Who plot mischief against those that sit at the city gates to distribute justice; (*W. Lowth.* See notes on Gen. xxiii. 10; Esth. ii. 19;) who try to bring authority into contempt, that they may have their own ends without control. *Bp. Wilson.*

Chap. XXX. See the introductory note to the preceding chapter.

Ver. 1. — *that cover with a covering,* &c.] This "covering"

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ing, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried

‖ Or, to him.

‖ concerning this, Their strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may

† Heb. the latter day.

be for † the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

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10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in ‖ oppression and perverseness, and

‖ Or, fraud.

stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of † the potters' vessel that is broken in

† Heb. the bottle of pottery.

pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

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may mean their seeking refuge and protection from Egypt without any direction from God; (see ver. 2;) or, in general, forming schemes to secure themselves, by ungodly methods, called a "covering" or "hiding-place of falsehood:" see chap. xxviii. 15, 17; xxix. 15. *W. Lowth.*

4. *For his princes were at Zoan, and his ambassadors came to Hanes.*] These are principal cities of Egypt. "Hanes" is called, Jer. ii. 16; xliii. 7; Ezek. xxx. 18, "Tahpanes," Tahpanhes," and "Tehaphnehes." "Zoan" is mentioned, chap. xix. 11, 13. *W. Lowth.* See the note on the latter place. So fond were the Jews of their Egyptian allies, that even the good Hezekiah sent ambassadors to treat with them for succours against Sennacherib. Thus the best of men are too apt, on the first appearance of danger or surprise, to have recourse to means not warranted by the laws of God; to seek to other aids than those which the grace of God has provided. *Wogan.*

This confederacy might perhaps be owing to the prevalent sway of the "princes" and great men, a chief of whom was in all likelihood Shebna, against whom is denounced that severe prophecy, chap. xxii. 15. *Dr. Wells.*

5. *They were all ashamed of a people that could not profit them,* &c.] The Egyptians in alliance with the Ethiopians did assist the Jews against Sennacherib, but they were both entirely routed. See chap. xx. 5. *W. Lowth.*

6. *The burden of the beasts of the south:*] The word "burden" here seems to be used in its proper sense; *the load,* not the *oracle. Bp. Lowth.*

—— *from whence come — the viper and fiery flying serpent,*] The wilderness that lies between Egypt and Judea is thus described by Moses, Deut. viii. 15. *W. Lowth.* This was designed to be a kind of barrier between the Israelites and Egypt, of which the Lord says, Deut. xvii. 16, "Ye shall henceforth return no more that way." *Bp. Lowth.*

Concerning the "fiery flying serpent," see note on Numb. xxi 6. Niebuhr mentions a sort of serpents, as does Pliny also, that twirl themselves by the tail to a branch of one date tree, and so spring to the branches of another; hence the modern Arabs call them "flying serpents:" Anson speaks of flying serpents at the island of Quibo; they "darted themselves" from the boughs of trees upon man and beast, but were without wings. Probably these mentioned by Isaiah here, and chap. xiv. 29, were of this species. *Parkhurst.* They are called "flying serpents" from their springing up like a dart. *W. Lowth.*

7. — *therefore have I cried concerning this,*] Or, as in the margin, "I have cried to her," that is, to Jerusalem, that their best security will be to be quiet, and see the salvation which God will work for them; see ver. 15. *W. Lowth.*

10. — *Prophesy not unto us right things,* &c.] These were not the very words they spake, but this was the true meaning of what they said: see their behaviour to Jeremiah, Jer. xx. 1; xxxviii. 4, 5; to Amos, Amos vii. 10; and to Micaiah, 1 Kings xxii. 8, 27. *W. Lowth.*

They conferred all their favours upon such prophets as took care to say nothing that was displeasing or contrary to the politicks of the times, but represented God as favourable to their designs, when He was utterly against them: but the plain-dealing preachers, who spoke to them the word of the Lord without reserve or disguise, were the objects of their hatred and aversion. *Reading.*

13. — *as a breach ready to fall, swelling out in a high wall,*] The buildings in Asia in general consist of little better than what we call mud-walls: see Sir J. Chardin's note on chap. ix. 10. Thevenot says much the same of the houses in Persia. This shews how obvious and expressive the image is. The Psalmist uses the same, to imply sudden and utter destruction, Ps. lxii. 3. *Bp. Lowth.*

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17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as ‖ a beacon upon the top of a mountain, and as an ensign on an hill.

‖ Or, *a tree bereft of branches, or, bought: or, a mast.*

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him.

[a] Psal. 2. 12. & 34. 8. Prov. 16. 20. Jer. 17. 7.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of ‖ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

‖ Or, *oppression.*

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt † cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

† Heb. *the graven images of thy silver.* † Heb. *scatter.*

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

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24 The oxen likewise and the young asses that ear the ground shall eat ‖ † clean provender, which hath been winnowed with the shovel and with the fan.

‖ Or, *savoury.* † Heb. *leavened.*

25 And there shall be upon every high mountain, and upon every † high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

† Heb. *lifted up.*

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, ‖ and the burden *thereof is* † heavy: his lips are full of indignation, and his tongue as a devouring fire:

‖ Or, *and the grievousness of flame.* † Heb. *heaviness.*

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty One of Israel.

† Heb. *Rock.*

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18. — *therefore will the Lord wait,* &c.] The seeming incoherence of the prophetick style would be avoided in many places by regarding the various sense of the Hebrew particles more carefully than interpreters have generally done. The particle rendered *therefore* may be more clearly here, and in some other places, translated *nevertheless; (W. Lowth;)* or, in this place perhaps, *after this. Dr. Blayney.*

19. *For the people shall dwell in Zion* &c.] From this verse to the twenty-seventh, follow many gracious promises of mercy, several of which cannot with propriety be applied to the prosperous times of Hezekiah's reign, which succeeded to the great deliverance; but we are rather to suppose the Prophet, taking a hint from them, and carried on to the better days that were to be under the Gospel. *W. Lowth.*

22. *Ye shall defile also the covering of thy graven images* &c.] See note on chap. ii. 18.

24. — *thist car the ground*] "Ear," that is, plough. See the note on Gen. xlv. 6. Concerning winnowing, see note at Ruth iii. 2; Ps. i. 4.

From this passage it appears, that asses as well as oxen were anciently employed in Judea for ploughing, and so they are in the East to this day. Dr. Russell says, that after the camel, the ass may be reckoned the next in importance among the Syrian beasts of burden. Large caravans of them are employed in bringing provisions from the villages: they serve also for the plough. And Niebuhr tells us, that near Bagdad he twice saw an ass harnessed to a plough together with oxen. *Parkhurst.*

25. — *there shall be — rivers and streams of waters*] Rain, and dew, and living water, are put in prophetick language for the graces and doctrines of the Spirit, and the defect of rain for spiritual barrenness. *Sir I. Newton.* See ver. 23.

— *in the day of the great slaughter, when the towers fall.*] This must refer to the great and terrible destruction of God's enemies, which shall be hereafter, when the strong fortifications, or perhaps the great ones of the earth, denoted here by the towers, shall fall. See Rev. xiv. 20; xix. 21. *W. Lowth.*

26. — *the light of the moon* &c.] The Hebrew poets, to express happiness, prosperity, advancement of kingdoms, &c, make use of images taken from the most striking parts of nature, from the heavenly bodies, the sun, moon, and stars, shining with increased splendour, and never setting; new heavens and a new earth are created, and a brighter age commences: calamity, the overthrow and destruction of kingdoms, are represented by opposite images. See notes on chap. v. 30; xiii. 10, 13. *Bp. Lowth.*

27. *Behold, the name of the Lord cometh from far, burning with his anger,* &c.] From hence to the end of the chapter follows a lively description of God's vengeance, devouring the Assyrian army like fire, and consuming it all at once. *W. Lowth.*

28. — *to sift the nations with the sieve of vanity;*] The sieve or van of the ancients was a large instrument somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. "But the van," Kimchi observes, "with which God will winnow the nations, will be the van of emptiness or perdition: for nothing useful shall remain behind, but all shall come to nothing and perish. In like manner, a bridle is designed to guide the horse in the right way; but the bridle which God will here put into the jaws of the people, shall not direct them aright, but shall, in His judgment on their stubbornness, make them err, and lead them into destruction." This latter image the Prophet applies to the same subject, chap. xxxvii. 29. *Bps. Lowth* and *Hall.*

29. *Ye shall have a song, as in the night when a holy solemnity is kept;*] The Jewish festivals were kept from even to even; Levit.

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30 And the LORD shall cause † his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

† Heb. *the glory of his voice.*

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And † *in* every place where the grounded staff shall pass, which the LORD shall † lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight ‖ with it.

† Heb. *every passing of the rod founded.*

† Heb. *cause to rest upon a thing.*

‖ Or, *against them.*

33 For Tophet *is* ordained † of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

† Heb. *from yesterday.*

CHAP. XXXI.

1 *The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He sheweth the fall of Assyria.*

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WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not † call back his words: but

† Heb. *remote.*

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will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall *fail* together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the ‖ noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

‖ Or, *multitude.*

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it.*

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall † cast away his idols of silver, and † his idols of gold, which your own hands have made unto you *for* a sin.

[a] Chap. 2. 20.

† Heb. *the idols of his gold.*

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ‖ from the sword, and his young men shall be ‖ † discomfited.

‖ Or, *for fear of the sword.*

‖ Or, *tributary.*

† Heb. *for melting, or, tribute.*

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xxiii. 32. The feast of the Passover is chiefly alluded to here, which was kept in the evening, and the supper concluded with a hymn; Matt. xxvi. 30. *W. Lowth.*

32. *And in every place where the grounded staff shall pass,* &c.] In an old English translation it is much plainer, "Whithersoever he goes, the rod shall cleave unto him, which the Lord shall lay upon him." The words translated "the grounded staff," signify such a rod or stroke as sinks deep, and makes lasting marks in the flesh. *W. Lowth.*

The verse may be thus paraphrased: So shall the Lord *smite him* again, and smite him soundly and deep, so that the prints of His staff shall be seen upon him; and, wheresoever the Lord shall lay His heavy hand upon him, the judgment shall be entertained with the joy and acclamation of all his oppressed neighbours, as a benefit to themselves; and in all his terrifying battles will the Lord, with His staff of vengeance, fight against him. *Bp. Hall.*

—— *battles of shaking*] "Shaking," or stretching out, the hand of the Lord. See chap. xix. 16. *Parkhurst.*

33. — *Tophet is ordained of old;* &c.] See note at 2 Kings xxiii. 10.

The sense of the verse may be given thus: For God from the foundations of the world hath ordained a place and state of torment for His wicked and reprobate enemies; yea, for the proud king of Assyria, and all those cruel tyrants which do here oppress His church, hath God prepared a woeful and inconceivably dreadful condemnation in hell fire: which is poorly represented in that hideous valley of Ben-Hinnom, wherein with much shrieking and horrour the bodies of men are consumed in the fire: but, alas, what is that flame to this unquenchable one, which is kindled by the breath of the Lord as with streams of brimstone; and therefore never can go out, never can be abated! *Bp. Hall.*

Chap. XXXI. ver. 1. — *stay on horses, and trust in chariots,*] See note on chap. ii. 6, 7. Egypt is described here, and elsewhere in Scripture, as abounding in horses; it has been remarked that profane writers have not much noticed this circumstance; but it must be remembered, that the period they chiefly treat of was subsequent to the *cutting* up of the country with the multitude of canals, which would greatly alter its face, and which alone is mentioned by Herodotus as rendering it unfit for horses; we may add also the circumstance of the seat of government being, under the latter kings of Egypt, fixed at a place very near upon the sea, Alexandria. *Bochart, Vitringa.*

5. *As birds flying,* &c.] Compare Deut. xxxii. 11. *W. Lowth.*

—— *and passing over he will preserve it.*] Most interpreters observe in this place an allusion to the deliverance which God vouchsafed His people, when, going through the land of Egypt to smite the firstborn, He "passed over" the houses of the Israelites. The similitude designed in this verse seems to be, As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall the Lord defend Jerusalem, protecting and delivering, springing forward and rescuing her. In the same manner may the act of "passing over," Exod. xii. 23, be supposed to consist in the Lord's springing forward to arrest the hand of the destroying angel. *Bp. Lowth.*

8. *Then shall the Assyrian fall with the sword, not of a mighty man,*] Literally rendered, "of no man." *Bp. Lowth.* See note on chap. x. 15. He shall not fall by any mortal power, but by the hand of an angel; chap. xxxvii. 36. If we follow the common opinion, that the Assyrian army was destroyed by a pestilential disease, the immediate stroke of Heaven, the expressions here exactly agree with the description of the angel who smote

Before CHRIST about 713. 9 And † he shall pass over to ‖ his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

† Heb. *his rock shall pass away for fear.*

‖ Or, *his strength.*

CHAP. XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

about 713. BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a † great rock in a weary land.

† Heb. *heavy.*

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

† Heb. *hasty.*

4 The heart also of the † rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ‖ plainly.

‖ Or, *elegantly.*

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

‖ Or, *when he speaketh against the poor in judgment.*

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even ‖ when the needy speaketh right.

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‖ Or, *be established.*

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 † Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

† Heb. *Days above a year.*

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for † the pleasant fields, for the fruitful vine.

† Heb. *the fields of desire.*

13 Upon the land of my people shall come up thorns *and* briers; ‖ yea, upon all the houses of joy *in* the joyous city:

‖ Or, *burning upon, &c.*

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the ‖ forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

‖ Or, *clifts and watch-towers.*

15 Until the spirit be poured upon us from on high, and * the wilderness be a fruitful field, and the fruitful field be counted for a forest.

* Chap. 29. 17.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness *shall* be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it shall hail, coming down on the forest; ‖ and the city shall be low in a low place.

‖ Or, *and the city shall be utterly abased.*

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the Jews with a pestilence, 1 Chron. xxi, who is there represented as standing with "a sword drawn in his hand," ver. 16. *W. Lowth.* See notes on chap. x. 16.

9. — *whose fire is in Zion,*] Compare Obad. ver. 18; Zech. ii. 5; xii. 6. *W. Lowth.*

Chap. XXXII. ver. 1. *Behold, a king shall reign in righteousness, and princes shall rule in judgment.*] Under the government and example of Hezekiah, inferiour princes and magistrates shall execute their office with integrity and faithfulness; and this prince, ver. 2, shall be a refuge to us when the storms of calamity overtake us. Accordingly, the wisdom and piety of Hezekiah was a support and comfort to his subjects; but what follows, especially in ver. 3, 4, relates to happier times than Hezekiah ever lived to enjoy; his reign can only be glanced at here, as an image and shadow of the great improvements in grace and holiness, which belong to the Gospel-times, under the government of Christ, and the assistance of His Spirit. *W. Lowth.*

The Messiah is "the righteous King" to come, by whom (as ver. 3) the curse shall be removed from them that heard but understood not, and saw but perceived not. *Bp. Chandler.* See notes on chap. viii. 16; xxix. 11.

The first and second verses may be thus paraphrased: 1. Behold, the Messiah, the true King of His Church, shall reign in righteousness; and those, who shall have the administration thereof under Him, shall rule in due equity and moderation: 2. And that man, God and man, shall be a sure refuge to His elect in all their distresses and calamities; and shall be a gracious refreshing to them, even as a clear river, &c. *Bp. Hall.*

4. — *the rash*] The inconsiderate. *Dr. Waterland.*

—— *the tongue of the stammerers* &c.] The most rude and illiterate shall discourse clearly and intelligibly of God and of their duty. *W. Lowth.*

This will well apply likewise to the first followers of Christ, who by the miraculous power of the Spirit, from plain, simple, illiterate men, became endued at once with such wisdom and eloquence, as none of their adversaries were able to gainsay or resist. *Wogan.*

9. *Rise up, ye women that are at ease; hear my voice, ye careless daughters;*] The Prophet returns to the calamities that should befall, addressing, as some think, the careless and delicate women of his time, (as chap. iii. 16;) as others say, the cities of Judea, under this figurative name. *Vitringa.*

15. *Until the spirit be poured upon us from on high,*] See note on chap. xxxv. 6, 7.

17. — *the work of righteousness shall be peace;* &c.] The "peace" which was promised at the coming of Christ, and of which He is styled Prince, is here explained to consist in assurance and confidence towards God, which is the genuine result of that righteousness which is introduced by the new dispensation. *Dr. Berriman.*

19. — *the city shall be low*] See note on chap. xxv. 2.

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20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAP. XXXIII.

1 *God's judgments against the enemies of the church.*
13 *The privileges of the godly.*

about 713.

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of † salvation: the fear of the LORD *is* his treasure.

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† Heb. salvations.

7 Behold, their ‖ valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

‖ Or, messengers

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* ‖ hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

‖ Or, withered away.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring

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20. *Blessed are ye that sow beside all waters,* &c.] This sowing in watery places exactly answers the manner of planting rice; for they sow it upon the water; and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water. *Sir J. Chardin.*

The Prophet foresees and pronounces blessed the lot of those that should go out in the Gospel times to sow the word in all lands, when the desert of the Gentiles should be changed into a fruitful field, and the parched ground become springs of water, chap. xxx. 25; xxxv. 7. We may suppose him to contrast withal this happy prospect with his own fruitless labours in preaching to the obstinate and impenitent Jews. *Vitringa.*

Chap. XXXIII. We may call this chapter a triumphant ode upon the destruction of Sennacherib's army before Jerusalem. The Prophet sets forth the several scenes of that transaction with all the beauties of poetical description. At the beginning he addresses himself to Sennacherib, "Woe to thee that spoilest, &c," expressing the injustice of his ambitious designs, and the sudden disappointment of them. *W. Lowth, Bp. Lowth.*

Ver. 2. *O Lord, be gracious unto us;* &c.] The Jews are here introduced offering up their earnest supplications to God in their present distressful condition; with expressions of their trust and confidence in His protection. *Bp. Lowth.*

—— *be thou their arm*] Several versions give it, "our arm or strength." *Bp. Lowth.*

3. — *at the lifting up of thyself the nations were scattered.*] It has been usual to consider God the person addressed here; and the Assyrians, ver 4: it seems better to consider the Prophet, or God Himself, to be addressing Sennacherib, and threatening him, that notwithstanding the terrour he had occasioned in the invaded countries, (the people mentioned ver. 8,) yet he should fall, and become an easy prey (ver. 4) to him (that people) whom he had intended to subdue. *Bp. Lowth.*

5, 6. *The Lord is exalted;* &c.] A chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it in opposition to the boasted power of their enemies; and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God. *Bp. Lowth.*

6. — *shall be the stability of thy times, — the fear of the Lord is his treasure.*] Such variation of persons, as we have here, and above, ver. 2, are not uncommon. *Vitringa, W. Lowth.* See Bp. Lowth's note on Deut. xxxii. 5.

7—10. In these verses the Prophet describes the disappointment of Hezekiah's ambassadors, who humbly sued for peace, (which indeed had been bought, 2 Kings xviii. 14, 15, 16, though Sennacherib would not stand to the agreement;) the damp that struck upon the spirits of the whole nation; and, ver. 10, the immediate interposition of God when matters became desperate. *W. Lowth.*

10. *Now will I rise, saith the Lord;*] God Himself is again introduced, declaring that He will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of His people, by discomfiting them and utterly consuming them. *Bp. Lowth.*

11, 12. *Ye shall conceive chaff,* &c.] Here follows, still in the person of God, which however falls at last into that of the Prophet, a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger, finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that He will be their never-failing strength and protector. *Bp. Lowth.* So will the second coming of the Messiah to judge the world, which brings joy and gladness to such as look for His salvation, be dreadful and terrible to His opposers. *Dr. Berriman.* And the exclamations of the "sinners in Zion," ver. 14, may be well applied to the terrours of hell torments, which, when the consciences of sinners begin to be awakened, fill them with just apprehension of the Divine wrath. *W. Lowth.* The Chaldee Paraphrast renders "everlasting burnings," "the gehenna of everlasting fire." *Bp. Lowth.* See notes on chap. xxx. 33; lxvi. 24.

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fire? who among us shall dwell with everlasting burnings?

15 He that [a] walketh † righteously, and speaketh † uprightly; he that despiseth the gain of ‖oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of † blood, and shutteth his eyes from seeing evil;

16 He shall dwell on † high: his place of defence *shall be* the munitions of rocks: bread shall be given him; *his* waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold † the land that is very far off.

18 Thine heart shall meditate terror. [b] Where *is* the scribe? where *is* the † receiver? where *is he* that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a ‖ stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

[a] Psal. 15. 2, 5, 24. & † Heb. *in righteousness.* † Heb. *uprightnesses.* ‖ Or, *deceits.* † Heb. *bloods.* † Heb. *heights.* or, *high places.*

† Heb. *the land of far distances.*

[b] 1 Cor. 1. 20. † Heb. *weigher?*

‖ Or, *ridiculous.*

21 But there the glorious LORD *will be* unto us a place † of broad *rivers and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our king; he will save us.

23 ‖ Thy tacklings are loosed; *they* could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

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† Heb. *broad of spaces,* or, *hands.*

† Heb. *statute-maker.*

‖ Or, *I have forsaken thy tackings.*

CHAP. XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and † all that is therein; the world, and all things that come forth of it.

† Heb. *the fulness thereof.*

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

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17. — *they shall behold the land that is very far off.*] Or, "they shall see thine own land far extended." *Bp. Lowth.*

18. *Thine heart shall meditate terror.* &c.] Shall reflect on the past terrour, and every one shall be ready to exclaim in a triumphant manner, Where is the scribe or muster-master? where is the collector of the taxes? where the commander of the enemy, to survey the fortifications of the city, and take an account of the heighth, strength, and situation of the walls and towers? *W. Lowth, Bp. Lowth.*

19. — *a people of deeper speech than thou canst perceive;*] The Hebrew expresses a foreign language by a "deep lip" or "speech;" our translators render it, "a strange speech," Ezek. iii. 5, 6. *W. Lowth.*

22. *For the Lord is our judge,* &c.] We must observe that in this verse, as in many other places of the Old Testament, the name of the Lord thrice repeated has been usually thought to refer to the mystery of the blessed Trinity. *Vitringa.* This passage is parallel to the form of blessing given Numb. vi. 24, 25, 26. *Bp. Kidder.* See notes on that place.

23. *Thy tacklings are loosed;* &c.] Having compared the Assyrian army to a naval force, ver. 21, the Prophet persists in that metaphor, and describes them as in a shipwrecked condition, the spoil of the wreck to be divided among the citizens of Jerusalem, even the sick and diseased of them throwing aside their infirmities, and recovering strength enough to hasten to the general plunder. *W. Lowth, Bp. Lowth.*

24. — *the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*] The last sentence is parallel to the former, and expresses the same sense in other words: sickness being considered as a visitation from God, and punishment for sin, the forgiveness of sin is equivalent to the removal of a disease. We find them thus coupled, Ps. ciii. 3; and our blessed Saviour reasons with the Jews on the same principle, Mark ii. 9. *Bp. Lowth.*

The fulfilment of this prophecy appears from the history of the great event given by the Prophet: it is plain that Hezekiah, by his treaty with Sennacherib, had stripped himself of his whole treasure, 2 Kings xviii. 15, 16: his "exceeding much riches," afterwards, 2 Chron. xxxii. 27, cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army. *Bp. Lowth.*

Chap. XXXIV. This chapter and the next make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first, containing a denunciation of Divine vengeance against the enemies of the people or church of God; the second, describing the flourishing state of the church consequent upon the execution of those judgments. The event foretold is represented as of universal concern; all nations are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations, that is, against all those who had provoked to anger the Defender of the cause of Zion. Among those Edom is particularly specified. Accordingly, the Edomites were, with the neighbouring nations, ravaged and laid waste by Nebuchadnezzar: (see Jer. xxv. 15—26; Mal. i. 3, 4:) and this may be the event which the Prophet has primarily in view in chap. xxxiv; but this event seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description: also, that the thirty-fifth chapter has a view beyond any thing that could be the immediate consequence of this event, is plain from every part of it, and especially from ver. 5, 6. It seems therefore that (Edom and Bozrah being put by a common figure for God's enemies in general) this prophecy has a farther view to events still future, to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, which the Holy Scriptures warrant us to expect, and serving to introduce it. *Bp. Lowth.* The second and third verses may very fitly be applied to "the battle of that great day of God Almighty," mentioned Rev. xvi. 14, compared with chap. xvii. 14; xix. 19; as do several parts of this chapter correspond with several verses of Revelation, chap. xvii, xviii. *W. Lowth.*

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3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be [b] dissolved, and the heavens shall be [b] rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a [b] falling *fig* from the fig tree.

[b] Rev. 6. 14.

[b] Rev. 6. 13.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice *in* Bozrah, and a great slaughter *in* the land of Idumea.

‖ Or, *unicorns.*

‖ Or, *drunken.*

7 And the ‖ unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ‖ soaked with blood, and their dust made fat with fatness.

[c] Chap. 63. 4.

8 For *it is* the day of the LORD'S [c] vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

[d] Rev. 18. 18. & 19. 3.

10 It shall not be quenched night nor day; [d] the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

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11 ¶ [e] But the ‖ cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

[e] Zeph. 2. 14. Rev. 18. 2.

‖ Or, *pelican.*

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for ‖ † owls.

‖ Or, *ostriches.* † Heb. *daughter of the owl.*

14 † The wild beasts of the desert shall also meet with † the wild beasts of the island, and the satyr shall cry to his fellow; the ‖ screech owl also shall rest there, and find for herself a place of rest.

† Heb. *Ziim.* † Heb. *Iyim.*

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

‖ Or, *night-monster.*

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from

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Ver. 3. *Their slain also shall be cast out,* &c.] The Prophet, in the description of this terrible judgment, begins with the common circumstances, which attend the slaughter made by a victorious enemy; ver. 4, he rises in tone, and, borrowing his images from original chaos, (as is usual in describing the overthrow of kingdoms, see notes on chap. xiii. 10, 13,) goes on to represent, as it were, the dissolution of all things: presently, (ver. 5, 6, 7,) a vast and splendid sacrifice is introduced, of such animals as best represent the pride, cruelty, insolence of tyrants, leaders of the nations hostile to God; next is this complete destruction represented by allusion to the overthrow of Sodom, (ver. 9, 10,) and the whole concludes (ver. 11. to the end) with a picture of the most gloomy solitude and frightful devastation. *Bp. Lowth.*

5. — *my sword shall be bathed*] In the blood of these people: the same word is rendered in Jer. xlvi. 10, "shall be made drunk." This is said to be done "in heaven," because it was there decreed to be done. *Poole. Bp. Hall.*

6. *The sword of the Lord is filled with blood,* &c.] God shall take full vengeance on His enemies; His sword shall be, as it were, fed with the blood of His great and noted adversaries: this slaughter of His shall be like to that of an universal sacrifice, which shall be killed on the altar of the land of Edom, and all the regions of His proud opposites. *Bp. Hall.*

—— *a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*] Considering the original sense of these words, they may fitly be applied to a place of slaughter: "Edom" signifying *red,* as blood is; and "Bozrah," a *vintage;* which in the prophetick idiom often denotes God's vengeance on the wicked. See particularly chap. lxiii. 3, in which chapter these words are again joined together. *W. Lowth.* Ezekiel has manifestly imitated this passage of Isaiah, chap. xxxix. 17, 18. The sublime author of the Revelation (chap. xix. 17, 18,) has taken this image from Ezekiel rather than Isaiah. *Bp. Lowth.* The destruction of Edom is foretold in a strain not less hyperbolical than this of Isaiah by Jeremiah, chap. xlix. 7—22; by Ezekiel, chap. xxxv. and xxv. 13; and by Obadiah. *Jos. Mede.*

11. *But the cormorant and the bittern shall possess it;* &c.] Beside the passages referred to in the margin, with this verse and with ver. 13, 14, 15, compare chap. xiii. 21; xiv. 23. *W. Lowth.*

—— *the stones of emptiness.*] The Hebrew word *Eben,* which signifies a "stone," is sometimes taken for a "plummet," as Zech. iv. 10. That sense will best agree with this place, and makes it exactly parallel with 2 Kings xxi. 13, where, as here, the instruments of building are applied to destroying. *W. Lowth.* The meaning is, God shall condemn it to perpetual confusion and ruin, never to be either built or inhabited. *Bp. Hall.*

16. *Seek ye out of the book of the Lord,*] God's omniscience is often described in Scripture as a register book, wherein every occurrence is exactly set down. See chap. lxv. 6; Deut. xxxii. 34; Ps. lvi. 8. So this prophecy, says the text, is a register of the fate of Idumea; whosoever in aftertimes will compare the event with this, will find every circumstance here foretold punctually fulfilled. *W. Lowth.* Such seems to be the drift of the exhortation, directed here by the Prophet to men of but little faith, who were too apt to receive his assertion with doubt and caution. Some have supposed Isaiah here to refer them to all the passages of Holy Writ which threaten Edom. *Vitringa.*

—— *my mouth it hath commanded, and his spirit it hath gathered them.*] Some manuscripts give, "The mouth of the Lord hath commanded, &c." with which reading the Septuagint agrees. *Bp. Lowth.* By "them" are intended the creatures mentioned in verses 13, 14, 15. *W. Lowth.*

17. *And he hath cast the lot for them, and his hand hath divided it unto them by line:*] That is, with the same exactness as He divided the Holy Land by lot among the children of Israel, Josh. xviii. 8; Ps. lxxviii. 55. *W. Lowth.*

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generation to generation shall they dwell therein.

CHAP. XXXV.

1 The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

about 713. THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

[a] Heb. 12. 12. † Heb. *hardy.* [b] Matth. 9. 27. & 11. 5. & 12. 22. & 20. 30. & 21. 14. John 9. 6, 7. [c] Matth. 11. 5. Mark 7. 32. [d] Matth. 11. 5. & 15. 30. & 21. 14. John 5. 8, 9. Acts 3. 2, 8. 7. & 14. 8. [e] Matth. 9. 32. & 12. 22. & 15. 30. [f] John 7. 38, 39.

3 ¶ [a] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a † fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the [b] eyes of the blind shall be opened, and [c] the ears of the deaf shall be unstopped.

6 Then shall the [d] lame *man* leap as an hart, and the [e] tongue of the dumb sing: for in the wilderness shall [f] waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* ‖ grass with reeds and rushes.

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‖ Or, *a court for reeds, &c.*

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; ‖ but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

‖ Or, *for he shall be with them.*

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the [g] ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

[g] Chap. 51. 11.

CHAP. XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh, sent by Sennacherib, by blasphemous persuasions solliciteth the people to revolt. 22 His words are told to Hezekiah.

NOW [a] it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

[a] 2 Kings 18. 13. 2 Chron. 32. 1.

2 And the king of Assyria sent Rabsha- 713.

Chap. XXXV. As the judgments denounced in the last chapter belong not only to "Idumea," but to later times and occurrences, so the new face of things described in this is to be applied to the flourishing state of the Church, or golden age of the Gospel, to commence from our Saviour's appearing, and to be more fully completed when all His enemies "shall be destroyed." When the Divine justice is made manifest in punishing incorrigible sinners, it is usual to describe it as matter of rejoicing to the righteous. See Ps. lviii. 10, 11; Jer. li. 10, 48. And here the Church, which had before been desolate and forlorn, a "wilderness" and "solitary place," (see Rev. xii. 14,) is said to be about to rejoice, when these judgments shall be executed upon God's enemies and her persecutors. *W. Lowth, Bp. Wilson.* See the note on chap. xxix. 17.

Ver. 5, 6. *Then the eyes of the blind shall be opened, &c.*] This prophecy very fully expresses the power of miracles, with which our Saviour was to be dignified, in curing all manner of diseases, of which the Prophet here names only four, to give a specimen of the rest; and it seems as if he had chosen these sorts before others, because throughout the Scriptures we do not find that any Prophet did the like. *Dean Allix.* Our Lord's appeal, in His answer to the Baptist's messengers, lies not to miracles in general, but to such as were more particularly predicted of the Messiah. *Dean Stanhope.*

6, 7. *— in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, &c.*] The cultivation and watering of desert and thirsty lands is so apt and constant an emblem, in the language of parables, to designate the more plentiful effusion of Divine grace and spiritual gifts, that expressions of this kind hardly need explanation: those that follow here are analogous, and serve only to set forth more at large, and with additional ornament, the same thing. *Bp. Lowth.* See notes on chap. xxx. 25; xliv. 3.

8. *— but it shall be for those:* &c.] The words here may be better translated, as the marginal rendering gives it in part, "But He (that is, God) shall go along with them in the way, and the simple shall not err therein." *W. Lowth.* Some ancient manuscripts are favourable to this way of taking the passage, and our old English versions translate to this purpose. *Bp. Lowth.* The meaning of the "wayfaring man," or the "simple's not erring," (as figuratively applicable to the Christian church,) is, that the duties required of us by God are so plain and evident, that he, who sets himself to the practice of them, though he be of slow understanding, cannot but know them; or, again, that the condition of the covenant required of us under Christ is not such, as that any man through weakness, ignorance, or involuntary error, should lose his part of the promise of that covenant; but only deliberate sins against grace and against knowledge are imputed to any man to his ruin. *Dr. Hammond.* See note on Deut. xxx. 14.

9. *No lion shall be there, nor any ravenous beast*] We may understand to be implied by this, that men of brutish appetites, of cruel and voracious tempers, shall despise Christ's preaching; neither shall any that delight in wickedness, or trust in themselves and their own reason, the haughty scorners, receive His doctrine, or embrace the Gospel, but the godly alone and humble. *Bps. Chandler and Wilson.*

10. *And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads:*] The last phrase may allude to the crowns or garlands put on the heads of newly married persons; and used at other times of publick rejoicing: compare 1 Thess. ii. 19. The former part to the expressions of joy used in going up to Jerusalem on the solemn festivals. *W. Lowth.*

Chap. XXXVI. The history of the invasion of Sennacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here, as affording the best light to many parts of those prophecies; and as almost necessary to introduce the prophecy in

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keh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fullers' field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the ‖ scribe, and Joah, Asaph's son, the recorder.

‖ Or, secretary.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou,* (but *they are but* † vain words) ‖ *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

† Heb. *a word of lips.*

‖ Or, *But a counsel and strength are for the war.*

6 Lo, thou trustest in the [b] staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

[b] Ezek. 29. 6, 7.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ‖ pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ Or, *hostages.*

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

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14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, ‖ † Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

‖ Or, *Seek my favour by a present.*

† Heb. *Make with me a blessing.*

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the houshold, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

the thirty-seventh chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the second book of Kings, chapters xviii, xix, and xx: and this and the three following chapters of Isaiah, for much the most part, *the account* of the sickness of Hezekiah only excepted, are but a different copy of that narration. The difference of the two copies is little more than what has manifestly arisen from the mistakes of transcribers. Some few sentences, or members of sentences, are omitted in Isaiah, which are found in the book of Kings: whether these omissions were made by design or by mistake, may be doubted. *Bp. Lowth.* For notes upon this chapter the reader is referred to 2 Kings xviii.

Chap. XXXVII. See the notes on 2 Kings xix.

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AND [a] it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

[a] 2 Kings 19. 1, &c.

2 And he sent Eliakim, who *was* over the houshold, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‖ blasphemy: for the children are come *to* the birth, and *there is* not strength to bring forth.

‖ Or, *provocation.*

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is † left.

† Heb. *found.*

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

‖ Or, *put a spirit into him.*

7 Behold, I will ‖ send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword *in* his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

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15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the † nations, and their countries,

† Heb. *lands.*

19 And have † cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

† Heb. *given.*

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

† Heb. *By the hand of thy servants.*

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

† Heb. *the tallness of the cedars thereof, and the choice of the fir trees thereof.*

24 † By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down † the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* ‖ the forest of his Carmel.

¶ Or, *Forest and closet.*

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the ‖ besieged places.

¶ Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times?*

26 ‖ Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

should I now bring it to be laid waste, and defenced cities to be ruinous heaps?

27 Therefore their inhabitants *were* † of small power, they were dismayed and confounded: they were *as* the grass of the

† Heb. *short of hands.*

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‖ Or, sitting. 28 But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

† Heb. *the escaping of the house of Judah that remaineth.* 31 And † the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the [b] zeal of the LORD of hosts shall do this.

† Heb. *the escaping.* [b] 2 Kings 19. 31. Chap. 9. 7.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

[c] 2 Kings 20. 6. 35 For I will [c] defend this city to save it for mine own sake, and for my servant David's sake.

[d] 2 Kings 19. 35. 36 Then the [d] angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of † Armenia: and Esar-haddon his son reigned in his stead.

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CHAP. XXXVIII.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 9 *His song of thanksgiving.*

IN [a] those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, † Set thine house in order: for thou shalt die, and not live.

[a] 713. 2 Kings 20. 1. 2 Chron. 32. 24. † Heb. *Give charge concerning thy house.*

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept † sore.

† Heb. *with great weeping.*

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the † sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

† Heb. *degrees by, or, with the sun.*

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

Ver. 29. — *therefore will I put my hook in thy nose,*] Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly. *Bp. Lowth.*

Chap. XXXVIII. See the notes on 2 Kings xx. 1—11.

Ver. 3. *And said, Remember now, O Lord,* &c.] See on ver. 17 the note from Abp. Secker; and on 1 Kings xv. 14 the note from Jos. Mede.

5. — *I have heard thy prayer,*] From these words, compared with the first verse, it appears, that this sickness would have put an end to Hezekiah's life, if he had not earnestly prayed to God to spare him; and that God was moved by his prayers to reverse the sentence of death which was gone out against him, and to grant him a longer continuance on the throne of his kingdom. It appears also from the preceding chapter, that Hezekiah by his prayers obtained another miraculous deliverance; namely, that from the army of the Assyrians. Those things are written for our admonition, to excite us to be very diligent and devout in the worship of God, since the issues of life and death, and of all human affairs, are in His hands; and He has assured us, that He is nigh unto all them that call upon Him, that He hears their prayers, and will deny them no manner of thing that is good for them. *Reading.*

9. *The writing of Hezekiah*] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. *Bp. Lowth.*

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11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off ‖ with pining sickness: from day *even* to night *wilt* thou make an end of me.

‖ Or, *From the thrum.*

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; ‖ undertake for me.

‖ Or, *be my surety.*

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul.

16 O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

‖ Or, *in my peace came great bitterness.* † Heb. *thou hast loved my soul from the pit.*

17 Behold, ‖ for peace I had great bitterness: but † thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

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19 The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

CHAP. XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures.* 3 *Isaiah, understanding thereof, foretelleth the Babylonian captivity.*

AT [2] that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

about 712. [2] 2 Kings 20. 12, &c.

2 And Hezekiah was glad of them, and shewed them the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ‖ † armour, and all that was found in his treasures: there was nothing

‖ Or, *spices.* ‖ Or, *jewels.* † Heb. *vessels, or, instruments.*

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11. *I said, I shall not see the Lord,* &c.] That is, I shall no more *have* the comfortable fruition of God's presence in His house amongst the men that live here on earth. *Bp Hall.*

12. — *as a shepherd's tent:*] Shepherds do not pitch their tents long in one place, but remove for the convenience of pasture. *W. Lowth.*

— *I have cut off like a weaver my life:*] *My sins* are the cause that the thread of my life is cut off, like the thread of a weaver. *W. Lowth.*

— *from day even to night wilt thou make an end of me.*] I concluded I should die before night. Compare Job iv. 20. *W. Lowth.* "In the course of the day Thou wilt finish my web." *Bp. Lowth.*

13. *I reckoned till morning,* &c.] When night came, I reckoned I should die before the next morning, my pains were so great, as if the whole frame of my body were ready to be dissolved. *W. Lowth.*

14. — *did I chatter:*] The Hebrew word means to *chirp* or *peep*, in a plaintive tone, like some birds. *Parkhurst.*

15. *What shall I say?* &c.] The suddenness of my deliverance surprises me, so that I want words to express my thankfulness: all I can say is, that no sooner did God promise to restore my health, but I immediately found the effects of His goodness. The sense of the latter part of the verse, "I shall go softly &c." is more intelligible in our old translation, which renders the words thus, "I will, so long as I live, remember this bitterness of my life;" that is, The remembrance of the misery I endured shall continually excite me to renew my thankfulness for this Thy mercy. *W. Lowth.*

16. *O Lord, by these things men live,* &c.] O Lord, by those words and powerful acts, that proceed from Thee, is the life of man both had and maintained: and especially this life of mine, whereby my breath is still kept in me, is an immediate work of Thine. *Bp. Hall.*

17. *Behold, for peace I had great bitterness:*] The words may be translated, "Behold, my grievous anguish is turned into ease." *W. Lowth, Bp. Lowth.*

— *thou hast cast all my sins behind thy back.*] Hezekiah's prayer hath no confession of sin, but his thanksgiving afterwards hath a very strong one: "Thou hast cast all my sins behind Thy back." And therefore, when he pleaded at first, "Remember, O Lord, I beseech Thee, how I have walked before Thee with a perfect heart, and done that which is good in Thy sight," ver. 3, we should understand him to mean, that as a king he had been zealous for God's true religion, to which consequently his life was of importance; not that as a man he had not deserved death, which all men have. *Abp. Secker.*

20. *The Lord was ready to save me:* &c.] The case of Hezekiah, a person of the highest rank, in the prime of life, and the full tide of prosperity, seized with a mortal disease, ought strongly to remind the securest of us all, how uncertain our condition is here on earth. By the goodness of God, a Prophet was sent to him, to admoniah him of the preparation that his state required: and the same goodness hath provided, that we shall all be frequently admonished of the same thing by the ministers of His word. The admonition given him was the means of prolonging his days in peace and comfort; and those given us, if received in a right manner, may, both naturally and providentially, contribute to procure us longer and happier lives in this world; and will certainly lead us to a life of eternal happiness in the next. *Abp. Secker.*

Chap. XXXIX. See the notes on 2 Kings xx. 12—19. The nature of Hezekiah's crime, and his humiliation on the message of God to him by the Prophet, is more expressly declared by the author of the book of Chronicles, 2 Chron. xxxii. 25, 26, 30, 31. *Bp. Lowth.*

Before CHRIST about 712. in his house, nor in all his dominion, that Hezekiah shewed them not.

712. 3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days. Before CHRIST 712.

CHAP. XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.* 9 *The preaching of the apostles.* 12 *The prophet by the omnipotency of God,* 18 *and his incomparableness,* 26 *comforteth the people.*

COMFORT ye, comfort ye *my* people, saith your God. about 712.

2 Speak ye † comfortably to Jerusalem, and cry unto her, that her ‖ warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. † Heb. to the heart. ‖ Or, appointed time.

3 ¶ [a] The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. [a] Matt. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made ‖ straight, and the rough places ‖ plain: ‖ Or, a straight place. ‖ Or, a plain place.

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*

Chap. XL. The course of prophecies, which follow from hence to the end of the book, and which, taken together, constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit *declaration* of the impending dissolution of the kingdom, and of the captivity under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of a restoration, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the Prophet are not confined to this event: the redemption from Babylon is clearly foretold; and at the same time is employed as an image, to shadow out a redemption of an infinitely higher and more important nature—the deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin, and the dominion of death. The Prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; sometimes he is so fully possessed with the glories of the future kingdom of the Messiah, that he seems to leave the more immediate subject of his commission almost out of the question. Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other, and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. This literal sense however seems obvious and plain; and, for the spiritual, we have the irrefragable authority of John the Baptist, and of our blessed Saviour Himself, as recorded by all the Evangelists, for applying this beginning of the prophecy to the opening of the Gospel by the preaching of John, and the introducing of the kingdom of the Messiah. *Bp. Loweth.*

Ver. 1. *Comfort ye, comfort ye my people, saith your God.*] The Prophet declares at once God's command to His messengers, (His prophets, as the Chaldee rightly explains it,) to comfort His people in captivity, to impart to them the joyful tidings, that their punishment has satisfied the Divine justice, and the time of reconciliation and favour is at hand. *Bp. Lowth.*

2. — *she hath received of the Lord's hand double for all her sins.*] Double in proportion to God's usual severity in punishing men's sins; see Jer. xvi. 18; Dan. ix. 12: or some take the word "sins" for the punishments due to sin, (as it is often used,) and understand this as a promise of ample recompence for the effects of past displeasure, on the reconciliation of God to *His* returning people. Compare chap. lxi. 7; Job xlii. 10. *W. Lowth, Bp. Lowth.*

3. *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,* &c.] "The voice of him that crieth in the wilderness," the Baptist applies to himself; as describing a preacher faithfully delivering the word of God in a desert and uncultivated place, that is, among a people barren and unfruitful in good works. The message follows, ver. 3, 4, where, under the allusion of mending or levelling the roads for the progress of great princes, that alteration is suggested, which should be made in the minds and dispositions of men, in order to qualify them to receive the benefit of the Gospel: the roughness of their tempers, and crookedness of their wills, to be rectified and made straight, in order to bring them to that meek and humble spirit which God has promised to "guide in judgment," and instruct in "His way;" Ps. xxv. 9. *Dr. Berriman.* The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. *Bp. Lowth.* See note at Matt. iii. 3; and compare Baruch v. 7.

—— *our God.*] This being spoken of HIM, of whom John the Baptist was to be the forerunner; and the application having been afterwards expressly made by the Baptist to our Lord Jesus; (see John i. 23;) it is evident that He is the Person to whom the Prophet attributes the incommunicable name of Jehovah, and styles Him "our God." *Wogan.*

5. *And the glory of the Lord shall be revealed, and all flesh shall see it together.*] Here it is most evident that the Prince, whose way is to be prepared, can be no other than the Messiah, that great Prince or Potentate who is the general subject of all the Prophets: "the glory of the Lord" foretold in future time, to be manifested to the Gentiles, or to "all flesh," can point out nothing but His glorious days, which are else where drawn out under the like stupendous characters. *Bp. Lowth, Dr. Berriman.*

Before CHRIST about 712.
[a] Job 14. 2. Psal. 102. 11. & 103. 15. James 1. 10. 1 Pet. 1. 24.

6 The voice said, Cry. And he said, What shall I cry? [b] All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the [c] word of our God shall stand for ever.

[a] John 12. 34. 1 Pet. 1. 25.

9 ¶ ‖ O Zion, that bringest good tidings, get thee up into the high mountain; ‖ O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

‖ Or, *O thou that tellest good tidings to Zion.* † Or, *O thou that tellest good tidings to Jerusalem.*

10 Behold, the Lord GOD will come ‖ with strong *hand*, and his arm shall rule for him: behold, [d] his reward *is* with him, and ‖ his work before him.

‖ Or, *against the strong.* [d] Chap. 62. 11.

11 He shall [e] feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those ‖ that are with young.

[e] Ezek. 34. 23. John 10. 11. ‖ Or, *that give suck.*

12 ¶ Who *hath* measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in † a measure, and weighed the mountains in scales, and the hills in a balance?

† Heb. *a tierce.*

13 [f] Who hath directed the Spirit of the LORD, or *being* † his counseller hath taught him?

Before CHRIST about 712. [f] Wis. 9. 13. Rom. 11. 34. 1 Cor. 2. 16.

14 With whom took he counsel, and *who* † instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of † understanding?

† Heb. *man of his counsel.* ‖ Heb. *made him understand.*

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

† Heb. *understandings.*

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as [g] nothing; and they are counted to him less than nothing, and vanity.

[g] Dan. 4. 35.

18 ¶ To whom then will ye [h] liken God? or what likeness will ye compare unto him?

[h] Acts 17. 29.

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that † *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

† Heb. *is poor of oblation.*

21 Have ye not known? have ye not heard? hath it not been told you from the

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The Prophet then introduces a voice, commanding him to make a solemn proclamation, ver. 6, 7, 8. The import of it is, that the people, the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone: but that the word of the Lord endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the spiritual; of the temporary Mosaick economy to the eternal Christian dispensation? You may be ready to conclude, (the Prophet may be supposed to say,) by the introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem, of the temple; and its services and worship in all its ancient splendour; these are earthly, shadowy, fading things, which shall soon pass away, and be destroyed for ever; these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. This appears to be agreeable to St. Peter's interpretation of this passage, quoted by him, as the margin refers. *Bp. Lowth.*

9. *O Zion, that bringest good tidings*, &c.] The marginal reading gives a much better sense: compare also chap. xli. 27; lii. 7. *W. Lowth.* The Hebrew participle, rendered "thou that tellest," is in the feminine gender; and the office of announcing and celebrating such glad tidings, as are here spoken of, belonged peculiarly to women; Exod. xv. 20, 21; Judg. xi. 34; 1 Sam. xviii. 6, 7. *Bp. Lowth.* See note at Ps. lxviii. 11.

10, 11. *Behold, the Lord God will come with strong hand*, &c.] This is to be understood of Christ. The words, "His reward is with Him," compared with Rev. xxii. 12; and "He shall feed His flock like a shepherd," compared with the passage of St. John referred to in the margin, are sufficient indications of the Person intended. *Dr. Waterland.*

With ver. 10 we may compare also Matt. xvi. 27. The expressions in ver. 11 eminently belong to Christ, and represent the gentleness He shall use to the weak ones of His flock, giving them instruction as they are able to bear it, and taking all possible care to bring back stragglers to His fold: as appears by the many allusions in the New Testament to this and similar passages in the Old. *W. Lowth.*

12. *Who hath measured the waters in the hollow of his hand*, &c.] Here begins a lofty description of God's almighty power, shewing that He is great above all His works, and able to do beyond what we can think or conceive; the design of it is, to persuade the people to put their whole trust in Him, to rest assured that He is able to perform who promises, and withal to arm them against idolatry, ver. 18, &c. *W. Lowth.* The work of creation is the favourite topick which God is pleased to insist upon most, whenever he would distinguish His own peculiar majesty and power above and beyond all the gods of the nations, or excite in His people the highest idea possible suitable to His transcendent excellency; see ver. 26. Many texts to the same purpose might be cited from the following chapters, from the Psalms, and from the Old Testament in general. *Dr. Waterland.*

16. — *Lebanon is not sufficient.*] This image is beautiful and uncommon: it is imitated, Judith xvi. 16. *Bp. Lowth.*

19. *The workman melteth a graven image*, &c.] The passage may be translated thus: "The workman overspreads the graven image," (of wood namely, mentioned in the next verse,) "*even* the refiner, or goldsmith, spreadeth it over with gold, and casteth sheets of silver." And so in chap. xliv. 10: "Who hath formed a god, and overspread a graven image" (of wood, see ver. 13—17, and Jer. x. 3, 4.) "that is profitable for nothing?" The noun, rendered "molten image," strictly and properly means the "metalline case or covering spread over" the carved wood, Isa. xlviii. 5; Jer. x. 14. The metalline case is often joined with the carved wooden image which it covered: see Deut. xxvii. 15; Judg. xvii. 3, 4; xviii. 14; 2 Chron. xxxiv. 3. Solomon's cherubim were images of this kind, made of olive wood, and overlaid with gold, 1 Kings vi. 23, 28. *Parkhurst.*

Before CHRIST about 712.

beginning? have ye not understood from the foundations of the earth?

22 ¶ *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [1] stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [2] princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [1] *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall † renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

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† Heb. change.

CHAP. XLI.

1 *God expostulateth with his people, about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up † the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

† Heb. righteousness.

3 He pursued them, *and* passed † safely; *even* by the way *that* he had not gone with his feet.

† Heb. in peace.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [1] first, and with the last; *I am* he.

[1] Chap. 43. 10. & 44. 6. & 48. 12. Rev. 1. 17. & 22. 13.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, † Be of good courage.

† Heb. Be strong.

7 So the carpenter encouraged the ‖goldsmith, *and* he that smootheth *with* the hammer ‖him that smote the anvil, saying, ‖ *It is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

‖ Or, founder. ‖ Or, the smiting. ‖ Or, saying of the soder, *it is good.*

8 But thou, Israel, *art* my servant, Jacob

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28. — *stretcheth out the heavens as a curtain,*] See note on Gen. i. 6.

31. — *as eagles;*] See note at Ps. ciii. 5.

Chap. XLI. In this and the following chapters, God is introduced as pleading His own cause against the false gods of the Heathens, and challenging the idols to shew such instances of their power and goodness, in protecting their votaries, as might be alleged in His behalf, with respect to His care and providence over the Jews: proper instructions to preserve that people from being drawn aside to comply with the Babylonish idolatry. They contain likewise in them a plain prediction of the calling of the Gentiles, and their turning "from idols to serve the living and true God," 1 Thess. i. 9. *W. Lowth.*

Ver. 1. — *O islands;*] See notes on chap. xi. 11; xlii. 4.

—— *let the people renew their strength:*] This seems to be a charge to the nations to make use of their utmost strength in defending their idolatry in the proposed debate. *Vitringa.*

2. — *the righteous man from the east,*] Some explain this of Abraham; others of Cyrus. The character of "the righteous man" (or "righteousness," as some give it) agrees best with Abraham; he was called out of the East, and his posterity (who may fairly be taken into the account) were introduced into Canaan, and established there, on purpose to stand as a barrier against idolatry: Cyrus, though not properly a worshipper of images, had nothing in his character to cause such an alarm among idolaters, as is mentioned ver. 5—7; and the Prophet, having just touched upon that circumstance, resumes Abraham and the Israelites, ver. 8. *Bp. Lowth.* On the other side it may be said, that Cyrus did overthrow the Babylonians, the great supporters of idolatry, their confederates, and many nations; did in consequence liberate the people of God, and restore the true worship: the characteristicks also here used are rather those of a mighty conquerour; and the similar passages which occur ver. 25, and in succeeding chapters, xlv. 1, 13; xlvi. 11, (applying undoubtedly to Cyrus,) incline us to think that he may here also be intended. *Vitringa.*

4. — *I the Lord, the first, and with the last; I am he.*] That is, "I Jehovah;" who by the import of My name am the "first," or original of *all* other beings, and shall be with the "last," that is, am "everlasting." *Dr. Wells.* Comparing the passages of our Prophet referred to in the margin, we find that the phrase, "first and last," expresses the peerless majesty of God, who is He the "true God;" His eternity, supreme power, dignity, and glory, and His creation and government of all things: in those of St. John, from the Revelation, the same Divine title is given to the Son. *Dr. Waterland.*

6, 7. *They helped every one his neighbour;* &c.] In these verses, the several artificers concerned in idol-making are represented as assisting one another, to carry on their common interest; (see Acts xix. 25;) the passage may fitly be applied to the heathen powers combining together to support their idolatry, and suppress the Christian religion. *W. Lowth.*

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whom I have [b] chosen, the seed of Abraham my [c] friend.

[b] Deut. 7. 6. & 10. 15. & 14. 2. Psal. 135. 4.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

chap. 42. 1. & 44. 1.

[c] Or, Abraham my friend. James 2. 23.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [d] ashamed and confounded: they shall be as nothing; and † they that strive with thee shall perish.

[d] Exod. 23. 22. chap. 60. 12. Zech. 12. 3.

† Heb. *the men of thy strife.*

12 Thou shalt seek them, and shalt not find them, *even* † them that contended with thee: † they that war against thee shall be as nothing, and as a thing of nought.

† Heb. *the men of thy contention.*

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

† Heb. *the men of thy war.*

14 Fear not, thou worm Jacob, *and* ye ‖ men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

‖ Or, *few men.*

15 Behold, I will make thee a new sharp threshing instrument having † teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

† Heb. *mouths.*

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind *shall* scatter them: and thou shalt rejoice *in the* LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

Before CHRIST about 712.

[e] Chap. 35. 7. & 44. 3.

18 I will open [e] rivers in high places, and fountains in the midst of the valleys: I will make the [f] wilderness a pool of water, and the dry land springs of water.

[f] Psal. 107. 35.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 † Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

† Heb. *Come to come near.*

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may † consider them, and know the latter end of them; or declare us things for to come.

† Heb. *set our heart upon them.*

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* ‖ of nothing, and your work ‖ of nought: an abomination *is he that* chooseth you.

‖ Or, worse than nothing.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and *he* shall come upon princes as *upon* morter, and as the potter treadeth clay.

‖ Or, worse than of a viper.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold,

9. — *from the ends of the earth,*] This probably refers particularly to Egypt and Chaldea; from the latter, the Jews were to be redeemed as they had been from the former; from thence likewise Abraham was originally taken. *W. Lowth.*

14. *Fear not, thou worm Jacob, and ye men of Israel;*] Or rather, "few men," as the word signifies in the original. (See the margin.) God defended the children of Israel, as long as they continued His people, though very few in comparison, against all the world; and commands them here not to fear, notwithstanding the smallness of their number, and weakness of their estate; He promises them all along (ver. 8—16,) that He will support and uphold the seed of Abraham to the utmost, and at length give them victory over all the heathen nations, their enemies. *Bps. Beveridge* and *Lowth.*

15. — *I will make thee a new sharp threshing instrument having teeth:*] See note on chap. xxviii. 27, 28. Under the familiar image of a threshingfloor, the Prophet here represents the ruin and dispersion of the wicked, the enemies of Israel. With the Jewish people, (and in simple times elsewhere,) the arts of husbandry formed the chief occupation of all, and even the highest did not disdain them; accordingly, we read in Scripture of kings and other great men being thus employed, and find the poets taking their images from the same quarter. *Bp. Lowth.*

16. *Thou shalt fan them,*] See note on chap. xxx. 28.

17. *When the poor and needy seek water,* &c.] To give water in the wilderness, in allusion to the miraculous supply during the passage of the Israelites through the wilderness to the Holy Land, is the emblem of unexpected relief in distress. *Bp. Hurd.* This and similar passages imply the large supplies of grace under the Gospel. *W. Lowth.*

19. *I will plant in the wilderness the cedar,* &c.] See Baruch v. 8; (*W. Lowth;*) and notes on chap. li. 3; lv. 13.

25. *I have raised up one from the north,* &c.] Cyrus is represented here as coming from "the north," and from the "east:" he was born of two different people, the Persians by his father, the Medes by his mother, and therefore called by the heathen oracle, a Mule. Now Persia lay to the east of Babylon; Media northward; and Cyrus's army (of which the Medes made a considerable part) is described, Jer. l. 9, 41, as coming out of the north. For his profession of belief in the great "God of heaven and earth," see Ezra i. 2. *Dean Prideaux, W. Lowth.*

27. *The first shall say to Zion,* &c.] This verse is rather obscurely put: our translators have supplied "shall say;" properly the verb *give* belongs to both parts, and the same may be more clearly expressed thus, "I first give the word to Zion," (that is, give notice by my prophets of these events, saying,) "Behold, behold them:" (they are at hand!) "and I give to Jerusalem a messenger of glad tidings." *Bp. Lowth.*

Before CHRIST about 712. behold them: and I will *give* to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counseller, that, when I asked of them, could † Heb. return. † answer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

CHAP. XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *God's promise unto him.* 10 *An exhortation to praise God for his gospel.* 17 *He reproveth the people of incredulity.*

about 712. [a] Matt. 12. 18. [b] Matt. 3. 17. & 17. 5. Ephes. 1. 6. BEHOLD [a] my servant, whom I uphold; mine elect, *in whom* my soul [b] delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

‖ Or, dimly burning. † Heb. quench it. 3 A bruised reed shall he not break, and the ‖ smoking flax shall he not † quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be † discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Before CHRIST about 712. † Heb. broken.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for [c] a light of the Gentiles; [c] Chap. 49. 6. Luke 2. 32. Acts 13. 47.

7 To open the blind eyes, to [d] bring out the prisoners from the prison, *and* them that sit in [e] darkness out of the prison house. [d] Chap. 61. 1. [e] Luke 1. 79. Heb. 2. 14. 1 Pet. 2. 9.

8 *I am* the LORD: that *is* my name: and my [f] glory will I not give to another, neither my praise to graven images. [f] Chap. 48. 11.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that

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Chap. XLII. The Prophet, having opened his subject with the preparation for the return from the captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event, proceeded to vindicate the power of God, as Creator and Disposer of all things; and His infinite knowledge, from His prediction of future events, and in particular of that deliverance: he went still further, and pointed out the instrument by which He should effect the redemption of His people the Jews from slavery; namely, a great conqueror, whom He would call forth from the north and the east to execute His orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. St. Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever. *Bp. Lowth.*

Ver. 1. — *he shall bring forth judgment to the Gentiles.*] Meaning here, the law to be published by the Messiah; the institution of the Gospel. *Bp. Lowth.*

2, 3. *He shall not cry,* &c.] See note on Matt. xii. 18. He was (as all interpreters explain the proverbial expressions here used) not to employ the least degree of force or violence in the propagation of the new law, till it finally prevailed against all opposition. Accordingly, by the mildness and piety of the followers of Christ, by the secret influence of a Divine blessing attending on their feeble efforts, the doctrine of the cross insensibly gained ground, spread itself far and wide, and in the end became victorious over all the rage and power and sophistry of an unbelieving world. *Bp. Hurd.*

3. *A bruised reed shall he not break,* &c.] Those that are humble and contrite shall He rather relieve and comfort, than add any thing to their sorrow and affliction: and those that have received but the weakest beginnings of grace shall have no discouragement from Him, but shall be rather cheered up by Him: yet, so shall He be gracious to the penitently dejected, that He shall not bear with the obstinate sinner; but shall give severe judgment upon him according to the justice of his demerits. *Bp. Hall.*

4. — *the isles shall wait for his law.*] Those parts of the world, to which men are wont to travel by sea from Judea, which are most difficult to come at, shall attend to His doctrine, receive His institutions, and submit themselves to His authority: by this phrase is particularly meant the western parts of the world. *Dr. Berriman.* See note on chap. xi. 11.

5. — *he that created the heavens,* &c.] See chap. xl. 12, and notes there.

6. — *give thee for a covenant of the people, for a light of the Gentiles;*] God expressly declares here, that the Messiah should mediate a covenant between God and the people; and that the fruit of this covenant should extend to the Gentiles; who should enjoy the same privileges with the Jews, and be incorporated with them, chap. xlix. 8, 9; lv. 3, 4; lxi. 8, 9. The extension of the Messiah's kingdom over the whole earth is mentioned by Isaiah so often, and in so emphatical a manner, that it seems to be the main drift of all his writings. *Dean Allix.* Indeed the general object of prophecy is the uniting of all nations in the faith of Christ, and the conversion of the Gentiles makes a standing part of all the prophecies of the Saviour of mankind. *Bp. Horsley.*

7. *To open the blind eyes,* &c.] The Prophet seems here to set forth the spiritual redemption, under images borrowed from the temporal deliverance. *Bp. Lowth.*

8. *I am the Lord: that is my name:*] The import of the name Jehovah (rendered by our translators "the Lord," see note on Exod. iii. 15,) is, according to the best criticks, ancient and modern, eternal, immutable, necessary existence. *Dr. Waterland.*

—— *my glory will I not give to another,*] We read, Ps. lxxiv. 11, that "the Lord will give grace and glory;" 2 Cor. iv. 17, "an exceeding and eternal weight of glory;" but that divine, infinite, incomprehensible glory, that belongeth to Him, as Supreme King of kings, as His peculiar prerogative, of that He is most jealous; in that will brook no sharer. Since therefore our chief aim ought to be, that in every thing God may have "the glory" due to His name; we must beware, not only that we give not the glory of religious worship to image, saint, or other creature, (as it follows, "neither My praise to graven images,") but also that we do not by flattery or obsequiousness give to mortal man any part of that honour which is due to the infinite and immortal God alone; or, by what is called vain-glory, derive the least part to ourselves. *Bp. Sanderson.*

9. *Behold, the former things are come to pass,*] The Prophet seems here to exult and say, The prophecies, which I have delivered to you concerning your redemption from the Babylonian bondage, will soon be so exactly completed, that I regard them as things past; and therefore new things do I declare; that is, hence I claim your belief of other prophecies, concerning the great redemption, to take place hereafter; though there be no appearance as yet of any causes tending to produce it; for "before they spring forth I tell you of them." *Bp. Hurd.*

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go down to the sea, and † all that is therein; the isles, and the inhabitants thereof.

† Heb. *the fulness thereof.*
11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall ‖ prevail against his enemies.

‖ Or, *behave himself mightily.*
14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and † devour at once.

† Heb. *swallow up, or, suck up.*
15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight. These things will I do unto them, and not forsake them.

† Heb. *into straightness.*
17 ¶ They shall be ᵉ turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

ᵉ Psal. 97. 7. chap. 1. 29. & 44. 11. & 45. 16.
18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

ᶠ Rom. 2. 21.
20 Seeing many things, ᶠ but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make ‖ *it* honourable.

‖ Or, him.
22 But this *is* a people robbed and spoiled; ‖ *they are* all of them snared in holes, and they are hid *in* prison houses: they are for a prey, and none delivereth; for † a spoil, and none saith, Restore.

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‖ Or, *in snaring all the young men of them.* † Heb. *a treading.*
23 Who among you will give ear to this? *who* will hearken and hear † *for* the time to come?

† Heb. *for the after time?*
24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon *him* the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. about 712.

2 When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ‖ life.

‖ Or, *person.*
5 ʰ Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

ʰ Chap. 44. 2. Jer. 30. 10. & 46. 27.

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11. *Let the wilderness and the cities thereof lift up their voice,*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. The desert and the rocky country may particularly point here to Arabia Deserta and Arabia Petræa: Kedar was a clan of Arabs; (see note on chap. xxi. 15;) some of these dwelt for the most part in tents; others inhabited or frequented cities or villages; there are others, who sometimes live in deserts and sometimes in cities. *Bp. Lowth.*

19. This verse may more correctly stand thus, "Who is blind, but My servant? and deaf, as he to whom I have sent My messengers? Who is blind, as he who is perfectly instructed; and deaf, as the servant of the Lord?" *Bp. Lowth.* By the "servant" and "messengers" here are meant the Jewish people and prophets. *W. Lowth.*

21. *The Lord is well pleased* &c.] This verse might be translated more plainly thus, "The Lord took delight in this people for His righteousness' sake, He hath given them an excellent law, and thereby made them honourable." *W. Lowth.* The Prophet seems to refer, in the first instance, to the Mosaick Law, which God had given with much splendour and solemnity, and intended as the great honour and ornament of His people; and to the care and kindness He had constantly shewn them, out of regard to the promises made to their fathers, notwithstanding their constant disobedience; and also to the Law, which was to be given by the Messiah, that future mark of God's exceeding favour, which He was well aware the Jews would treat in the same manner as they had all the former, ver. 22, &c. *Vitringa.*

Chap. XLIII. ver. 3. — *I gave Egypt for thy ransom, Ethiopia and Seba for thee.*] This may mean generally, that God had often saved His people at the expense of other nations, whom He had, as it were in their stead, given up to destruction. *Bp. Lowth.*

5, 6. — *I will bring thy seed from the east,* &c.] See note on chap. xi. 11.

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6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; *yea,* I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [b] who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

[b] Chap. 41. 21.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [c] before me there was ‖ no God formed, neither shall there be after me.

[c] Chap. 41. 4. & 44. 8.
‖ Or, *nothing formed of God.*

11 I, *even* I, [d] *am* the LORD; and beside me *there is* no saviour.

[d] Chap. 45. 21. Hos. 13. 4.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall † let it?

† Heb. *turn it back?*

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their † nobles, and the Chaldeans, whose cry *is* in the ships.

* Job 9. 12. chap. 14. 27.

† Heb. *bars.*

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

[e] Exod. 14. 16. 22.

16 Thus saith the LORD, which [e] maketh a way in the sea, and a [f] path in the mighty waters;

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[f] Josh. 3. 15, 16.

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [g] new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

[g] 2 Cor. 5. 17. Rev. 21. 5.

20 The beast of the field shall honour me, the dragons and the ‖ † owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

‖ Or, *ostriches.*
† Heb. *daughter of the owl.*

21 [h] This people have I formed for myself; they shall shew forth my praise.

[h] Luke 1. 74, 75.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the † small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

† Heb. *lambs, or kids.*

24 Thou hast bought me no sweet cane with money, neither hast thou † filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

† Heb. *made me drunk, or abundantly watered.*

25 I, *even* I, *am* he that [i] blotteth out thy transgressions for mine own sake, and will not remember thy sins.

[i] Ezek. 36 22, &c.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy † teachers have transgressed against me.

† Heb. *interpreters.*

28 Therefore I have profaned the ‖ princes

‖ Or, *holy princes.*

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8. *Bring forth the blind people that have eyes,*] In ver. 10, the Jews are appealed to as witnesses for God; this verse is to be understood of the Gentiles. See Rom. i. 20. *Bp. Lowth.*

12. — *when there was no strange god among you:*] Or rather, "and not any strange god among you;" that is, not any false or heathen god that has at any time been worshipped among you, but I shewn events aforehand, &c. *Dr. Wells.*

14. — *the Chaldeans, whose cry is in the ships.*] "Exulting in their ships." Babylon was very advantageously situated, both in respect to commerce, and as a naval power. It was open to the Persian gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon, by the canal called Naharmalcha, or the Royal river, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas. *Bp. Lowth.* See note on chap. xiv. 23.

20. *The beast of the field shall honour me,* &c.] We may apply this to the Gentiles, fitly compared in their unbelieving state to the beasts of the field, embracing the Gospel, with joy and thankfulness to God for the means of conversion. *Dr. Wells.*

22. *But thou hast not called upon me, O Jacob;* &c.] The connexion is, But thou, Israel, whom I have chosen and formed for Myself, to be My witness against the false gods of the nations, even thou hast revolted from Me, hast neglected My worship, and hast been perpetually running after strange gods. The emphasis here, and in the following verses, seems to lie on the word *me.* The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: (see notes on chap. i. 11:) but their prayers were not offered with faith; and their oblations were more frequently made to their idols than to the "God of their fathers." Compare Amos v. 26. *Bp. Lowth.*

24. — *sweet cane*] To make the incense daily offered, Exod. xxx. 7, 34—36. *W. Lowth.*

28. *Therefore I have profaned* &c.] I have suffered the Babylonians to profane My sanctuary, to abuse the chief priests, and pollute whatsoever is sacred. And have made My people a proverb of execration and reproach to all the neighbouring nations. *W. Lowth.*

The state of Israel and Judah in Isaiah's time was very corrupt with respect to religion and virtue; on which account he denounces God's judgments, which were ready to fall on them for

Before CHRIST about 712. of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol makers. 21 He exhorteth to praise God for his redemption and omnipotency.

about 712. [a] YET now hear, O Jacob my servant; and Israel, whom I have chosen:

[a] Chap. 41. 8. & 43. 1. Jer. 30. 10. & 46. 27.

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

[b] Chap. 35. 7. Joel 2. 28. John 7. 38. Acts 2. 18.

3 For I will [b] pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; [c] I *am* the first, and I *am* the last; and beside me *there is* no God.

[c] Chap. 41. 4. & 48. 12. Rev. 1. 8. 17. & 22. 13.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the *things that are coming*, and shall come, let *them* shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, [d] *there is* no † God; I know not *any*.

Before CHRIST about 712. [d] Chap. 45. 5. Deut. 4. 35, 39. & 32. 39. 1 Sam. 2. 2. † Heb. rock. ‡ Heb. *desirable* [e] Psal. 115 4, &c.

9 ¶ They that make a graven image *are* all of them vanity; and their ‡ delectable things shall not profit; and they *are* their own witnesses; [e] they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be [f] ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

[f] Psal. 97. 7 chap. 1. 29. & 42. 17. & 45. 16.

12 [g] The smith ‖ with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

[g] Jer. 10. 3. Wis. 13. 11. ‖ Or, *with an ax.*

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ‖ strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

‖ Or, *taketh courage.*

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea,

their sins, and should be inflicted by the Assyrians, Babylonians, and other hostile nations round them. And because some of his expressions might be interpreted as if all the twelve tribes were to be utterly cast away, therefore he frequently intersperses consolations, as in this chapter, to assure the people, that if they were duly corrected and reformed by their captivity, God would bring them out of it, and raise them up again to be His Church and people. As God thus promised His people a restoration from their captivity, upon their true repentance and return to their duty; so will He rescue us all from the slavery of sin and Satan, if we sincerely feel the oppression and misery of it, and would prefer being employed in doing God's will, and keeping His commandments. This disposition the Jews manifested in their captivity at Babylon: they were deeply humbled for their former transgressions of God's law, and the affronts they had offered Him by worshipping idols. And doubtless the Holy Spirit of God had a regard to this happy change of their minds and manners, when He dictated the gracious promises in this chapter: for He assures us by the same Prophet, that "there is no peace to the wicked." So long as men continue in their sins, they are at enmity with God, excluded from the benefit of His promises, and liable to all His threatenings and judgments. *Reading.*

Chap. XLIV. ver. 2. — *that made thee, and formed thee from the womb,*] He speaks of the Jewish people as of a single person; and as God hath sometimes designed certain persons for particular offices from their birth and conception, (see chap. xlix. 1, 5; Jer. i. 5,) so He set apart the posterity of Abraham to be His people from the very original of the family. *W. Lowth.*

3. *For I will pour water upon him that is thirsty,* &c.] The waters here spoken of, according to the ordinary style of the Prophets, are the graces of God's Spirit. *Dean Allix.* See notes on chap. xxx. 25; xxxv. 6, 7. The plentiful effusion of the Divine Spirit here predicted, Jews and Christians have ever understood to refer to the days of the Messiah. These predictions were then abundantly fulfilled; and we have moreover from our Lord and His Apostles express and clear promises of the communication of the same Spirit, to enlighten and assist the minds of Christians in every succeeding age. *Bp. Bradford.*

5. *One shall say, I am the Lord's;* &c.] By all the expressions in ver. 5 is denoted the accession of the Gentiles, the increase of the Church. *Dr. Wells.*

6. *Thus saith the Lord, — I am the first,* &c.] In the Revelation Jesus Christ says, "I am Alpha and Omega, the beginning and the end, the first and the last," Rev. xxii. 13. These titles of "the first" and "the last" are confined in the Prophet to Him alone, "besides whom there is no God." But Jesus hath assumed these titles to Himself: therefore Jesus is that God, besides whom there is no other. *Jones of Nayland.*

8. — *have not I told thee from that time,*] Rather, "from the beginning," or, "of old." *W. Lowth.* See note on chap. xvi. 13.

9. — *their delectable things*] Their images, upon which they laid out all the cost they could. Compare Dan. xi. 38. *W. Lowth.*

10. — *molten a graven image*] See the note on chap. xl. 19.

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he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself,* and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it,* and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

† Heb. *daubed.*

† Heb. *setteth to his heart.*

19 And none † considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall *I* make the residue thereof an abomination? shall I fall down to † the stock of a tree?

† Heb. *that which comes of a tree?*

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Before CHRIST about 712.

23 Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the † decayed places thereof:

† Heb. *wastes.*

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [b] Thou shalt be built; and to the temple, Thy foundation shall be laid.

[b] 2 Chron. 36. 22. Ezra 1. 1. chap. 45. 13.

CHAP. XLV.

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his saving power.

17. *And the residue thereof he maketh a god,*] The sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah (ver. 18—20) far exceeds any thing that was ever written on the subject, in force of argument, energy of expression, and elegance of composition. One or two of the Apocryphal writers have attempted to imitate the Prophet, Wisd. xiii. 11—19; xv. 7, &c. Baruch vi. *Bp. Lowth.*

19. —*for he hath shut their eyes,*] The Old Translation expresses the sense better, "their eyes are stopped." *W. Lowth.*

20. *He feedeth on ashes:*] He feedeth on that which affordeth no nourishment. A proverbial expression for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, "Ephraim feedeth *on* wind," chap. xii. 1. *Bp. Lowth.*

—— *Is there not a lie*] That is, a lying vanity "in my right hand?" This was a just appeal to common sense against the abominable stupidity of worshipping idols, which, when wrought up to their highest perfection, can but resemble some great man, but can never be endued with the sense of the poorest idiot, or even of the vilest brute: how much less can any thing of Divine power or knowledge be ascribed to them? The Pagans of old endeavoured to defend their worship of images by saying, that they did not terminate their worship in them, but only used them as a medium to convey their devotions to a divine invisible being. And some idolatrous Christians have used the same argument for the same purpose. But God, who best knows the nature of religious worship, charges these devotees with idolizing the figures before which they prostrate themselves, not only in this chapter, but in various other places of His holy word. *Reading.*

23. *Sing, O ye heavens;* &c.] The expressions here, and in parallel passages, denote the joy to be so great and universal, that even the inanimate parts of the creation are said to be affected with it, and are exhorted to bear a part in the general chorus. *W. Lowth.*

24. — *I am the Lord — alone; — by myself;*] We are not to suppose that this is said to the exclusion of any Person of the blessed Trinity, but only in opposition to creatures or other gods; see chap. ii. 11, 17; xliii. 11. The word *God* is probably in such places to be understood in a large indefinite sense, comprising the whole Trinity, where the context or other circumstances do not confine the signification and intent to one Person only. *Dr. Waterland.*

27. *That saith to the deep, Be dry, and I will dry up thy rivers:*] By the remarkable manner in which Babylon was taken did the event exactly correspond with this prophecy: Jeremiah also has noted it, chap. l. 38; li. 36. See note on chap. xiv. 23. *Bp. Lowth.*

28. *That saith of Cyrus, He is my shepherd,* &c.] Here does Isaiah, near 200 years beforehand, name the very person who should order the enlargement of the Jews: and Jeremiah, chap. xxix. 10, points out the year in which it should happen. *Dr. Berriman.* Thus God calleth things that are not, that have no existence, as if they were, because He has power to fulfil all His pleasure, and can, whenever He sees fit, produce those things into light, which He suffers to remain unaccomplished for many years after the first prediction. *Reading.*

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THUS saith the LORD to his anointed, to Cyrus, whose right hand I ‖ have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

‖ Or, *strengthened.*

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

[b] Deut. 4. 35, 39. & 32. 39. chap. 44. 8.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Before CHRIST about 712.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [b] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

[b] Jer. 18. 6. Rom. 9. 20.

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

‖ Or, *make straight.*

13 I have raised him up in righteousness, and I will ‖ direct all his ways: he shall [c] build my city, and he shall let go my cap-

[c] 2 Chron. 36. 22. Ezra 1. 1. chap. 44. 28.

Chap. XLV. ver. 1. — *the Lord to his anointed, to Cyrus,*] From the custom which obtained among the Jews of separating, by the ceremony of anointing, both persons and things to particular purposes, the person who is constituted and appointed by God (as Cyrus) to some great office or employment, is said to be "the Lord's anointed." *Bp. Kidder.*

—— *I will loose the loins of kings,*] See note on chap. v. 27.

—— *to open before him the two leaved gates;*] The gates of Babylon within the city, leading down to the river, were left open when Cyrus's forces entered through the channel, in the general disorder occasioned by the festival then celebrated: and the gates of the palace were imprudently opened by the king's orders, to inquire the cause of the tumult without. *Bp. Lowth.*

2. — *the gates of brass,*] In every side of the great square wall which encompassed Babylon were twenty-five gates, one hundred in all, of solid brass; those which led to the river, and those which enclosed the temple of Belus, were of the same material. *Dean Prideaux.*

3. — *I will give thee the treasures of darkness,* &c.] The riches which Cyrus found in his conquests amounted to a prodigious value: those parts of Asia abounded in wealth and luxury; Babylon had been heaping up treasures for many years, and the riches of Croesus king of Lydia, whom Cyrus conquered and took prisoner, are in a manner become proverbial. *Bp. Newton.*

4, 5. *though thou hast not known me.*] That is, Shalt be bred in ignorance of Me; and remain so, till I am made known to thee by My Prophet Daniel. *Dr. Wells.* See note at Ezra i. 1.

7. *I form the light, and create darkness:* &c.] This seems to be spoken in reference to the Persian sect of the Magians, who held the being of two first causes, Light, or the good god, who was the author of all good; and Darkness, or the evil god, the author of all evil; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made. *Dean Prideaux.*

8. *Drop down, ye heavens,* &c.] These expressions, taken from the dew and the rain descending from heaven, and making the earth fruitful, and some nearly of the same kind, used Ps. lxxxv. 9—13, may perhaps be primarily understood to set forth, in a splendid manner, the happy state of God's people, restored to their country, and flourishing in peace and plenty, in piety and virtue; but they must undoubtedly have a further reference to the blessings of the great redemption by the Messiah. *Bp. Lowth.* In the prophetick writings the expressions often run so high, as to denote events and characters too gloriously great for the thing or person next at hand; which is esteemed a certain indication of their having in prospect some other more remote, in which they are to find their just completion. *Dean Stanhope.*

9. *Woe unto him that striveth with his Maker!* &c.] The Prophet warns the people not to be impatient, but to wait God's time for accomplishing their redemption: men may contend with their equals, with those who are made of the same clay with themselves, but should not presume to inquire of God the reasons of His proceedings, or find fault with His works of creation or providence, as if not wisely contrived or well-timed. *W. Lowth.*

11. — *Ask me of things to come concerning my sons,* &c.] These words import, that, although God be not obliged to render an account of His proceedings to His creatures, He was graciously pleased, through His prophets, to resolve any questions proposed concerning His people's future destiny. *W. Lowth.* An answer to that effect seems to be contained in the following verses, and the rest of the chapter generally; ver. 13, 14, declaring to God's people, not only that they shall be liberated from captivity, but that great happiness awaits them; and ver. 20, 22, 23, pointing to the universal call of the Gentiles, and second advent of Christ, as ver. 23 is applied by St. Paul in the passages referred to in the margin. *Jos. Mede.*

13. *I have raised him up in righteousness, and I will direct all his ways:*] This is to be immediately understood of Cyrus, whom God raised up to be the instrument of executing His justice upon the Babylonians, and fulfilling His mercy to the Jews; but many passages, manifestly relating to the deliverance of the Jewish nation effected by Cyrus, are with good reason and upon undoubted authority to be understood of the redemption wrought for mankind by Christ. *W. Lowth, Bp. Lowth.*

Before CHRIST about 712. tives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [a] makers of idols.

[a] Chap. 44. 11.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself *that* formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am* the LORD; and *there is* none else.

[b] Deut. 30. 11.

19 I have not spoken in [b] secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Before CHRIST about 712.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for *I am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [c] knee shall bow, every tongue shall swear.

[c] Rom. 14. 11. Phil. 2. 10

24 ‖ Surely, shall *one* say, in the LORD have I † righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

‖ Or, *Surely he shall say of me, In the LORD is all righteousness and strength.* † Heb. *righteousnesses.*

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

about 712. BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast.*

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14. — *The labour of Egypt,* &c.] All we meet with in this verse must be understood to have respect to religion; predicting that in aftertimes proselytes of various nations should submit themselves to the Church of God, fluttering as it were the hands that were used to be raised against her, becoming bound in spirit, and prisoners in the Lord Jesus, should dedicate themselves, and whatever their land produced most precious, to the service of God; which prophecy might be literally fulfilled, in a small degree, by the Jews' receiving formerly proselytes from all nations, and offerings to their temple from some kings and countries, yet must principally be applied to that event, which was so constantly before the eyes of the Prophets, and is so repeatedly treated of by them, the call of the Gentiles. *Vitringa.* See notes on chap. xiv. 1.

15. *Verily thou art a God that hidest thyself,*] The Prophet testifies here his firm trust in future deliverance, though God may seem to neglect His people for a time; and professes withal the unsearchableness of God's ways; see chap. lv. 8, 9. *Vitringa.* He turns from this solemn adoration of the secret and mysterious nature of God's counsels to a spirited denunciation of the confusion of idolaters, and final destruction of idolatry, contrasted with the salvation of Israel. *Bp. Lowth.*

19. *I have not spoken in secret, in a dark place of the earth:*] In opposition to the manner in which the heathen oracles gave their answers, and to their falsehood and ambiguity. They were generally delivered from some deep and obscure cavern; such was the seat of the Cumean sybil, mentioned in Virgil; such that of the famous oracle at Delphi. The answer given to Cræsus, when he marched against Cyrus, (a piece of history that has some connexion with this part of Isaiah's prophecy,) is well known; "Cræsus, by passing the Halys, will overthrow a great kingdom!" Cræsus supposed by this that he should overthrow the power of the enemy, but in reality he overthrew his own power In either event the oracle would have appeared true. *Bp. Lowth.*

By such fallacious oracles did those evil spirits, from whom they proceeded, delude mankind in those days, rendering their answers in such ambiguous terms, that, whatever were the event, they might admit of an interpretation to agree with it. *Dan Prideaux.*

23. — *unto me every knee shall bow, every tongue shall swear.*] We must observe, that these words, here said to be spoken by God Jehovah, are applied by St. Paul to Jesus Christ. *Bp. Wilson.*

It is a rule laid down by St. Paul, "that God swears by Himself," for this reason, "because He can swear by no greater," Heb. vi. 13. But the words in the text, being compared with Rom. xiv. 10, 11, are proved to be the words of Christ. Christ therefore has sworn by Himself; so that, if the Apostle's rule be applied, He must for this reason be God, and there can be no greater. *Jones of Nayland.*

Such instances constantly occur, and all of them are plain proofs of the Divinity of Christ, and that the Prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messiah as God. *W. Lowth.*

Chap. XLVI. ver. 1. *Bel boweth down,*] See Dean Prideaux's note on Gen. x. 9.

— *Bel,* — *Nebo*] Idols worshipped in the East; it has been conjectured that the former meant the sun, the latter the moon. *Vitringa.*

— *their idols were upon the beasts,* &c.] The images of these deities were to be no longer carried about in solemn procession by their worshippers, but in triumph and with derision by the Persians; as was usual for conquerours to do in token of complete victory. *W. Lowth.* Compare Jer. xlviii. 7; Dan. xi. 8.

Before CHRIST about 712.

2 They stoop, they bow down together; they could not deliver the burden, but † themselves are gone into captivity.

† Heb. *their soul.*

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

[a] Chap. 40. 18, 25.

5 ¶ [a] To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

[b] Psal. 33. 11. Prov. 19. 21. & 21. 30. Heb. 6. 17.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [b] My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, † the man that executeth my counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it.

Before CHRIST about 712.

† Heb. *the man of my counsel.*

12 ¶ Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

1 *God's judgment upon Babylon and Chaldea,* 6 *for their unmercifulness,* 7 *pride,* 10 *and overboldness,* 11 *shall be unresistible.*

COME down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. about 712.

2 Take the milstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

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3. — *house of Israel, which are borne by me* &c.] The Prophet contrasts the power of God, and His tender goodness effectually exerted towards His people, with the inability of the false gods of the heathen. He, like an indulgent father, had carried His people, "as a man doth bear his son," Deut. i. 31; had protected them, and delivered them from their distresses: the idols must be themselves carried about by their worshippers, (ver. 7,) removed from place to place with much labour and fatigue, nor can they answer when their votaries cry unto them. *Bp. Lowth.* They were so far from being able to defend them, that they could not save themselves; and those, who were wont to be bowed to and adored, are forced themselves to bow and stoop to the will of the plundering soldier, and are removed as common lumber, ver. 1, 2. *Wogan.*

8. *Remember this, and shew yourselves men:*] That is, Consider it well, think of it again and again. Consideration is the proper act of reasonable creatures, to whom it is peculiar to propose to themselves some end and design of their actions; if ye do not this, you do not shew yourselves men, but are rather like brute creatures who have no understanding, and act only by a natural instinct. *Abp. Tillotson.*

11. *Calling a ravenous bird*] The eagle; a very proper emblem of Cyrus; as in other respects, so particularly because his ensign was a golden eagle. *Bp. Lowth.* Conquerours that overrun and ravage countries are elsewhere compared to birds of prey; see Ezek. xvii. 3, 4; 2 Esdras xii. 11. *W. Lowth.*

—— *from the east, the man that executeth my counsel*] Compare chap. xli. 25; and xliv. 28; xlv. 13. *W. Lowth.*

——*I have spoken it, I will also bring it to pass;*] If in all succeeding ages, from that time to this, we attend to the great events that have happened in the world, we shall find them all conducted by the same sovereign and almighty hand: especially, if we observe, that many of these events were foretold long before they happened, and have since been exactly accomplished, we must conclude these to be visible and incontestable proofs of the eternal power and godhead of Him, who so "declared the end from the beginning;" His power effecting what His wisdom had foreseen and decreed. Hereby we are not only taught the use and benefit of history in general, especially of that contained in the holy Scriptures; but, by comparing events with the prophecies therein contained, we must be convinced with the utmost certainty, that the Scriptures are infallibly true; that they are the word of God, and not of man; the word of Him alone, who declares "the end from the beginning, and from ancient times the things that are not yet done;" who besides can say, "What I have spoken I will also bring to pass; what I have purposed I will also do." *Wogan.*

Chap. XLVII. ver. 1. — *O virgin daughter of Babylon.*] The Prophet addresses Babylon by this name as having never before been taken by an enemy; as Herodotus says expressly was the case. *Bp. Newton.*

—— *sit on the ground: there is no throne,* &c.] See the notes on chap. iii. 26; lii. 2.

2. *Take the milstones, and grind meal:*] See notes on Exod. xi. 5; xii. 29.

—— *make bare the leg, — pass over the rivers.*] See notes on chap. iii. 17; and xxiii. 7.

3. — *I will take vengeance, and I will not meet thee as a man.*] Thou shalt feel the most dreadful effects of My fury; I will take no common and imperfect vengeance; namely, as that of a man. *W. Lowth.*

Before CHRIST about 713.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

[a] Rev. 18. 7.

7 ¶ And thou saidst, I shall be [a] a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

[b] Chap. 51. 19.

9 But these two [b] *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath ‖ perverted thee; and thou hast said in thine heart, I *am*, and none else beside me.

‖ Or, *caused thee to turn away.*

11 ¶ Therefore shall evil come upon thee; thou shalt not know † from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

† Heb. *the morning thereof.* † Heb. *expiate.*

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

Before CHRIST about 713.

13 Thou art wearied in the multitude of thy counsels. Let now the † astrologers, the stargazers, † the monthly prognosticators, stand up, *and* save thee from *these things* that shall come upon thee.

† Heb. *viewers of the heavens.* † Heb. *that give knowledge concerning the months.*

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver † themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

† Heb. *their soul.*

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAP. XLVIII.

1 *God, to convince the people of their foreknown obstinacy, revealed his prophecies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardness.* 20 *He powerfully delivereth his out of Babylon.*

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and

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6. — *I have — given them into thine hand: thou didst shew them no mercy;*] God charges the Babylonians, though employed by Himself to chastise His people, with cruelty in regard to them: they exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. Zechariah sets this matter in the same light, chap. i. 15: see too Isaiah x. 5—12. *Bp. Lowth.* See notes on chap. x. 7, 12.

7. *And thou saidst, I shall be a lady for ever:* &c.] Babylon is described here, and in the words full of insolence and blasphemy that follow, (ver. 8,) as fancying herself exempt from the calamities of fortune, and arrogating that self-sufficiency to herself which belongs to none but God. Mystical Babylon is in the passage of Revelation, referred to in the margin, described as guilty of the same pride and carnal security. *W. Lowth.*

9. *But these two things shall come to thee, — the loss of children, and widowhood:*] Babylon, having for many years been mistress of the East, and domineered over the countries round about, could ill brook the subjection her people were fallen under, the removal of the seat of government to Shushan by the Persians, and consequent diminution of the grandeur, pride, and wealth, of the city. In the beginning therefore of Darius Hystaspes' reign, taking advantage of the revolution and troubles of the Persian government, the Babylonians broke out into open rebellion. Unable to cope with his army in the field, they turned their thoughts wholly to support themselves in the siege; and took a most desperate and barbarous resolution, by which the prophecy in this verse was signally fulfilled: for, drawing together all their women and children, to make their provisions last longer, they agreed to cut off all unnecessary mouths, and each man choosing out one of his wives, and a servant for domestick purposes, they strangled all the rest, wives, sisters, daughters, and young children, useless for the wars. *Dean Prideaux.*

——*for the multitude of thy sorceries,* &c.] By "sorceries" may be either meant those forbidden acts of divination mentioned more particularly ver. 13, or, in general, wicked schemes of worldly policy, by which potent kingdoms are wont to undermine and oppress the weaker. *W. Lowth.*

At Babylon, (see ver. 13,) astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank; they carried about with them pocket astronomical tables, which they consulted, as well as astrologers, on every affair of moment. *Richardson.* They are told here, that neither by their politicks, sorceries, astronomy, nor any part of their wisdom, shall they foresee or prevent their ruin. *Bp. Wilson.*

15. *Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth:*] That is, "Thus shall thy merchants deal with thee, with whom thou hast laboured from thy youth." By "merchants" are meant either the dealers in the deceitful wares of divination and astrology, (ver. 12,) or, generally, any of those who have contributed by their traffick or counsel to maintain the grandeur of the Babylonish empire; compare Rev. xviii. 11, 12, 15, 23. *W. Loweth.*

Chap. XLVIII. The Prophet applies himself to the Jews as under the state of captivity, reproves them for their refractory temper and obstinacy, which had been the occasion of it, and exhorts them to be reformed by their afflictions, and fit themselves for the deliverance which God had promised. *W. Lowth.*

Ver. 1. — *house of Jacob, which are called by the name of Israel,*] Who value yourselves for being descended from Jacob, and called after his name, but do not shew yourselves to be the true Israelites by your deeds. *W. Lowth.*

—— *are come forth out of the waters of Judah,*] We have in Deut. xxxiii. 28 the expression of "the fountain of Jacob;" and Ps. lxviii. 26, "from the fountain of Israel;" used, as the expression here, for their posterity. *Bp. Lowth.*

Before CHRIST about 712. make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

† Heb. *hard.* 4 Because I knew that thou *art* † obstinate, and thy neck *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not ‖ Or, *for silver.* ‖ with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it:* for how should *my* [a] Chap. 42. 8. *name* be polluted? and [a] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the [b] first, I also *am* the last.

Before CHRIST about 712.

13 Mine hand also hath laid the foundation of the earth, and ‖ my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

[b] Chap. 41. 4. & 44. 6. Rev. 1. 17. & 22. 13.

‖ Or, *the palm of my right hand hath spread out.*

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath [c] redeemed his servant Jacob.

[c] Exod. 19. 4, 5, 6.

21 And they thirsted not *when* he led them through the deserts: he [d] caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

[d] Exod. 17. 6. Numb. 20. 11.

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5. *I have even from the beginning declared it to thee:*] God ordained a succession of Prophets to foretell the most remarkable events that should happen to the Jews, on purpose to prevent their ascribing them to idols. *W. Lowth.*

— *my molten image.*] See the note on chap. xl. 19.

6. *Thou hast heard, see all this; and will not ye declare it?*] An old translation gives the sense of the words more perspicuously; "Thou heardest it (before;) and behold it is come to pass: and shall not ye yourselves confess the same?" *W. Lowth.*

7. *They are created now, and not from the beginning:*] What immediately follows should rather be translated, "nor before this day hast thou heard them." *Dr. Wells.*

8. — *yea, from that time that thine ear was not opened:*] Rather, "nor was thine ear opened, of old, or from the beginning." *W. Lowth.*

—— *called a transgressor from the womb.*] That is, Thou wast addicted to idolatry from thy very infancy, from the time when thou livedst in Egypt. Compare this verse and ver. 9, 11, with Ezek. xx. 8, 9. *W. Lowth.*

10. *Behold, I have refined thee, but not with silver;* &c.] Not with such a furious heat as is requisite to melt down silver, for then thou wouldest have been utterly consumed: see Jer. xxx. 11; Ezek. xxii. 20. I have taken this method to purge thee from thy dross, and render thee a chosen people to Myself: or the latter part of the verse may be rendered, "I have tried or proved thee in the furnace of affliction." *W. Lowth.* See note on chap. iv. 4.

16. — *and now the Lord God, and his Spirit, hath sent me.*] The foregoing part of the verse shews that the words are spoken by God; and since it is here affirmed, that the Lord God hath sent Him, we can understand the words of none other but the second Person of the blessed Trinity; who was sent into the world by His Father, and anointed to His prophetical office by the Holy Spirit: see chap. xi. 2; xlii. 1; lxi. 1; Zech. ii. 10, 11. *W. Lowth.*

21. — *they thirsted not when he led them through the deserts;* &c.] Another instance of allusion to the departure from Egypt, in describing the gracious care and protection, which God vouchsafed to His people in their return from Babylon. *Bp. Lowth.*

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22 [a] *There is* no peace, saith the LORD, unto the wicked.

[a] Chap. 57. 21.

CHAP. XLIX.

1 *Christ, being sent to the Jews, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *God's love is perpetual to his church.* 18 *The ample restoration of the church.* 24 *The powerful deliverance out of captivity.*

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and ‖ my work with my God.

‖ Or, *my reward.*

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, ‖ Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

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‖ Or, *That Israel may be gathered to him, and I may, &c.*

6 And he said, ‖ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‖ preserved of Israel: I will also give thee for a [b] light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

‖ Or, *And that.* [b] *lighter than that thou shouldest, &c.*

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, ‖ to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

‖ Or, *desolations.* [c] Chap. 42. 6.

‖ Or, *to him that is despised in soul.*

8 Thus saith the LORD, [b] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to ‖ establish the earth, to cause to inherit the desolate heritages;

[b] 2 Cor. 6. 2.

‖ Or, *raise up.*

9 That thou *mayest* say [c] to the prisoners, Go forth; to them that *are* in dark-

[c] Chap. 42. 7.

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22. *There is no peace, saith the Lord, unto the wicked.*] All the great promises which God has made to His Church, to His people, to the families or nations of His true worshippers, are evidently to be so all along understood, as that wicked persons, of whatever family, nation, or profession of religion they be, shall be excluded from the benefit of those promises, shall be cut off from God's people; and the good and righteous of all nations, from the east and from the west, from the north and from the south, shall be accepted in their stead. *Dr. S. Clarke.* See note at chap. lvii. 20.

Chap. XLIX. ver. 1. *Listen, O isles, unto me; and hearken, ye people, from far.*] See note on chap. xi. 11. Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon, with strong intimations of a more important deliverance sometimes thrown in; to the refutation of idolatry; and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii, but here He is introduced in person, declaring the full extent of His commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God. *Bp. Lowth.*

2. *And he hath made my mouth like a sharp sword;* &c.] How exactly does this passage suit the Messiah, who is represented as having "a sharp twoedged sword going out of His mouth," Rev. i. 16, who is Himself the Word of God; which "word is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Hebr. iv. 12. See note on chap. xi. 4. This mighty agent and instrument of God, "laid long up in store with Him, and sealed up among His treasures," is at last revealed, and produced by His power, and under His protection, to execute His great and holy purposes; He is compared to a polished shaft stored in His quiver for use in His due time. The polished shaft denotes the same efficacious word, which is before represented by the "sharp sword." The doctrine of the Gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, as applied to powerful speech, is bold, yet just: it has been employed by the most ingenious heathen writers. *Bp. Lowth.*

3. *And said unto me, Thou art my servant, O Israel, in whom I will be glorified.*] That by "Israel" in this place is not meant either Jacob or the people that came from him, but the Messiah, will be very evident from comparing what is said afterwards. *Bp. Kidder.*

5. — *Though Israel be not gathered, yet shall I be glorious* &c.] If we follow the reading given here in the text of our translation, the sense is, That although Christ's ministry be unsuccessful in gathering the Jews into the Church, yet the preaching of His Apostles should meet with better success among the Gentiles: if we follow the reading of the margin, this verse and the next import, That God hath ordained Christ to be a light to the Gentiles, as well as the glory of His people Israel. *W. Lowth.*

7. — *to him whom man despiseth,* &c.] See notes on chap. liii. 1, 3.

—— *kings shall see and arise, princes also shall worship,*] See ver. 23; chap. lii. 15; Ps. lxxii. 10, 11.

8. — *In an acceptable time have I heard thee,* &c.] These words, which are spoken to Christ in the person of God the Father, are applied by St. Paul, in the passage cited in the margin, to His members of the Church in Corinth; This, says he, when the Gospel is imparted to you, is your time; which ye are concerned not to let slip. The argument drawn from hence is, that when the grace of God is offered, we must be very diligent to lay hold of and improve it; knowing, as we must, that this life is the utmost period of the day of grace; that the continuance of life is most uncertain; and that we cannot be sure that God will extend to us the opportunities of grace so long as life does continue. *Dean Stanhope.*

9. *That thou mayest say to the prisoners, Go forth;* &c.] The "prisoners" here mentioned may be perhaps more particularly applied to the Jews, referring to the "heavy burden" of the Mosaick Law; "they that are in darkness" to the Gentiles, who are described, Ephes. v. 8, to have been "darkness" itself: both ex-

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ness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

[a] Rev. 7. 16.
10 They shall not [a] hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, † that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

† Heb. *from having compassion.*

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

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18 ¶ [c] Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

[c] Chap. 60. 4.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, *shall say* again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* † arms, and thy daughters shall be carried upon *their* shoulders.

† Heb. *bosom.*

23 And kings shall be thy † nursing fathers, and their † queens thy nursing mothers: they shall bow down to thee with

† Heb. *nourishers.*
† Heb. *princesses.*

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pressions however may well suit either; the phrase seems to be taken from the custom of liberating captives at the inauguration of kings. Those, whom the Prophet has thus represented as captives rescued from bondage and darkness into the glorious light and liberty of the Gospel, he next exhibits under the emblem of a flock, feeding at its leisure in secure pastures, guarded by its shepherd from the ill effects of the heat, and plentifully supplied with all necessary food; an emblem not unfrequently used (see chap. xxx. 24, 25; xl. 11) to shadow out the future situation of the Church of Christ, safe under the protection and watchful care of the great Shepherd of souls, and blessed with the ample opportunities of grace, which God shall afford her; the Apostle St. John (as referred to in the margin) applies the passage in this manner. *Vitringa.*

12. — *and these from the land of Sinim.*] We have the same scene here as is laid before us chap. xliii. 5, 6, the restoration of the Jewish nation, and gathering of God's elect from all parts. The Latin Vulgate, instead of "land of *Sinim*," renders "the south country," which answers to the north before mentioned. *W. Lowth.* By "from far," may possibly be meant from Babylon; which, being to the east, would answer to the west. *Abp. Secker.* See chap. xxxix. 3; *Jer.* v. 15.

As our translation gives it, "Sinim" may mean Pelusium in Egypt, called "Sin," Ezek. xxx. 15; or the wilderness of Sin, Exod. xvi. 1; both which lay southward of Judea. *W. Lowth.*

13. *Sing, O heavens;* &c.] See note on chap. xliv. 23.

16. — *I have graven thee upon the palms of my hands; thy walls are continually before me.*] An allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of representation of the city or temple, to shew their zeal and affection for it. The pilgrims at the Holy Sepulchre, as Maundrell tells us, get themselves marked in this manner, with what they call ensigns of Jerusalem; and this art is practised by travelling Jews all over the world at this day. *Bp. Lowth.* See note on chap. xliv. 5.

17. — *shall go forth of thee.*] Shall become thy offspring, shall proceed, spring, issue from thee, as thy children. The accession of the Gentiles to the Church of God is considered as an addition made to the number of the family and children of Zion; see ver. 21, 22; and chap. lx. 4. *Bp. Lowth.* As the true religion had long been professed only by the Jews, and when explained to greater perfection, was to be propagated from them through the earth; the conversion of the Gentiles is very deservedly reputed an accession to the Jews, and an engraftment upon their stock. *Dr. Berriman.*

18. — *thou shalt surely clothe thee with them all,* &c.] As the Church is represented as Christ's bride, so this conversion, both of Jews and Gentiles, may fitly be represented by the bride's being adorned with all sorts of fine clothing or precious jewels, in order to her marriage; (Rev. xix. 7, 8;) or entering upon her triumphant state. *Dr. Wells.*

20, 21. *The children which thou shalt have, after thou hast lost the other,* &c.] The Church is represented as lamenting the loss of her children, and wondering at a new and numerous offspring settled in their room. The greatest part of the Jewish people were to fall by a deplorable apostacy; (see chap. x. 20;) but their defection was to be abundantly supplied by the accession of the Gentiles. *Dr. Berriman.*

22. — *and thy daughters shall be carried upon their shoulders.*] This custom is practised in the East to a great extent. Dandini, in his voyage to mount Libanus, tells us, that "being on horseback they carry their young children upon their shoulders with great dexterity. These children hold by the head of him who carries them, whether he be on horseback or on foot; and do not hinder him from walking, or doing what he pleases." *Fragments to Calmet.*

23. — *shall bow down to thee with their face toward the earth,* &c.] It is well known, that expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the Eastern countries. The kings of

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their face toward the earth, and ' lick up the dust of thy feet; and thou shalt know
' Psal. 72. 9. that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or † the lawful captive delivered?

† Heb. *the captivity of the just.*

25 But thus saith the LORD, Even the † captives of the mighty shall be taken away, and *the prey* of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

† Heb. *captivity.*

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own ' blood, as with ‖ sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

' Rev. 14. 20 & 16. 6.
‖ Or, *new wine.*

CHAP. L.

Christ sheweth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

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2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? ' Is my hand shortened at all, that it cannot redeem? or *have* I no power to deliver? behold, at my rebuke I ' dry up the sea, I make the ' rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

' Numb. 11. 23.
' Exod. 14. 21.
' Josh. 2. 10

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* ' weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

' Matth. 11. 28.

5 ¶ The Lord GOD hath opened mine ear, and I was not ' rebellious, neither turned away back.

' John 14. 31. Heb. 10. 5.

6 ' I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

' Isa. 50. 6. &c. Phil. 2. 8. ' Matth. 26. 67. & 27. 26.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: there-

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Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. *Bp. Lowth.* The whole passage here imports the assistance, submission, deference, and veneration, that the Gentiles and their kings and queens should one day afford and pay to the Church of God. *Vitringa.* See notes on chap. xiv. 1; xlv. 14.

24. *Shall the prey be taken from the mighty,*] This is an objection urging the seeming impossibility of rescuing the Jews from so powerful an enemy as the Babylonish empire. God answers it in the next verse. *W. Lowth.*

26. *And I will feed them that oppress thee with their own flesh;* &c.] Those that are allied to us, by country or kindred, or any other relation, are called "our own flesh:" see Judg. ix. 2; 2 Sam. v. 1; Nehem. v. 5. So the phrase here imports, that God will set these enemies of His people one against another, and make them kill and destroy each other; (see note on chap. ix. 20.) Cyrus conquered a great many of the allies of the Babylonians, and made them serviceable in reducing Babylon itself. *W. Lowth.*

Chap. L. ver. 1. — *Where is the bill of your mother's divorcement,* &c.] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses, Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children; which they might do, for a time, till the year of release, Exod. xxi. 7. That this was frequently practised, appears from many passages in Scripture; the persons and liberty of the children too were answerable for the debts of the father; see 2 Kings iv. 1; Matt. xviii. 25. "They pay their debts in the East with their slaves, and in many places with their children," says Chardin. *Bp. Lowth.* The covenant which God made with His people is commonly represented under the notion of a marriage contract; and in allusion to this, God demands of those who despaired of His mercy (we may compare chap. xlix. 14) to produce the bill of divorcement which He had given their mother. He, on the contrary, had ever been ready to receive her, when she would return to Him from her idolatries and other iniquities; see Jer. iii. 1. He had no occasion to exercise the power of selling them; but, as He tells them, it was owing to their own sins that they were made slaves to other nations. *W. Lowth.* God indeed selleth us over to punishment, but not till we have first sold ourselves to sin; we first most unjustly sell away our souls, and then He most justly selleth away our bodies, our liberty, our peace, credit, &c. Let us beware that, whatever we do, we charge not God wrongfully, by making Him in the least degree the author of our sins, or so much as an accessary to our follies. *Bp. Sanderson.*

4. *The Lord God hath given me the tongue of the learned,* &c.] God the Father hath given to Me, the Messiah, His eternal Word and Son, power to express Him fully unto His people; that I should be able to speak comfortably to the weary and distressed souls: He doth not intermit to furnish me continually with His good Spirit. *Bp. Hall.*

6. — *and my cheeks to them that plucked off the hair:*] See Bp. Lowth's note on chap. vii. 20.

—— *I hid not my face from shame and spitting.*] Another instance of the utmost contempt and detestation. It was ordered by the law of Moses, as a severe punishment, carrying with it a lasting disgrace, Deut. xxv. 9. In the year 1744, when a rebel prisoner was brought before Nadir Shah's general, Mr. Hanway says, "the soldiers were ordered to 'spit in his face,' an indignity of great antiquity in the East." Among the Medes it was highly offensive to spit in any one's presence; and so likewise among the Persians. Concerning modern notions, see the note on Numb. xii. 14. If spitting in a person's presence was such an indignity as in those countries it appears to have been, how much more spitting in his face? See *Mark xiv. 65; xv. 19. Bp. Lowth, Parkhurst.* This portion of Scripture contains an exact description of the barbarous indignities our blessed Saviour suffered, and looks more like an historical narration of facts already past, than a prediction of events several hundred years before they happened. We can have no doubt that the Prophet here personates the Messiah; nor, if we compare this account with that of our Lord's passion in the New Testament, that Jesus of Nazareth was that Messiah. *Dean Stanhope.*

Before CHRIST about 712.
fore have I set my face like a flint, and I know that I shall not be ashamed.

[a] Rom. 8. 32, 33.
8 [a] *He is* near that justifieth me; who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me.

† Heb. *the master of my cause?*
9 Behold the Lord GOD will help me; who *is he that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ *Who is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let *him* trust *in* the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk *in* the light of your fire, and in the sparks *that* ye have kindled. [b] This shall ye have of mine hand; ye shall lie down in sorrow.

[b] John 9. 39.

CHAP. LI.

1 *An exhortation, after the pattern of Abraham, to trust in Christ,* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and man's mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.*

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of *the* pit *whence* ye are digged.

Before CHRIST about 719.
2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for [a] the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

[a] Psal. 102. 26. Matth. 24. 35.

7 ¶ Hearken unto me, ye that know righteousness, the people [b] in whose heart *is* my law; [c] fear ye not the reproach of men, neither be ye afraid of their revilings.

[b] Psal. 37. 31. [c] Matth. 10. 28.

8 For the moth shall eat them up like a garment, and the worm shall eat *them* like wool: but my righteousness shall be for

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7. — *therefore have I set my face like a flint,*] Our blessed Saviour, having fixed His end, pursued it resolutely, upon all occasions bearing up against all temptation and opposition; becoming thereby to us an example of a true sedate courage, and unshaken constancy of mind. *Bp. Bradford.* Our Lord was an example of holiness and obedience set before us, and His sufferings make the pattern perfect: had He lived in worldly prosperity, the poor and unfortunate would perhaps have upbraided the rich and prosperous for not following the copy, but would have thought their own hard circumstances a sufficient excuse for not attempting it. But what pretence is now left for any mortal? are we more wretched than our Master? are we poor and therefore discontented? Let us look to Him who had not where to lay *His* head, and yet paid a cheerful obedience to His God! *Bp. Sherlock.*

8. *He is near that justifieth me;*] My God is with Me, yea, He is *in Me*, and one with Me, and I with Him, so that I cannot but be borne out against all that shall stubbornly contend with Me. *Bp. Hall.*

10. — *that obeyeth the voice of his servant,*] The Septuagint and Syriack have a rendering here, (merely pointing the Hebrew a little differently,) which gives a much more elegant turn and distribution to the sentence; "Who is among you that feareth the Lord? Let him obey the voice of His servant. That walketh in darkness, and hath no light? Let him trust in the name of the Lord, &c." *Bp. Lowth.*

11. *Behold, all ye that kindle a fire,* &c.] The fire of their own kindling, by the light of which they walk with satisfaction, is an image designed to express, in general, human devices, and mere worldly policy, exclusive of faith and trust in God; which though they flatter the authors for a while with pleasing expectations, and some appearance of success, shall in the end turn to their confusion. *Bp. Lowth.*

Chap. LI. ver. 3. *For the Lord shall comfort Zion:* &c.] When the Prophets have occasion to foretell the marvellous change to be effected in the moral world, under the evangelical dispensation, they frequently borrow their ideas from the history of that garden, in which innocence and felicity once dwelt together, and which they represent as again springing up and blooming in the wilderness: such joy and gladness, such thanksgiving and melody are described as taking place at the restitution of all things, as were at their first creation, when the morning stars sang together, and all the sons of God shouted for joy. Compare chap. xli. 19; xxxv. 1. *Bp. Horne.*

The first completion of this prophecy was in the restoration of the Jews from their Babylonish captivity: but the promise ultimately and chiefly respects the Christian church, which in this world sojourns in a wilderness, as the Israelites had done before they entered their promised land. But this wilderness is not without its comforts: the righteous even in this world participate in that peace and joy in the Holy Ghost, which no man nor sufferings can take from them. In the future world their happiness shall be perfect and unmixed; their "wilderness" shall be turned into "Eden," and this "desert" into "the garden of the Lord." Then shall we regain an happier paradise than that which we lost; all pains and tears will be succeeded by "joy and gladness;" and all sighing and sorrow by "thanksgiving and the voice of melody." *Wogan.*

4. — *I will make my judgment to rest for a light*] Rather, "To break forth for a light;" the word in the original signifying both to "rest," and to "break forth." *W. Lowth.*

5. *My righteousness is near:*] By "righteousness" is here meant, the faithful completion of God's promises to deliver His people. *W. Lowth.*

Before CHRIST about 712. ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the [d] dragon?

[d] Psal. 74. 13, 14. Ezek. 29. 3.

10 *Art* thou not it which hath [e] dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

[e] Exod. 14. 21.

[f] Chap. 35. 10.

11 Therefore [f] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid

[g] Psal. 118. 6.

[g] of a man *that* shall die, and of the son of

[h] Chap. 40. 6. 1 Pet. 1. 24.

man *which* shall be made [h] *as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he ‖ were ready to destroy? and where *is* the fury of the oppressor?

‖ Or, made himself ready.

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [i] divided the sea, whose waves roared: The LORD of hosts *is* his name.

Before CHRIST about 71. [i] Jer. 31. 4

16 And I have put my words [k] in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

[k] Chap. 49. 2. 3.

17 ¶ [l] Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

[l] Chap. 52. 1.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [m] These two *things* † are come unto thee; who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee?

[m] Chap. 47. 9. † Heb. *happened.* † Heb. *breaking.*

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his peo-

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9. *Awake, awake, put on strength. O arm of the Lord;* &c.] The Prophet, by an elegant figure, addresses himself to God, to stir up His strength, and exert it in behalf of His oppressed people, as He delivered them in former time out of Egyptian bondage. "Rahab" is another name for Egypt; see note at Ps. lxxxvii. 4. The "dragon" stands for Pharaoh. *W. Lowth.*

11. — *the redeemed of the Lord shall return,* &c.] See notes on chap. xxxv. 10.

12. *I, even I, am he that comforteth you:* &c.] If God be for us, why is he that can harm us? The first incursions of violence and oppression may surprise; but the longest continuance of it ought not to dishearten or deject: the infirmity of our flesh may excuse all sudden fears, but a continued and incessant fear (ver. 13) is an indignity to God, and argues a total defect of faith. To be afraid of man is idle and vain: to distrust the power and goodness of God is impious and profane. *Wogan.*

13. — *and where is the fury of the oppressor?*] It is evermore at God's disposal, who sometimes has suffered it to touch the bodies of His servants; at other times has restrained it, and forbidden it to hurt the earth, or any inhabitant thereof. At all times faith and patience easily break it, and triumph over it: therefore let us fear it not. *Reading.*

14. *The captive exile hasteneth that he may be loosed,*] Will quickly be delivered. *Bp. Wilson.* Rather render, "He hasteneth (marcheth on with speed) who cometh to set free the captive;" that is, Cyrus, if understood of the temporal redemption from Babylon; in the spiritual sense, the Messiah. *Bp. Lowth.* The connexion of the next verse with this will better appear if we render there, "For I am the Lord thy God, &c." *W. Lowth.*

16. — *I have put my words in thy mouth,* &c.] I have made thee My oracle. This may be understood in a lower sense of Isaiah, but is chiefly meant of Christ. Compare chap. lix. 21, and the passage referred to in the margin. *W. Lowth.* See notes at those places.

"Planting" or "stretching out the heavens," as we read at ver. 13, (*Bp. Lowth.*) "and laying the foundations of the earth," are expressions to be understood of God's intention of building and making Israel into a state and political world. *Jos. Mede.* See notes on chap. xiii. 13; xxx. 26. The words imply that new state of things which is called, chap. lxv. 17, "new heavens and a new earth." *W. Lowth.*

17. — *stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury;*] The bold image of the cup of God's wrath, often employed by the sacred writers, (see Ps. lxv. 8; Rev. xiv. 10,) is no where handled with greater force and sublimity than in this passage of Isaiah. It is called "the cup of trembling," as causing intoxication and stupefaction; and Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children, (ver. 18,) not one of them being able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like a wild beast entangled in a net, in vain struggling to rend it and extricate himself. This is poetry of the first order, sublimity of the highest proof. *Bp. Lowth.*

19. *These two things are come unto thee; — desolation, and destruction, and the famine, and the sword:*] That is, Desolation by famine, and destruction by the sword; taking the terms alternately; of which form of construction there are many examples: see Cant. i. 5. *Bp. Lowth.*

21. — *drunken, but not with wine:*] It has been observed, that this expression means, not simply without wine, but much more than with wine. The Greek tragedian, Æschylus, has the same expression; thus translated, "Intoxicate with passion, not with wine." *Bp. Lowth.* See notes on chap. xxix. 9.

Before CHRIST about 712. ple, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAP. LII.

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to flee themselves from bondage. 13 Christ's kingdom shall be exalted.

[a] Chap. 51. 17. AWAKE, [a] awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [b] Egypt to sojourn there; and the Assyrian oppressed them without cause.

[b] Gen. 46. 6.

5 Now therefore, what have *I* here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [c] blasphemed.

Before CHRIST about 712. [c] Lev. 24. 20, 23. Rom. 2. 24.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [d] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

[d] Nah. 1. 15. Rom. 10. 15.

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and [e] all the ends of the earth shall see the salvation of our God.

[e] Psal. 98. 3. Luke 3. 6.

11 ¶ [f] Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

[f] 2 Cor. 6. 17. Rev. 18. 4.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will* † be your rereward.

† Heb. *gather you up.*

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23. — *Bow down, that we may go over:*] A very strong and expressive description of the insolent pride of Eastern conquerours; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth. See note on chap. xlix. 23, and Josh. x. 24. We are told, that the emperour Valerian, being taken prisoner by Sapor king of Persia, was commanded to bow himself down and offer his back, on which the Persian monarch set his foot, in order to mount his chariot, or his horse, whenever he had occasion. *Bp. Lowth.*

Chap. LII. ver. 1. *Awake, awake; put on thy strength, O Zion;* &c.] The Prophet congratulates Jerusalem upon her restoration after her captivity, and tells her how every thing about her would put on a new face upon that joyful occasion. In which description he has plainly an eye to the renovation of the Church under the Gospel: and speaking on the subject very naturally introduces the sufferings and humiliation of Christ, together with the glory that should accrue to Him, and the advantages which all true believers should receive. *W. Lowth.*

2. — *arise, and sit down,*] The common manner of sitting in Eastern countries is upon the ground or floor. To sit on high, on a chair or throne, is a posture of more than ordinary state. *Bp. Lowth.*

7. *How beautiful upon the mountains are the feet of him that bringeth good tidings,*] An expression highly poetical, for "How welcome is his arrival! how agreeable are the tidings which he brings!" The watchmen discover afar off on the mountains the messenger with the much wished-for news of the deliverance from Babylon; and immediately spread the joyful tidings, ver. 8. Nahum, who is generally supposed to have lived after Isaiah, has taken from him this very pleasing image; (see the margin:) the imitation does not equal the beauty of the original; but it may be observed, that Isaiah's subject is infinitely more interesting and more sublime. Nahum denounces the destruction of the capital of the Assyrian empire, the most formidable enemy of Judah; Isaiah's ideas are in their full extent evangelical; and St. Paul has applied the passage to the preaching of the Gospel; see the margin. *Bp. Lowth.*

The passage may be paraphrased thus: How welcome and pleasing are the Prophets of God, who upon the mountains of Judea preach these glad tidings of peace and deliverance! and how much more welcome are those evangelical teachers, that proclaim everlasting salvation to all believers! *Bp. Hall.*

10. — *made bare his holy arm.*] See note at Ps. lxxiv. 11.

11. *Depart ye, — touch no unclean thing:*] This admonition not to linger in Babylon is given chap. xlviii. 20, and repeated here, and by Jeremiah, chap. l. 8; li. 6. God's people, and the priests especially, are, with allusion to the legal pollutions contracted by touching any thing unclean, commanded to keep themselves free from all manner of pollution. The mystical sense of the command is extended by St. Paul to all Christians; and the passage applied by St. John to the mystical Babylon: see the margin. *W. Lowth.*

12. *For ye shall not go out with haste,* &c.] Your fathers were thrust out of Egypt in haste, Exod. xii. 33; but now ye shall have sufficient notice, so as to purify and prepare yourselves: and God shall be your guide and defence, like the pillar of the cloud, Exod. xiv. 19, 20. *W. Lowth.*

Before CHRIST about 712.

52 13 ¶ Behold, my servant shall ‖ deal prudently, he shall be exalted and extolled, and be very high.

‖ Or, *prosper.*

14 As many were astonished at thee; his [a] visage was so marred more than any man, and his form more than the sons of men:

[a] Chap. 53. 3.

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* [b] which had not been told them shall they see; and *that* which they had not heard shall they consider.

[b] Rom. 15. 21.

CHAP. LIII.

1 *The prophet, complaining of incredulity, excuseth the scandal of the cross,* 4 *by the benefit of his passion,* 10 *and the good success thereof.*

WHO [a] hath believed our ‖ † report? and to whom is the arm of the LORD revealed?

Before CHRIST about 712.

[a] John 12. 38. Rom. 10. 16.

‖ Or, *doctrine.* † Heb. *hearing.*

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

[a] Chap. 52. 14. Mark 9. 12.

3 [a] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and ‖ † we hid as it were *our* faces from him; he was despised, and we esteemed him not.

‖ Or, *he is as it were* † Heb. *its face from us.*

4 Surely [a] he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

† Heb. *of faces from him,* or, *from us.*

[a] Matth. 8. 17.

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13. The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been in general, the deliverance of the people of God. This includes in it three distinct parts; the deliverance of the Jews from the captivity of Babylon; the deliverance of the Gentiles from their miserable state of ignorance and idolatry; the deliverance of mankind from the captivity of sin and death. These subjects, however, have a close connexion with one another; Isaiah has handled them as a Prophet and a poet; he has allegorized the former, and under the image of it has shadowed out the two latter; he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. Hitherto they have been handled interchangeably and alternately: Babylon has been kept pretty much in sight; but here it is at once dropped, and hardly ever comes into sight again; the Prophet's views are almost wholly engrossed by the superiour part of his subject. *Bp. Lowth.*

13. *Behold, my servant shall deal prudently,*] Or, "shall prosper," as the margin reads, more agreeably to what follows. *W. Lowth.*

The state of Christ's exaltation is first mentioned here; but the next words shew that His suffering state was to precede in order of time, and the other to follow as the recompense and reward of His abasement, ver. 14, 15. *Dr. Berriman.* The solemn administration of Christ's kingly office could not take place, till the prophetick and priestly were discharged: the one, by teaching His people, and raising their affections and desires by the clearest revelation of happiness in a future state; the other, by making intercession for them, by the atonement of bloody sacrifice, the sacrifice of Himself. This is plainly told us in the ensuing chapter, the twenty-second Psalm, and other prophecies of the Old Testament; which St. Paul does in effect but expound in Heb. ii. 10; x. 12, 13; Phil. ii. 7—11. *Dean Stanhope.*

How gracious was it in God to forewarn the world by the spirit of prophecy of the mean appearance of their Redeemer; that their faith might be armed against the reproach and contempt which attended His poverty, and the great scandal of His cross! In human reckoning a mean condition bespeaks a mean man; but here the case was otherwise; for when God had foretold the mean appearance of His Son, His poverty became a proof of His authority, and the lowness of His condition shewed the excellency of His person. *Bp. Sherlock.*

15. *So shall he sprinkle many nations;*] He shall purify whole nations by His blood, and present them holy to God; the expression alludes to the legal sprinklings, by which the people were sanctified; compare Ezek. xxxvi. 25; Heb. ix. 13, 14; 1 Pet. i. 2. *W. Lowth.*

—— *kings shall shut their mouths at him: for that which had not been told them shall they see;* &c.] Out of respect or fear of Him Gentile kings shall keep silence; and those kings and nations shall be instructed in such heavenly truths as human reason could never be able to discover; and they, to whom no Prophets were sent, or promise made of a Saviour, shall consider and receive His doctrine. *Bp. Chandler, W. Lowth.*

Chap. LIII. The following chapter is so full a description of our blessed Saviour's sufferings, that it looks more like an history than a prophecy; and might with more reason be suspected to be a copy drawn from His life, than not to be a description of it. But this Scripture was in being long before our Lord was born, and was in the keeping of His enemies; of those who hated and despised Him, and at last put Him to a shameful death; and were at once the preservers and the fulfillers of the prophecy. *Bp. Sherlock.* It is certain that both ancient and modern Jews interpret it of the Messiah. *Dean Allix.* The writers of the New Testament apply it to Christ, and the patrons of infidelity will in vain attempt to apply it to any other. *Dr. Berriman.* It is so undeniable a proof of the truth of Christianity, that the bare reading of it, and comparing it with the Gospel history, has converted some unbelievers, and brought them home to the faith and religion of Jesus Christ. *W. Lowth, Wogan.*

Ver. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*] Who of the Jews, when Christ comes, shall believe this our report? even of them, before whom "the arm of the Lord," the virtue and power of God, is witnessed in His miracles? (so St. John understands the phrase, in the passage referred to in the margin:) the cause of so great unbelief follows, ver. 2. *Bp. Chandler.* It was the poverty and humility in which He came to visit us, so contrary to their proud and carnal conceits, that induced them to reject the Saviour, whom they were all along taught by their own Scriptures to expect: for this being the season of His humiliation for our sins, He grew up, as Isaiah here describes Him, small and of no reputation, from a family nearly extinct, like a tender plant springing unnoticed from its root hid in a barren and dry land, out of which nothing eminent was expected. In the manner of His appearance He had no form or comeliness, none of the advantages of worldly grandeur, no ornaments of state to set Him off; the usage He met with from the world was even more discouraging than His poor and lowly appearance; He was despised, &c. ver. 3. *Bp. Horne.*

3. *He is despised and rejected of men; a man of sorrows,* &c.] Many prophecies relating to our Lord regard only particular actions and circumstances of His life: but this points at no single calamity that befell Him, but is a general description of His condition during His abode on earth. *Bp. Sherlock.*

—— *we hid as it were our faces from him;*] Out of aversion or contempt. *W. Lowth.* The margin reads, "He hid His face from us:" mourners covered up the lower part of their face and their heads; 2 Sam. xv. 30; Ezek. xxiv. 17. *Bps. Lowth and Chandler.*

4. *Surely he hath borne our griefs, and carried our sorrows:*] The sense of these words is what St. Peter expresses, "Who His own self bare our sins in His own body on the tree," 1 Pet. ii. 24; and the Apostle to the Hebrews, "Christ was once offered

THE MAN OF SORROWS.

Isaiah c. 53. v. 3

Before CHRIST about 712. ‖ Or, *tormented.* [a] Rom. 4. 25. 1 Cor. 15. 3. [b] 1 Pet. 2. 24. † Heb. *bruise.* † Heb. *hath made the iniquities of us all to meet on him.* [c] Matth. 26. 63. & 27. 12. Mark 14. 61. & 15. 5. [d] Acts 8. 32. ‖ Or, *He was taken away by distress and judgment: but, &c.* † Heb. *was the stroke upon him.*

5 But he *was* ‖ [a] wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his [b] † stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD † hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet [c] he opened not his mouth: he is brought as a [d] lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 ‖ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people † was he stricken.

Before CHRIST about 712. † Heb. *deaths.* [a] 1 Pet. 2. 22. ‖ John 3. 5. ‖ Or, *when his soul shall make an offering.*

9 And he made his grave with the wicked, and with the rich in his † death; because he had done no violence, neither *was* [a] *any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: ‖ when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [a] numbered with the transgressors; [a] Mark 15. 28. Luke 22. 37.

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to bear the sins of many," Heb. ix. 28. St. Matthew's meaning, in the passage referred to in the margin, is, that Christ healed diseases in such a manner, that even in that sense also the words of Isaiah were literally verified. *Dr. S. Clarke.* Surely the griefs He bare, and the sorrows He carried, were not His own, but ours; yet we, not considering for whom He suffered, did esteem Him the outcast of heaven and earth, stricken in judgment from above, smitten of God in His anger, and afflicted by His heavy displeasure. *Bp. Horne.*

5. — *the chastisement of our peace*] By which our peace was effected. *Bp. Lowth.*

6. — *hath laid on him the iniquity of us all.*] Alluding to the custom, in making atonement, of laying hands on the head of the sacrifice. *Bp. Wilson.* See this rite at once enjoined and interpreted, in the law of the scape-goat, Levit. xvi. 21, 22. *Dean Stanhope.*

7. — *he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*] The liveliest portraiture of resigned innocence! *Bp. Horne.* So meek and passive a behaviour must be the result of the most perfect resignation, and altogether inconsistent with any measure of complaint or murmuring. This character accurately agrees only with the blessed Jesus, who was not more a lamb for sacrifice, than for innocence, meekness, patience, and resignation. *Dr. Berriman, Bp. Chandler.*

8. *He was taken from prison and from judgment:*] We do not read that imprisonment was any part of Christ's sufferings: so the marginal reading is perhaps to be preferred; or we may render, "by tyrannical oppression." *W. Lowth.* "By oppressive judgment." *Bp. Lowth.*

—— *who shall declare his generation?*] The meaning is, that He was condemned to death, although He was a Person of such high and unspeakable dignity, that neither men nor angels can declare the manner of His generation. *Bp. Horne.*

9. — *he made his grave with the wicked, and with the rich in his death;*] Some render, "His grave was appointed with the wicked, but His sepulchre was with the rich." *W. Lowth.* Our blessed Saviour's enemies designed Him the burial of a malefactor; yet it was brought to pass by the providence of God, that His dead body was buried "with the rich," in the rich man's tomb; and His burial was done with care and cost by persons of rank and quality. This fully appears from the accounts of the Evangelists. *Bp. Kidder.*

10. — *his soul an offering for sin.*] These words plainly refer to the Mosaick institutions, which among the several sacrifices prescribed have provided one sort, which is peculiarly styled an offering or sacrifice for sin. *Dr. Berriman.* All other sin-offerings were only types and shadows of Christ's; that which He offered, by offering Himself, was the substance, the true and real sacrifice, which expiated the sins of the world; indeed the chief end of all the sacrifices of the Jews was to put them in mind of that which Christ was to offer for them; and so to give them occasion to exercise their faith, and put their confidence in Him for pardon and salvation. *Bp. Beveridge.*

—— *he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*] By His voluntary oblation of Himself He shall obtain a long race of disciples and subjects; and the whole scheme of Providence for the salvation of mankind shall be entirely committed to His management. *Bp. Chandler.*

11. — *He shall see of the travail of his soul, and shall be satisfied:*] He shall rejoice to find that His death and sufferings have been the means of saving so many. *W. Lowth.*

—— *by his knowledge shall my righteous servant justify many;*] That is, Many shall be justified by the knowing of Him; which is the same thing with believing in Him; to which our justification is always ascribed in the New Testament. *Bp. Beveridge.*

12. *Therefore will I divide him a portion with the great, &c.*] Therefore the multitudes of the nations are given Him for His inheritance; and the strong and mighty kingdoms of the world, rescued from the tyranny of Satan, shall become His. *Bp. Horne.* For some render, "I will bestow many upon Him;" and, "He shall divide the spoils of the strong." *W. Lowth.*

—— *he was numbered with the transgressors; — and made intercession for the transgressors.*] Our blessed Saviour's dying between thieves is here intimated. *Dean Allix.* (See the passages referred to in the margin.) We find Him hanging upon the cross between two common robbers, groaning under the bitterest agonies of death, without pity or compassion, derided and insulted: but neither the pains of the cross, nor those pangs which drew from Him that complaint, "My God, My God, why hast Thou forsaken Me?" nor all the malice and scorn of the crucifiers, could make Him a moment forget His love and tenderness towards them; with His latest breath He pleads their cause, excuses their weakness, and begs for their pardon; "Father, forgive them, for they know not what they do." *Bp. Sherlock.*

The prophecy contained between the thirteenth verse inclusive of the fifty-second chapter, and the conclusion of this, is perhaps the clearest and the strongest of all the prophecies of the Old Testament. It is an advantage which it possesses, that it is intermixed with no other subject. It is entire, separate, and uninterruptedly directed to one scene of things. The application of it also to the evangelical history is plain and appropriate. Here is no double sense: no figurative language, but what is sufficiently intelligible to every reader of every country. The obscurities, by which I mean the expressions that require a knowledge of local diction, and of local allusion, are few, and not of great importance. Nor have I found that varieties of reading,

Before CHRIST about 712.

and he bare the sin of many, and [k] made intercession for the transgressors.

[k] Luke 23. 34.

CHAP. LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

[a] Gal. 4. 27.

[a] SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

[b] Luke 1. 32.

5 For thy Maker *is* thine husband; [b] LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Before CHRIST about 712.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of [c] Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

[c] Gen 9. 11.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with [d] fair colours, and lay thy foundations with sapphires.

[d] 1 Chron. 29. 2.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

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or a different construing of the original, produce any material alteration in the sense of the prophecy. *Archdeacon Paley.*

Let us, by a frequent perusal of this wonderful chapter, recollect our thoughts, and compose our spirits, and soften our hearts, and mortify our passions, and fix our affections on Him who loved us, and for our sakes fasted, and mourned, and wept, and lived poor, and died forsaken. *Bp. Horne.*

Chap. LIV. In the foregoing chapter, the Prophet described the sufferings of Christ; here he prophesies of the increase and glory of the Church, to commence from the time of Christ's passion, but not to be completed till His second coming, and after the restoration of the Jews to God's favour. *W. Lowth.*

Ver. 1. *Sing, O barren,* &c.] The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of true believers, and which sometimes seemed to be deserted of God her husband, is the barren woman that did not bear, and was desolate; she is exhorted to rejoice, and express her joy in the strongest manner, on the reconciliation of her husband, (see ver. 6,) and on the accession of the Gentiles to her family. See chap. xlix. 20, 21. *Bp. Lowth.*

2. *Enlarge the place of thy tent,* &c.] The Prophet announces the conversion of the Gentiles, in words addressed to the Jewish church, as the emblem of the Christian. The allusion here is to the tabernacle, and the image presented is an enlargement of the sacred tent to contain new crowds of worshippers: the stakes are to be driven deep and firm; the cords lengthened and tightened, that the sides of the tent may be able to support the pressure of the multitudes within it: see Gen. ix. 27, where Noah foretells the admission of worshippers of Japhet's stock into the tent of Shem: (*Bp. Horsley:*) and see chap. xxxiii. 20. *W. Lowth.*

4. — *for thou shalt forget the shame of thy youth.*] That is, the bondage of Egypt; "thy widowhood," the captivity of Babylon. *Abp. Secker.*

5. — *thy Maker is thine husband;*] Makers, Husbands. *Bp. Wilson.* So it stands in the original; *or,* "Thy Makers have thee in marriage." See notes at Gen. i. 1; Eccles. xii. 1. The mystery of the blessed Trinity is intimated; and in this place the term is to be understood of the Son in the communion of the Father and Holy Spirit. *Vitringa.*

— *the Holy One of Israel; The God of the whole earth shall he be called.*] Jehovah is indeed the God of all the nations of the earth; the universal Father, whose tender mercies are over all His works: but to the Jews for a time He was more peculiarly a God; inasmuch as He chose them to be the depositaries of the true religion, while the rest of mankind were sunk in the ignorance and abomination of idolatry. *Bp. Horsley.* The time, it is here said, is now coming, when He shall not be called the God of the Jews only, but also of the Gentiles. Compare Zech. xiv. 9; Rom. iii. 29. *W. Lowth.*

6. — *when thou wast refused,*] After thou hast been, as it were, cast off by Him for a time. *Dr. Wells.*

11. — *behold, I will lay thy stones with fair colours,* &c.] This verse and the following may in a qualified sense be applied to the rebuilding of the city and temple after the captivity, but most probably have a farther meaning. They seem to contain general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations. See Tob. xiii. 16, 17; and compare Rev. xxi. 18—21. *W. Lowth, Bp. Lowth.*

The eleventh and twelfth verses may be thus paraphrased: O thou, my poor distressed Church, which now seest no cause of joy, or mitigation of thy sorrow, comfort thou thyself with the expectation of what blessings I have laid up for thee: for, how despised soever thou now seemest, I will exceedingly adorn and beautify thee. And I will make the Evangelical Church far more glorious than that, which was under the law; there shall nothing be wanting that may set forth the beauty and majesty thereof. *Bp Hall.*

Before CHRIST about 713.

13 And all thy children *shall be* [c] taught of the LORD; and great *shall be* the peace of thy children.

[c] John 6. 45.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

CHAP. LV.

1 *The prophet, with the promises of Christ, calleth to faith,* 6 *and to repentance.* 8 *The happy success of them that believe.*

[a] John 7. 37.

HO, [a] every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Before CHRIST about 713.

2 Wherefore do ye † spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

† Heb. weigh.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the [b] sure mercies of David.

[b] Acts 13. 34.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for † he will abundantly pardon.

† Heb. *the man of iniquity.*

† Heb. *he will multiply to pardon.*

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13. *And all thy children shall be taught of the Lord; and great shall be the peace of thy children.*] This teaching of God refers to the more plentiful instruction to be communicated to men in the days of the Messiah, whereby they were to be taught the will of God more fully and more plainly than in times past. This prediction of the communication of a greater measure of Divine knowledge, and larger effusion of the Divine Spirit upon the members of God's Church, is to be found in several places of the Prophets. *Bp. Bradford.* The words of Isaiah here our blessed Saviour expressly applies to His followers; (see the passage referred to in the margin.) With respect to the peace here promised, we know that the Governour of the world will make all things work together for the good of them that love Him; will direct us in all our doubts, comfort us in all our tribulations, supply all our wants, and in a little time will finish all our labours, and receive us to everlasting rest. *Dr. Woodward.*

Chap. LV. ver. 1. *Ho, every one that thirsteth, come ye to the waters,* &c.] The Prophet publishes the free offers of grace by the Gospel: the metaphor used here Christ Himself expounds to this sense, in the passage from St. John referred to in the margin. *W. Lowth.* See notes on chap. xxxv. 6, 7; xliv. 3.

It is one of "the sure mercies" of Christ, that the fountain of His salvation, the means of His grace, are open to all ranks of people. Poor as well as rich have access to the publick ordinances of the Church: servants as well as masters have leisure once at least in seven days to attend upon them: and he who is so indigent that he cannot purchase books, or so illiterate that he cannot read them, if he has but ears to hear and a heart to learn, may be fully acquainted here with the whole will of God, and obtain grace to deny all ungodliness and worldly lust, and to live soberly, righteously, and godlily, in this present world. *Reading.*

——*he that hath no money;*] No merits of his own. *Bp. Wilson.* Who is humbled under the conscience of his own wants and unworthiness. *Bp. Hall.*

2. ——*for that which is not bread?*] Literally, "for the no-bread." *Bp. Lowth.* See note on chap. x. 15. For such knowledge as will not profit you. All pretences to religious knowledge, but such as proceed from God Himself, are vain and useless; they can neither instruct men in the truth, nor lead them to happiness: the true knowledge of God and of happiness is afterwards denoted by "that which is good," and "fatness." *W. Lowth.* See note on chap. xxv. 6.

3. ——*even the sure mercies of David.*] By these are meant those blessings for which Almighty God had engaged His truth; and of the full attainment of which David so often expresses his perfect confidence: particularly that of an everlasting kingdom, to be continued to his posterity; which, having manifestly failed in the first and temporal sense, must have a second and more sublime one belonging to it; such as imports a spiritual and eternal kingdom: accordingly the Apostle, in the passage referred to in the margin, observes, that the resurrection of Christ, with the peculiarity of returning no more to corruption, was punctually foretold in these words of Isaiah. *Dean Stanhope.*

4. *Behold, I have given him for a witness to the people,*] Christ; the Revealer of My will in the most eminent manner. *Dr. Wells.*

——*a leader*] The word in the original is the same that is applied to the Messiah by Daniel, ch. ix. 25, 26, and rendered by our translators "Prince." The author of the first book of Chronicles, chap. v. 2, uses the same term; and there is little doubt but he had an eye to the same Person, whom he mentions as coming of the tribe of Judah. *Dr. Berriman.*

6. *Seek ye the Lord while he may be found,*] The command here is general, imposed not only upon the Jews or the Gentiles, but upon all mankind. *Bp. Beveridge.* Here Christ invites us all to a sincere repentance, and to accept of mercy while it is to be obtained. "Now is the accepted time, now is the day of salvation." Grace is freely offered to all; all are called upon to come. This is an act of infinite goodness; yet the words, "while He may be found," and "while He is near," carry with them no small terrour, as plainly intimating to us, that there is a time when He shall not be found; a day when He shall not be near: "when the wicked shall call upon Him, but He will not answer; when they shall seek Him early, but they shall not find Him," Prov. i. 28. *Wogan.* See note on chap. xlix. 8.

Before CHRIST about 712.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and [c] the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

[c] Chap. 55. 1.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

CHAP. LVI.

1 *The prophet exhorteth to sanctification.* 3 *He promiseth it shall be general without respect of persons.* 9 *He inveigheth against blind watchmen.*

THUS saith the LORD, Keep ye ‖judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

‖ Or, *equity.*

Before CHRIST about 710.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [a] bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for [b] mine house shall be called an house of prayer for all people.

[a] Chap. 2. 2.

[b] Matth. 21. 13. Mark 11. 17. Luke 19. 46.

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8. *For my thoughts are not your thoughts,* &c.] My purposes in revealing the Gospel carry in them such marks of goodness and condescension in forgiving sins, (see ver. 7,) and of truth and faithfulness in fulfilling My promises, (see ver. 10, 11,) that they exceed the measures of human proceedings, as far as heaven is high above the earth. *W. Lowth.*

13. *Instead of the thorn shall come up the fir tree,* &c.] General poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise: the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or, as the Chaldee gives the moral sense of the emblem, (see note on chap. ix. 18,) "Instead of the wicked shall arise the just, and instead of sinners such as fear to sin." Compare chap. xxxv. 1, 2; xli. 19. *Bp. Lowth.* See note on chap. li. 3.

—— *and it shall be to the Lord for a name,* &c.] This change shall be to the everlasting praise of God, and for a memorial of His never-failing goodness to the Church. *Bp. Hall.*

Chap. LVI. ver. 1. *Thus saith the Lord, Keep ye judgment, and do justice:* &c.] True piety and honesty are the terms indispensably required of every one, Jew as well as Gentile, to give him a claim to enjoy the happiness of the triumphant state of the Church on earth, or the eternal happiness of heaven. *Dr. Wells.*

2. — *that keepeth the sabbath.*] The sabbath was ordained as a sign or token of God's covenant with His people: see Exod. xxxi. 13; Ezek. xx. 12. Accordingly the observation of it was the distinguishing character of a Jew, as a worshipper of the true God, who created heaven and earth, and instituted the sabbath, as a memorial of that creation. *W. Lowth.* 'Tis frequent in Scripture, by one religious duty to denote the whole of religion; and so the "keeping of the sabbath" here may signify all duties relating to God; and, what follows, "keeping his hand from doing any evil," those that refer to our neighbour. *Dr. Wells.*

3. *Neither let the son of the stranger,* &c.] Two descriptions of persons are mentioned in this verse, strangers and eunuchs, who, looking to the economy of the Old Testament, (see Deut. xxiii. 1, 2, 3,) might expect they should have an inferior share in the kingdom of Christ. *Vitringa.* God declares here, that the Gentile should be accepted, under the Gospel dispensation, (the partition wall being broken down,) equally with the Jew; and that whereas eunuchs were formerly forbidden to "enter into the congregation of the Lord," the times were now coming, when those restraints should be taken off; the inward endowments of the soul be sufficient to give persons a title to the communion of saints; and their names be written in the book of life, a more lasting remembrance than posterity could entitle them to. *W. Lowth.*

7. — *and make them joyful in my house of prayer.*] They who truly love and fear God above all things find more joy and comfort in His house than any where else: the whole work of the place is delightful to them, the Spirit of God cooperating with them in it, and God never failing to perform His promise here made, to those who come to His house duly prepared, and keep their minds intent upon Him, and the duties there performed. *Bp. Beveridge.*

—— *shall be called*] See note on chap. ix. 6.

—— *an house of prayer for all people.*] The temple was designed for other nations as well as the Jews to say their prayers in, at the first dedication by Solomon; (see 1 Kings viii. 41, 42,) though the number of proselytes was not considerable till the times of the second temple: this however, and the sacrifices above mentioned, are chiefly to be understood of the Christian worship, and the spiritual sacrifices of prayer and thanksgiving proper to it. The remark, "that the Prophet uses such expressions, with

Before CHRIST about 712. 8 The LORD God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, † beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea,* all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; ‖ sleeping, lying down, loving to slumber.

11 Yea, *they are* † greedy dogs *which* † can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one *for* his gain, from his quarter.

12 Come ye, *say they,* I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and much* more abundant.

† Heb. *to his gathered.*

‖ Or, *dreaming, or, talking in their sleep.*

† Heb. *strong of appetite.*

† Heb. *know not to be satisfied.*

CHAP. LVII.

about 698. 1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

† Heb. *men of kindness, or, godliness.* ‡ Psal. 12. 1. Mic. 7. 2.

THE righteous perisheth, and no man layeth *it* to heart: and † ‡ merciful men *are* taken away, none considering that the righteous is taken away ‖ from the evil *to come.*

Before CHRIST about 698.

‖ Or, *from that which is evil.*

2 He shall ‖ enter into peace: they shall rest in their beds, *each one* walking ‖ *in* his uprightness.

¶ Or, *go in peace.*

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

‖ Or, *before him.*

4 Against whom do ye sport yourselves? against whom make ye a wide *mouth, and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves ‖ with idols ᵇ under every green tree, slaying the children in the valleys under the clifts of the rocks?

‖ Or, *among the oaks.*

ᵇ 2 Kings 16. 4.

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for

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relation to the Gospel times, as are taken from the usages of his own," is a good rule for explaining the idioms of the prophetick writings. *W. Lowth.* See notes on chap. xix. 19.

9. *All ye beasts of the field, come to devour,* &c.] Here manifestly begins a new section: the Prophet, having in the foregoing chapters comforted the faithful Jews with many great promises of God's favour to be extended towards them, here makes a transition to the more disagreeable part of the prospect; and to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governours and teachers, (as dumb dogs, dreamers, sluggards, &c. ver. 10, 11,) of the idolaters and hypocrites, who would still draw down His judgments upon the nation; probably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans: compare Jer. xii. 7, 9, where he well explains this of Isaiah. The same subject is continued in the next chapter; in which the charge of apostacy and corruption becomes more general. *Bp. Lowth.*

10. *His watchmen are blind:* &c.] Jerusalem is here represented to the Prophet as trodden under foot, and plundered by the hostile nations round about her. This devastation he here sets forth under a proper metaphor. He represents his people as a flock of sheep: their rulers, both religious and civil, as shepherds; and their dogs set to watch the flock; and their enemies, who watched for their destruction, he resembles to wild beasts ravening after their prey. And seeing how wretchedly the flock was guarded, he cries out in an ecstatick manner, "O all ye beasts of the field, come, come, ye beasts of the forest, and devour." Not that he desired this; but he knew it would be the consequence of what follows; for, says he, "those that should watch our flock are blind." This is a warning to all spiritual watchmen, to discharge their trust faithfully; not to follow their own ways, and pursue their temporal gain, and ease, and safety, above all things; not to be silent when they ought to speak; not to shut their eyes when they should see: for in so doing they will lose their own souls, as well as the souls of those committed to their charge. Let us then beseech the universal Shepherd and Watchman, who never slumbereth nor sleepeth, to inspire all His ministers with a zeal for His glory, that they may constantly speak the truth, and boldly rebuke vice, after the example of our great Master, who kept back nothing of the Divine will from His people. *Reading.*

Chap. LVII. ver. 1. *The righteous perisheth, and no man layeth it to heart:* &c.] The death of good Hezekiah is probably denoted. *Dr. Wells.* The Prophet complains of the general neglect of people, to consider the loss of good and useful men, as a presage of evil: when God in mercy taketh away such, it should be a warning to us to look for evil to come. *Bp. Sanderson.*

2. *He shall enter into peace:*] The same sense is expressed at large, Gen. xv. 15, "Thou shalt go to thy fathers in peace." *Bp. Lowth.* These words appear to be an allusion to the future state; what more natural signification have they than that expressed in the Book of Wisdom, chap. iii. 1, 3, "The souls of the righteous are in the hand of God;—they are in peace." *Dr. S. Clarke.* Thus is the happiness of heaven frequently described to us in Scripture; and certainly it is no small encouragement towards making us love religion, that it promiseth to us in the next life a freedom from all the evils and troubles of this. *Abp. Tillotson.*

—— *they shall rest in their beds,* &c.] As death is compared to sleep, so is the grave to a bed. See chap. xiv. 18. *W. Lowth.*

3. —— *under every green tree,* &c.] See note on chap. i. 29.

—— *slaying the children in the valleys*] Offering them in sacrifice to Moloch; a sin severely prohibited, Lev. xx. 2, &c.; yet much practised in the times of the idolatrous kings of Judah, 2 Kings xxiii. 10; 2 Chron. xxviii. 3. The valley of Hinnom was chiefly noted for this inhuman practice, Jer. vii. 31. *W. Lowth.*

6. *Among the smooth stones* &c.] Of the worship of rude stones consecrated, there are many testimonies of the ancients. They are called "smooth stones," as being made smooth by the lapse of the stream. *Bp. Hall.* Or by oil poured upon them, which was a frequent practice among the heathens. *W. Lowth.*

7. *Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.*] The bed here mentioned may most fitly be understood of such an one as was used at feasts, and was prepared for the entertainment which was made with part of the oblation. *W. Lowth.* There is at the same time a continued allusion to the practices of an adulteress.

8. *Behind the doors also and the posts hast thou set up thy remembrance:*] That is, the image of their tutelary gods, or something

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thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and ‖ made thee *a covenant* with them; thou lovedst their bed ‖ where thou sawest *it*.

‖ Or, *hewed it for thyself, because thou lovest it.*

9 And ‖ thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

‖ Or, *thou wentest to the king.*

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the ‖ life of thine hand; therefore thou wast not grieved.

‖ Or, *living.*

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

[a] Chap. 40. 3. & 62. 10.

14 And shall say, [a] Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

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16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

† Heb. *turning away.*

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [d] *There is* no peace, saith my God, to the wicked.

[d] Chap. 48. 22.

CHAP. LVIII.

1 *The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.*

CRY † aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

† Heb. *with the throat.*

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dedicated to them; in direct opposition to the law of God, which commanded them to write upon the door posts of their house, and upon their gates, the words of God's law, Deut. vi. 9; xi. 20. If they chose for them such a situation as more private, it was *in* defiance of a particular curse denounced, Deut. xxvii. 15. *Bp. Lowth.*

9. — *thou wentest to the king with ointment,* &c.] See chap. xxx. 6. They courted the king of Egypt, or of Assyria, as best served their interest. *W. Lowth.* Hosea reproaches the Israelites for the same practice, chap. xii. 1. It is well known that in all parts of the East whoever visits a great person must carry him a present. *Bp. Lowth.* See note on 1 Sam. ix. 7.

10. *Thou art wearied in the greatness of thy way;* &c.] Thou hast tried all ways to save thyself from the evils that threaten thee: with what pains didst thou court the favour of foreign princes! and to no purpose; yet thou didst not refrain: "thou hast found the life of thine hand," that is, thou hast made a shift by these methods to support thyself for the present, therefore thou hast felt no remorse. *W. Lowth, Bp. Wilson.*

11. — *have not I held my peace even of old, and thou fearest me not?*] That is, And *therefore* thou fearest Me not? Sinners take encouragement to continue in sin, from God's patience and long-suffering. See Ps. l. 21; Eccles. viii. 11. *W. Lowth.*

13. — *but he that putteth his trust in me shall possess the land,*] To show the great goodness of God, it is usual with the Prophets to pass from denunciations of judgment to promises of mercy. The promise here made was fulfilled literally to the Jews, who returned from the Babylonish captivity; but the spiritual and more important sense is the free grace of God, offering pardon and salvation to all that repent and believe in Christ. *Wogan.*

15. — *with him also that is of a contrite and humble spirit,* &c.] It is humility which brings down "the high and lofty One, that inhabiteth eternity," to dwell amongst us, and conduct us through our pilgrimage of life to the lot of our inheritance, to the mount of holiness here, of joy and happiness hereafter. The corruption of nature, and perverse habits of sin, are the "stumblingblocks" (ver. 14) in our way; if these be "taken up," and removed by repentance toward God, and faith in our Lord Jesus Christ, we shall "possess the land, and inherit His holy mountain;" that is, be true members of His Church upon earth, and receive the inheritance in His kingdom of heaven, which was promised us in our baptism. *Wogan.*

19. *I create the fruit of the lips;*] The sacrifice of praise, saith St. Paul, Heb. xiii. 15, "is the fruit of the lips." God creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on those among His people, who acknowledge and bewail their transgressions, and return to Him. The great subject of thanksgiving is peace; reconciliation and pardon offered to them that are nigh, and to them that are afar off; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17; see also Acts ii. 39. *Bp. Lowth.*

20. — *the wicked are like the troubled sea,* &c.] The wicked are represented here as full of uneasy and disquieting thoughts; they have no real comfort of mind from the pleasures of this world, must necessarily want all effectual support under the many evils and calamities of life, and are troubled perpetually with the reproofs of conscience, and unwelcome thoughts of death. *Bp. Pearce.* The impenitent and wicked are excluded from all share in the peace mentioned ver. 19, that reconcilement and pardon which is promised to the penitent only. The forty-eighth chapter ends with the same declaration as this; "There is no peace to the wicked." *Bp. Lowth.* See the notes there.

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2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 ¶ Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your ‖ † labours.

‖ Or, *things wherewith ye grieve others.* † Heb. *sorrow.*

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ‖ ye shall not fast as *ye do this* day, to make your voice to be heard on high.

§ Or, *ye fast not as this day.* [a] Zech. 7. 5. [b] Lev. 16. 29.

5 Is it [a] such a fast that I have chosen? [b] ‖ a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

§ Or, *to afflict his soul for a day?*

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo † the heavy burdens, and to let the † oppressed go free, and that ye break every yoke?

† Heb. *the bundles of the yoke.* † Heb. *broken.*

7 *Is it* not [c] to deal thy bread to the hungry, and that thou bring the poor that are ‖ cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself *from* thine own flesh?

[c] Ezek. 18. 7. ‖ Or, *afflicted.*

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8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD † shall be thy rereward.

† Heb. *shall gather thee up.*

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in † drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters † fail not.

† Heb. *droughts*

† Heb. *lie, or, deceive.*

12 And *they that shall be of* thee [d] shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

[d] Chap. 61. 4.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight,

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Chap. LVIII. ver. 2. *Yet they seek me daily,*] To "seek" God is the same as to "draw nigh" unto Him in His ordinances. *W. Lowth.* Isaiah is commanded to shew the Jews especially their hypocrisy in drawing nigh to God with their bodies only. *Bp. Wilson.*

3. — *wherefore have we afflicted our soul,*] By fasting and humiliation: a phrase used particularly of the great day of expiation, Lev. xvi. 29; xxiii. 27. *W. Lowth.* See notes on the former of these places.

—— *in the day of your fast ye find pleasure,*] It appears that, instead of producing the right effect of humility and self denial, their fasting increased their pride, and inflamed, rather than subdued, their irregular lusts and passions. *Wogan.* Travellers inform us, that in the Eastern countries Jews and Turks, upon their stated fasts, will keep the day strictly enough; but as soon as the stars appear, they fall to their viands, and abandon themselves to a mad kind of mirth the greatest part of the night. *Reading.*

—— *and exact all your labours.*] Meaning, the hardest labours, and *most* servile works. *Bp. Hall.* The intention of God, in directing His people to religious fasts, was not barely for their affliction in chastisement for their sins, but is principally intended for their amendment; nor is the design of such a fast any way answered by an outward humiliation, but by an inward reformation; by the heart's being melted down, by true contrition and sincere sorrow for sin, into a right sense of religion; and softened to all the impressions of humanity, good nature, and charity. See ver. 5, 6, 7. *Dr. Delaney.*

4. — *ye fast for strife and debate,* &c.] Your fasts have the appearance of devotion; but their true design is only to promote parties and contentions, and to oppress the innocent: such was the fast of Ahab, which we read of 1 Kings xxi. 10. *W. Lowth.*

5. — *to spread sackcloth and ashes under him?*] For his couch. *Bp. Lowth.*

7. — *hide not thyself from thine own flesh?*] From thy kindred and countrymen. *W. Lowth.* See notes on chap. ix. 20;

xlix. 26. Or, from thy fellow men. All men are by the ordinance of God so incorporated together, that they are not only all "members of the same body," 1 Cor. xii. 12, (of the same civil body, as they are men, and of the same mystical body, as they are Christians,) but even "members one of another," Rom. xii. 5; Ephes. iv. 25. *Bp. Sanderson.*

8. *Then shall thy light break forth as the morning,*] That is, Thy low and afflicted condition shall be suddenly changed into an happy and glorious state: "and thine health shall spring forth speedily:" thou shalt be restored to thy former prosperity: "and thy righteousness shall go before thee," like a harbinger, to prepare the way to honour and esteem, as well as to shine before men for their example and the glory of God: "and the glory of the Lord shall be thy rereward," following thee in all thy ways, and, as it were, bringing up the rear, both to do thee honour, and to protect thee. *W. Lowth, Wogan.*

9. — *the putting forth of the finger, and speaking vanity;*] The first expression alludes to some gesture they used in conversation, whether of mocking or threatening: or it may signify an attempt towards invading the right of others. See chap. lix. 3; Ps. cxxv. 3. "Vanity" here means falsehood and deceit. *W. Lowth.*

10. — *if thou draw out thy soul* &c.] The force of this expression is, to satisfy the hungry with all readiness and benevolence, agreeably to that of the Apostle, "God loveth a cheerful giver," 2 Cor. ix. 7; see also Rom. xii. 8. The Septuagint gives the sense more fully; "if thou give bread from thy soul." *Vitringa.* A charitable temper is commonly expressed by a large soul; and the contrary disposition by a narrow one. *W. Lowth.*

13. *If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day;* &c.] If thou abstain from following thy own ways and pleasure on the sabbath, which is dedicated to My service. It appears from hence, that the precept of keeping the sabbath day holy did not enjoin merely a bodily rest, but implied also setting the day apart for the services of religion. See Jer. xvii. 21, &c. *W. Lowth.*

Before CHRIST about 698. the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the [a] Deut. 32. 13. LORD; and I will cause thee to [a] ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

CHAP. LIX.

1 *The damnable nature of sin.* 8 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

[a] Numb. 11. 23. chap. 50. 2. BEHOLD, the LORD's hand is not [a] shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins ‖ Or, *have made him hide.* have hid *his* face from you, that he will not hear.

[b] Chap. 1. 15. 3 For [b] your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and [c] Job 15. 35. Psal. 7. 14. speak lies; [c] they conceive mischief, and bring forth iniquity.

‖ Or, *adders'.* 5 They hatch ‖ cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and ‖ that which is crushed ‖ Or, *that which is scrutched is as if there broke out a viper.* breaketh out into a viper.

[c] Job 8. 14, 15. 6 [c] Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

[d] Prov. 1. 16. Rom. 3. 15. 7 [d] Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and † destruction *are* in their paths. † Heb. *breaking.*

8 The way of peace they know not; and *there is* no ‖ judgment in their goings: they ‖ Or, *right.* have made them crooked paths: whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we *had* no eyes: we stumble at noon day as in the night; we *are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil ‖ maketh himself a prey: ‖ Or, *is accounted mad.* and the LORD saw *it*, and † it displeased him † Heb. *it was evil in his eyes.* that *there was* no judgment.

[f] Chap. 63. 5. 16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: [f] therefore his arm brought salvation unto

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Chap. LIX. The last chapter more particularly reprobated the hypocrisy of the Jews in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance, while they continued to oppress the poor, and indulge their own passions and vices; with great promises however of God's favour on condition of their reformation. This chapter contains a more general reproof of their wickedness; bloodshed, violence, falsehood, injustice. At ver. 9, they are introduced as making an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given that God, in His mercy and zeal for His people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them, ver. 17; He will destroy His enemies; convert both Jews and Gentiles to Himself, and give them a new covenant, and a law, which shall never be abolished. *Bp. Lowth.*

Ver. 1, 2. *Behold, the Lord's hand is not shortened, that it cannot save;* &c.] This seems to be, as it were, an answer to the cavils of the Jews, calling God's power in question because He did not deliver them from their enemies, as formerly. *W. Lowth.*

5. *They hatch cockatrice' eggs, and weave the spider's web:*] Figurative expressions: their villanous contrivances are compared to a cockatrice's eggs, which are both poison in themselves, and when hatched produce a venomous serpent; and to a spider's web, both for the artificial fineness of them, and for the purpose of ensnaring, for which they are intended. He goes on, ver. 6, "Their webs shall not become garments:" that is, though their contrivances are finely wrought, yet they are too thin and weak to be of any real advantage, and their works can neither cover nor defend them. *W. Lowth.* And so do all the devices, which we applaud in ourselves and others, as matters of great reach, and contrived with deep policy, resemble, agreeably to this comparison of the Prophet, a spider's web; a thing of great curiosity to the eye, spun of a fine and subtile thread, and in exact proportion, but of no strength at all. *Bp. Sanderson.*

10. — *in desolate places as dead men.*] We are banished from the world, as the dead that have no longer any portion in it. See Ps. xliv. 19. *W. Lowth.*

16. *And he saw that there was no man, and wondered that there was no intercessor:*] See note on chap. lxii. 5; compare chap. lxiv. 7, and Ezek. xxii. 30. *W. Lowth.*

The sins of men, and even of God's own people, (as they are described in the beginning of the chapter, and there acknowledged and confessed by the penitent members of the Church, ver. 9—15,) were grown to so enormous a height, and so past all hope of human means of reformation, that nothing less than the very arm

Before CHRIST about 698. him; and his righteousness, it sustained him.

[a] Ephes. 6. 17. 1 Thess. 5. 8.

17 [a] For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

[b] Chap. 63. 6. † Heb. recompences.

18 [b] According to *their* † deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [1] like a flood, the Spirit of the LORD shall ‖ lift up a standard against him.

[1] Rev. 12. 15. ‖ Or, *put him to flight.*

20 ¶ And [c] the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

[c] Rom. 11. 26.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAP. LX.

1 *The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.*

Before CHRIST about 698. ARISE, ‖ shine; for thy light is come, and the glory of the LORD is risen upon thee.

‖ Or, *be enlightened, for thy light cometh.*

2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the [a] Gentiles shall come to thy light, and kings to the brightness of thy rising.

[a] Rev. 21. 24.

4 [b] Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

[b] Chap. 49. 18.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the ‖ abundance of the sea shall be converted unto thee, the ‖ forces of the Gentiles shall come unto thee.

‖ Or, *noise of the sea shall be turned toward thee.* ‖ Or, *wealth.*

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring [c] gold and incense; and they shall shew forth the praises of the LORD.

[c] Chap. 49. 6.

7 All the flocks of Kedar shall be ga-

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of God, even His own Son, was able to apply the remedy. When "He saw there was no man," no mere man, capable or qualified to redeem his brother, or give to God a ransom for him; when He saw there was "no intercessor," not even among the angels, to mediate or undertake for mankind, then He Himself took it upon Him to execute the great design of saving man, and delivering him out of the hand of his enemies. *Wogan.*

20. *And the Redeemer shall come to Zion,* &c.] This is expounded by St. Paul of that general salvation of the Jewish nation which he assures us shall come to pass in the latter times: see the passage referred to in the margin; and compare Obad. 17, 21. Ver. 21 is to be understood of Christ, the great Prophet and Oracle of the Church, who came from heaven to declare unto us the whole counsel of God; and whom we are to hear and obey in all things. Compare chap. li. 16; lxi. 1. *W. Lowth.*

—— *and unto them that turn from transgression in Jacob,*] Our translators have expressed the sense of the present reading of the Hebrew text: that of St. Paul, following the Septuagint, with which some other versions agree, is, "and shall turn away ungodliness from Jacob," Rom. xi. 26. *Bp. Lowth.*

The first coming of the great Redeemer was to Zion; His second coming will be to the world in general. He came first to His church, to the lost sheep of the house of Israel, to His own people: but "His own received Him not, because their deeds were evil." None received Him then, but those "that turned from transgression in Jacob:" nor can any receive Him now, but such as repent of their sins. Salvation must commence in this life: Jesus will be a Saviour to none hereafter, but those whom He first saves from sin here: He is a Redeemer to them only who turn from their transgressions. With them, and them alone, He ratifies and confirms His "covenant" of grace. To them only the Father gives of the "Spirit that is upon" His Son, the Spirit of adoption and grace. *Wogan.*

Chap. LX. The subject of this chapter is the great increase and flourishing state of the Church of God by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms, as plainly shew, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of that perfect state of the Church, which we are taught to expect in the latter days. *Bp. Lowth.* It is agreeable to the custom of the times and countries in general, in which the Scriptures were written, and to the style and manner of Prophets in particular, to abound with figurative schemes of speech: on such an occasion as the subject of this chapter presents, we are least of all to wonder at the boldest metaphors and descriptions: where the benefits spoken of are of so exalted a nature, as to make that pomp of expression the effect of necessity, which would on other occasions pass for artificial. Other benefits may be magnified above their just proportions; but no words can come up to the real dignity of these; and therefore the most magnificent descriptions, borrowed from objects familiar to our senses, do not adorn or exalt, but only speak of them in the most respectful manner that our capacities admit. *Dean Stanhope.*

Ver. 1. *Arise, shine; for thy light is come;*] Light is the usual emblem of happiness, and darkness of affliction; Jerusalem is bid to arise, and give light to all about her, to communicate to others part of the honour and lustre which she had received from God, the true "Sun of Righteousness," Mal. iv. 2. *W. Lowth.*

5. *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged;*] Thy joy shall break out upon thee like an overflowing river, and the sudden transports of it shall produce an astonishment like that arising from fear; the effects of one passion are ascribed to another. *W. Lowth.*

—— *the abundance of the sea shall be converted unto thee,*] Those foreign nations, which are severed from thee by diverse seas. *Bp. Hall.*

7. *All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister* &c.] "Kedar" and "Nebaioth" were sons of Ishmael settled in Arabia: "Ephah" was a son of

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thered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and
[a] Gal. 4. 26. the ships of Tarshish first, [a] to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

[c] Rev. 21. 25. 11 Therefore thy gates [c] shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the ‖ forces of the Gentiles, and *that* their kings *may be* brought.

‖ Or, wealth.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and
[f] Rev. 3. 9. all they that despised thee shall [f] bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

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15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 [g] The sun shall be no more thy light [g] Rev. 21. 23. & 22. 5. by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand,

Midian; Gen. xxv. 4. These people abounded in camels, and such beasts of burden, and their substance chiefly consisted in cattle. *W. Lowth.* What is said of the animals' ministering and going up, Vitringa understands as implying, that they shall offer themselves voluntarily; which gives a very elegant and poetical turn to the image: it being a general notion that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. *Bp. Lowth.*

8. *Who are these that fly as a cloud, and as the doves to their windows?*] A flock of birds resembles a dark cloud. *W. Lowth.* The Prophet speaks of men's ready submission to the Gospel, and the great number of those that should come in upon the preaching of it. *Mr. Peirce.* ... He alludes to the rapidity with which doves return to their habitations; considering also the purity and innocence of this bird, to what can the elect of God be better compared, or the Church, than to the dove-cote? This is the force of the word translated "window." The Holy Spirit frequently uses this emblem; see Ps. lxviii. 13; Hos. xi. 11. *Vitringa.*

9. *Surely the isles shall wait for me,* &c.] By "the isles" are meant the heathen nations: and their "waiting for" Christ expresses that readiness, with which they entertained the Gospel when first preached to them, as if they had been long in expectation of it. So Christ is said to be "the desire of all nations," Hag. ii. 7. *Wogan.*

13. *The glory of Lebanon shall come unto thee,* &c.] This expression denotes that all the cedars and other choice trees of Lebanon should contribute to the rebuilding and beautifying of God's temple; which implies in a spiritual sense, that every thing should tend to adorn and render perfect the Church; which is called the house and building of God, 1 Tim. iii. 15; 1 Cor. iii. 9. *W. Lowth.*

——*I will make the place of my feet glorious.*] The temple of Jerusalem was called the house of God, and the place of His rest or residence. His visible symbolical appearance, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark. This was considered as the throne of God; and the ark itself as His footstool: see Ps. xcix. 5; 1 Chron. xxviii. 2. *Bp. Lowth.*

14. *The sons also of them that afflicted thee shall come bending unto thee;* &c.] See notes on chap. xiv. 1; xlix. 23.

17. *For brass I will bring gold,* &c.] As it is said of Solomon's times, that gold and silver were so plentiful, that there was no use of inferiour metals, 1 Kings x. 21, 27; so, in pursuance of the same metaphor, the New Jerusalem is described, Rev. xxi. 18, as made of "pure gold." The Prophet adds here, that in those happy days, that golden age, as we say commonly, the very officers of the publick revenues, and collectors of taxes, (a sort of men generally blamed as guilty of exaction and oppression, see Luke iii. 13,) shall be lovers of peace, and observers of justice. He goes on to describe complete security from all sort of violence, &c.; and, ver. 21, we read, "Thy people also shall be all righteous;" such characters can belong only to the New Jerusalem: (*W. Lowth.*) the description of which, Rev. xxi. 23, &c, is entirely taken from this chapter of Isaiah. *Jos. Mede.*

22. *A little one shall become a thousand, and a small one a strong*

Before CHRIST about 698. and a small one a strong nation: I the LORD will hasten it in his time.

CHAP. LXI.

1 *The office of Christ.* 4 *The forwardness,* 7 *and blessings of the faithful.*

[a] Luke 4. 18. THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

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4 ¶ And they shall [b] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

[b] Chap. 58. 12.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [c] ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

[c] Chap. 60. 6.

7 ¶ For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct

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nation.] The evangelical Prophet is very particular throughout this chapter in describing the sudden and mighty increase of Christianity, its triumphant progress through all nations, and its prevalence over all the other religions of the world; and this wonderful enlargement of it he takes occasion here to represent as so much the more admirable, on account of the small appearance it should make at first, and the slender and unpromising beginnings with which it should set out. *Bp. Atterbury.* It is well known, by the instrumentality of how incompetent persons, a few fishermen, of no authority, address, or education, and in how short a compass of time, this great revolution, the greatest that ever was in the religious world, was effected. In about forty years the Gospel was preached in almost every region of the world then known: this speedy propagation of it could never have been effected by persons so unequal to the task, had not the same Divine Spirit, who foretold it, assisted them in it, according to the promise here given, "I the Lord will hasten it in his time." *Bp. Newton.*

We see the truth of this prediction in the event. The Church, which was confined to a small spot, the land of Israel, is now become catholick, or universal, and in some measure hath "filled the whole earth," Dan. ii. 35, so that "a little one is become a thousand, and a small one a strong nation." But still this prophecy will not receive its final completion till the coming of that glorious kingdom, which we daily pray may come; when the will of our heavenly Father shall be done upon earth, as it is now in heaven. And O! let all, who look for these things, pray, that the Lord may "hasten it in His time;" and with "the Spirit and the bride say, Come; and let him that heareth say, Come; and let *him* that is athirst come. Amen. Even so, come, Lord Jesus, *come* quickly," Rev. xxii. 17, 20. *Wogan.*

Chap. LXI. ver. 1. *The Spirit of the Lord God is upon me;* &c.] That these words are meant of Christ, He Himself declared; when, having read them in the synagogue at Nazareth, He said to those who heard them, "This day is this Scripture fulfilled in your ears:" see Luke iv. 21. *Bp. Beveridge.*

—— *the Lord hath anointed me*] See note on chap. xlv. 1.

—— *to preach good tidings unto the meek;*] Or, "to the poor," as the word is rendered by the Septuagint, whom the Evangelists follow. *W. Lowth.* See notes on chap. xi. 4; xxvi. 6.

This preaching to the poor was very different from the way of the Jewish doctors and teachers; they would scarce instruct any one but for great reward; the poorer sort they had in great contempt: see John vii. 48, 49. *Abp. Tillotson.*

—— *to proclaim liberty to the captives,* &c.] The proclaiming of liberty to them that are bound, and the year of acceptance with the Lord, is a manifest allusion to the proclaiming of the year of jubilee, Lev. xxv. 9, &c.; the year of general release; of debts and obligations; of bond men and women; of lands and possessions, which had been sold from the families and tribes to which they belonged. Our Saviour by applying this text to Himself, a text so manifestly relating to the institution above mentioned, plainly declares the typical design of that institution. *Bp. Lowth.*

3. — *beauty for ashes,* &c.] A description of the change of habit and appearance that should take place in proportion to the change of circumstances. Whereas, whilst they were mourners, they used to put ashes on their heads; now they were to wear a crown or diadem; for the word rendered here "beauty," signifies an ornament proper to the head, and is so translated, Ezek. xxiv. 17. *W. Lowth.*

— *the garment of praise*] Namely, the garment wont to be used in times of thanksgiving to God. *Dr. Wells.*

6. *But ye shall be named the Priests of the Lord:* &c.] If we suppose these words contain a peculiar promise to the Jews after their conversion, *they import*, that God will restore to them that honourable title of being a "kingdom of priests," formerly given to them, Exod. xix. 6; and some conceive the Jewish church to be represented in the Revelation by the "four and twenty elders," (alluding to the four and twenty courses of the priests,) "clothed in white raiment, (as priests,) and having on their heads crowns of gold," as advanced to a regal dignity; Rev. iv. 4. But this privilege of being "priests to God" does in some degree belong to all Christians; see 1 Pet. ii. 5; especially when they shall come to be wholly free from the bondage of sin, and continually employed in God's service; Rev. v. 10; xx. 6. *W. Lowth.* See notes on chap. lxvi. 21.

7. *For your shame ye shall have double;*] See note on chap. xl. 2.

8. *For I the Lord love judgment, I hate robbery for burnt offering;*] To the tenour of the covenant, promised at the end of the verse, consisting of inward righteousness, (see Jer. xxii. 33,) God opposes the outward ceremonial service prescribed by the former covenant, which very often had no inward devotion accompanying it. *W. Lowth.* See notes on chap. i. 11. God will not be pleased with the offerings of such as get riches by unlawful ways; see Deut. xxiii. 18. Yet how common is this sin among Christians, who hope to sanctify their ill-gotten wealth by dedicating a part of it to some pious uses! But God will not be mocked. *Bp. Wilson.*

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9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

† Heb. *decketh as a priest.*

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 5 *The office of the ministers (unto which they are incited) in preaching the gospel,* 10 *and preparing the people thereto.*

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

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3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [a] Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the LORD delighteth in thee, and thy land shall be married.

[a] Hos. 1. 10. 1 Pet. 2. 10.

‖ That is, *My delight is in her.*
‖ That is, *Married.*

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and † *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

† Heb. *with the joy of the bridegroom.*

6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‖ ye *that* make mention of the LORD, keep not silence,

‖ Or, *ye that are the LORD's remembrancers.*

7 And give him no † rest, till he establish, and till he make Jerusalem a praise in the earth.

† Heb. *silence.*

8 The LORD hath sworn by his right hand, and by the arm of his strength, † Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

† Heb. *If I give &c.*

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

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9. *And their seed shall be known among the Gentiles,* &c.] They shall be acknowledged for God's ancient people, unto whom all the promises of the Gospel were made, and principally belong: see Acts iii. 25; xiii. 46. They shall be esteemed as the first-born or elder brethren in the Church. *W. Lowth.*

10. *I will greatly rejoice in the Lord,* &c.] The Jewish Church is here introduced as speaking, and returning her thanks to God for these great favours, that He hath advanced her and her sons to such honour after their dispersion, and made her thereby glorious in the eyes of the world. *W. Lowth.* She who was formerly described as sitting on the ground, and bewailing her condition, now comes forward with a joyful and assured heart, arrayed in all the splendour of the sanctuary. *Vitringa.* Allusion is made, as is evident from the marginal rendering, to the dress of the priesthood; of which so great was the magnificence, and so contrived and calculated were they, as Moses expresses it, "for glory and for beauty," that nothing can be imagined more striking, or to minds prepared, as those of the Jews were, to unite with this uncommon splendour the idea of the utmost sanctity, more awful, or more imposing! *Bp. Lowth.*

Chap. LXII. ver. 1. *For Zion's sake will I not hold my peace,*] Some interpreters have thought that the Prophet does not speak here in his own person, as our argument has it; but that God is the speaker, and professes His constant anxiety for His people; or that the Messiah declares that He will never cease interceding with God, till the redemption of Israel be brought to pass. *Edit.*

2. — *thou shalt be called by a new name,*] To "be called" signifies, in the sacred dialect, "to be;" (see notes on chap. ix. 6;) and the "new name" here promised implies a new condition, a change for the better. No particular name is pointed to; several appropriate to the altered state of Jerusalem are to be met with in the prophecies; (see ver. 4, 12 of this chapter:) compare Rev. ii. 17; iii. 12. *Vitringa.*

5. — *so shall thy sons marry thee:*] The word translated "thy sons," has been wrongly pointed by the Masoretes; and should rather be rendered "thy Restorer." The passage, thus corrected, will stand, "As a young man marrieth a virgin, so shall thy Restorer wed thee;" which corresponds exactly with what follows, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." *Bp. Lowth.*

6. *I have set watchmen* &c. — *ye that make mention of the Lord, keep not silence,*] The faithful, in particular the Priests and Levites, are exhorted by the Prophet to beseech God with unremitting importunity to hasten the redemption of Zion. The image is taken from the temple service, in which there was appointed a constant watch; 1 Chron. ix. 33; see Ps. cxxxiv. *Dp. Lowth.* The margin gives it here, "the Lord's remembrancers;" it alludes to the office of the Priests and Levites, and their daily prayers for the welfare of the Church. The Scripture elsewhere speaks of God, after the manner of men, as one that may be overcome by importunity; see Luke xi. 8, 9; xviii. 5, 6, 7. *W. Lowth.* See note on Gen. vi. 6.

8. *The Lord hath sworn by his right hand,* &c.] What assurance could be more strong or satisfactory? God, as He cannot swear by any greater, swears by Himself, (Heb. vi. 13,) and His own Divine attributes: when this expression is used, some immutable decree of the Divine counsel follows; it is done in condescension to man's limited understanding, and as an assistance to the weakness of his faith. *Vitringa.*

9. *But they that have gathered it shall eat it, and praise the Lord;* &c.] The expressions here allude to the ordinances of the law, which required the people to spend their firstfruits, and other hallowed things, at the temple, in grateful acknowledgment to God for His blessings. *W. Lowth.*

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10 ¶ Go through, go through the gates; [b] prepare ye the way of the people; cast up, [a] cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [d] reward *is* with him, and his ‖ work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

[a] Chap. 40. 3. & 57. 14.

[c] Zech. 9. 9. Matt. 21. 5. John 12. 15.

[d] Chap. 40. 10.

‖ Or, *recompence.*

CHAP. LXIII.

1 *Christ sheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his just wrath he remembereth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, confesseth their faith.*

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* † glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

† Heb. decked.

[e] Rev. 19. 13.

2 Wherefore [e] *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

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3 I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and *their* blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [b] day of vengeance *is in* mine heart, and the year of my redeemed is come.

[b] Chap. 34. 8.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [c] arm brought salvation unto me; and my fury, it upheld me.

[c] Chap. 59. 16.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath

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Chap. LXIII. ver. 1. *Who is this that cometh from Edom,* &c.] The Prophet introduces some person, whether himself in vision or another, (St. Jerome fancies the angels,) wondering at an object which presents itself. This object is a Conqueror returning bloody from battle: of whom by way of dialogue, and in answer to the questions, who He is, and why so habited, an account is given; representing a mighty victory, obtained with much blood and slaughter, won by the powerful but single arm of this mighty Warriour; by which a total rout was given to His adversaries, at a time, when, if He had not interposed, no other was disposed, no other able, to have quelled the outrage and havock which they were making. His stained garments demonstrate the sharpness of the engagement, as His mien and manner of approach denote the invincible greatness of His strength.

In this description we have represented the hardships and the success of that combat with the enemies of our souls, by which Christ brought salvation to mankind; vanquishing sin and death, wresting the prey out of the hands of Satan, and, as the Apostle expresses it, "having spoiled principalities and powers, triumphing over them in His cross." *Dean Stanhope.* It is Christ that is thus magnificently described, returning to His capital, from the land of the enemy, after His passion. *Bp. Horne.* His "coming from Edom" is His rising from the dead; His return "from Bozrah" His coming back, having vanquished hell: Idumea standing for the kingdom of darkness and death, and Bozrah (the strong city of Edom) for the seat of the prince of darkness; agreeably to the custom, so familiar with the Prophets, of putting the sworn enemies of the commonwealth of Israel to express the mortal and immortal enemies of the souls of God's people. *Bp. Andrewes.*

Guided partly by the passage from the Revelation referred to in the margin, as well as by chap. xxxiv and lix, other commentators have expounded this prophecy of a still future deliverance of the Church from her enemies, like that foretold in Ezek. xxxviii, and Rev. xx. Bp. Lowth inclines to this interpretation; remarking, that he knows of no event in history, to which from its importance and circumstances it can be applied, unless perhaps to the destruction of Jerusalem and the Jewish polity, which in the Gospel is called the coming of Christ, and the days of vengeance, Matth. xvi. 28, Luke xxi. 22. And Vitringa observes, that the great Personage here introduced is described, not as a sufferer, but as an agent; sprinkled not with His own blood, but with that of His enemies; and in the act, not of appeasing the wrath of God for the sins of His elect, but of executing it in the punishment of His enemies. The Church, however, by introducing it into her service for the Monday before Easter, appears to have considered this emblematick vision as applying to the death and passion of our blessed Saviour; whereby He trod the winepress of the Divine wrath alone, by the shedding of His own precious blood, and thus overcame the power of Satan. *Edit.*

5. — *I wondered that there was none to uphold: therefore mine own arm brought salvation* &c.] I acted as one that looked for a while to see if any one of My people could find out human means to help and deliver them from the utter ruin they were likely to fall into; but after it was manifest, that no human succour was to be had, I was resolved to vindicate My own honour; and My zeal and concern for My people made Me go through with the undertaking, in spite of all opposition: compare Zech. viii. 2. *Dr. Wells, W. Lowth.*

6. *And I will tread down the people* &c.] Rather read with the Septuagint and Vulgate, "*and make them drunk in my fury,*" and so for the following sentences in this verse. *W. Lowth, Bp. Lowth, Vitringa.*

— *and I will bring down their strength to the earth.*] God's judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion. *W. Lowth.* See notes on chap. li. 17; Jer. xxv. 15.

7. *I will mention the lovingkindnesses of the Lord,* &c.] The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country, without any proper form of civil polity or religious worship; their temple destroyed, their city desolated and lost to them; and their whole nation scattered over the face of the earth; apparently deserted and cast off by the God of their fathers, as no longer His peculiar people. They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns on their part; that by their disobedience they had forfeited the protection of God, and caused Him to become their adversary: the Prophet represents them, induced by the memory of the great things God had done for them, as addressing their humble supplication for the renewal

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8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: [d] in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

[d] Deut. 7. 7, 8.

10 ¶ But they [e] rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

[e] Exod. 15. 24. Numb. 14. 11. Psal. 78. 56. & 95. 9.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [f] brought them up out of the sea with the ‖ shepherd of his flock? where *is* he that put his holy Spirit within him?

[f] Exod. 14. 30. ‖ Or, *shepherds*, as Psal. 77. 20.

12 That led *them* by the right hand of Moses with his glorious arm, [g] dividing the water before them, to make himself an everlasting name?

[g] Exod. 14. 21. Josh. 3. 16.

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

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15 ¶ [h] Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, ‖ the sounding of thy bowels and of thy mercies toward me? are they restrained?

[h] Deut. 26. 15.

‖ Or, *the multitude.*

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, ‖ our redeemer; thy name *is* from everlasting.

‖ Or, *redeemer from everlasting is thy name.*

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; ‖ they were not called by thy name.

‖ Or, *thy name was not called upon them.*

CHAP. LXIV.

1 *The church prayeth for the illustration of God's power.* 5 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.*

of His mercies: they beseech Him to regard them in consideration of His former lovingkindness; confess their own wickedness and hardness of heart; acknowledge Him for their Father and Creator; intreat His forgiveness; and deplore their miserable condition. *Bp. Lowth.*

9. — *the angel of his presence saved them:*] The Angel who conducted the Israelites by the pillar of cloud and of fire was no other than the Logos, or second Person of the blessed Trinity; this divine Person is sometimes called an Angel, as Exod. xiv. 19; but at others the incommunicable name of Jehovah is given to Him: see note on Exod. xiii. 21. *W. Lowth.*

Concerning the Person, here called "the Angel of God's presence," see Exod. iii. 2, 6; xiii. 21; xiv. 19; xxiii. 20, 21; Judges xiii. 18, compared with Is. ix. 6; Zech. xii. 8; and Mal. iii. 1. In this last passage from Malachi it is plain, that "the Messenger, or Angel of the covenant," the covenant of grace, was no other than Christ: and as allusion is made to the same Person in all the other passages before mentioned, and in the words of Isaiah in the text, it follows that He, who appeared to Moses, He who was seen by Manoah, He who was spoken of by Zechariah, He whom Isaiah describes as saving and redeeming Israel, must also be Christ. In the language of the Prophet, Christ is styled "the Angel of God's presence:" but mark the authority and dignity of His person; sometimes He is called "Wonderful;" sometimes "the Lord;" sometimes He is said to have "the name of God in Him;" and sometimes He is styled "God." He, therefore, to whom such appellations are given, can be no created being: He must be the eternal Son of God: He must be "the Word of God," by whom God speaks to mankind; He must be the same that "was in the beginning with God, and was God;" the same "by whom all things were created;" the same who was made man, the same who redeemed us, the same who ever liveth to make intercession for us. *Bp. Huntingford.*

—— *in his love and in his pity he redeemed them; and he bare them,* &c.] If Isaiah found it reasonable, in terms so affectionate, to magnify the deliverance of God's people out of Egypt, and their settlement in the promised land; how insensible are they who read and hear of the release from a heavier tyranny, the destruction of the spiritual Pharaoh, the passage into the true and heavenly Canaan, opened at the expense of our Leader's own life, without impressions as grateful as human hearts can admit! And if he confess, that, after all the extraordinary appearances of Almighty God in their behalf, His people's disingenuous behaviour turned Him to be their enemy; how greatly ought we to fear, how carefully to avoid, any unworthy returns to One who hath loved us so tenderly, which may justly alienate His affection from us, and be at once our eternal ruin and reproach. *Dean Stanhope.*

13. — *that they should not stumble?*] That is, without obstacle. *Bp. Lowth.* The progress of the Israelites through the Red sea is compared here, for its freedom, to that of a courser in a country where there are the fewest impediments; and the safety of what might appear an hazardous passage, and the security to which it led, to cattle's going to pasture. *Vitringa.*

16. *Doubtless thou art our father,* &c.] However we have made ourselves by our sins unworthy to be owned by our father Abraham, yet do not Thou cast us utterly off from the benefit of that covenant, which Thou madest with him and his seed. *Bp. Hall.*

17. *O Lord, why hast thou made us to err from thy ways,*] The sense of this passage would have been more truly expressed, and the words as grammatically rendered, "why hast Thou suffered us to err." It is a pathetick expostulation with Almighty God, begging of Him to return to His sinful people, to convert and heal them. *Dr. Waterland.*

18. *The people of thy holiness have possessed it but a little while:* &c.] The Prophet says, "a little while," in comparison of God's promise, which, as the Jews commonly understood it, gave them the possession of Canaan for ever: see Gen. xvii. 8. If we understand what follows of the devastation made by the Romans under Titus, and by the Mahometans since, the phrase is exactly parallel to the words of Christ, Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles." *W. Lowth.*

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OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

† Heb. *the fire of meltings.*

2 As *when* † the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou *didst* terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [a] *men* have not heard, nor perceived *by the* ear, neither hath the eye ‖ seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

[a] 1 Cor. 2. 9. Psal. 31. 19.
‖ Or, *seen a God beside thee, which doeth so for him, &c.*

5 Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [b] fade as a leaf; and our iniquities, like the wind, have taken us away.

[b] Psal. 90. 5, 6.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast † consumed us, because of our iniquities.

† Heb. *melted.*

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

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9 ¶ Be not [c] wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

[c] Psal. 79. 8.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAP. LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

[a] I AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

[a] Rom. 9. 24, 25, 26. & 10. 20. Ephes. 2. 12.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

Chap. LXIV. ver. 4. — *men have not heard, &c.*] St. Paul treating of God's extraordinary mercy in sending His Son into the world, and that wonderful manifestation of God in the flesh, by the Gospel, not to the Jews only, but to the Gentiles also, which he calls a mystery that had been hidden from the princes of the world, cites this passage from Isaiah: see the margin. The Apostle indeed applies the passage to the mystery of Christ's incarnation, as if it were the primary and more immediate sense of the prophecy. But as the coming of Christ in the flesh is the foundation of all God's blessings to mankind, the words, both in the Prophet and in the Apostle, are generally understood of the future and ultimate happy effects of the Divine mercy in the state of glory, and those joys and felicities of heaven, which are "prepared" and reserved for them that love God, and "wait for Him." *Wogan.*

5. *Thou meetest him that rejoiceth and worketh righteousness,*] That is, Thou preventest with Thy blessings him that rejoices to work righteousness. *Dr. Wells.*

behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.] We have been guilty of great offences, but Thy mercies endure for ever, and Thy gracious promises are still the same: see Mal. iii. 6. The pronoun *those* refers to God's ways, by which we may understand, not only His laws, but likewise the dispensations of His providence. *W. Lowth.*

6. *But we are all as an unclean thing, &c.*] In this confession which the holy Prophet makes of the sins of the people, we see, not only the corrupted and degenerate state of the Jewish Church at that time, but what that temper and true spirit of piety is, which rules in good men. Such likewise was the behaviour of Daniel and other worthies in the Old Testament; and of St. Paul and other good men in the New: they assumed to themselves the characters, not of saints, but of sinners; they gloried not in their perfection, but confessed their sins and unworthiness. *Wogan.*

10. *Thy holy cities are a wilderness,*] Some refer this expression to all the cities of Judah; but the metropolis only was properly and especially "the holy city:" see chap. lii. 1. This was divided into the upper and lower city: see note on chap. xxii. 1. *Vitringa, W. Lowth.*

11. *Our holy and our beautiful house, — is burned up with fire:*] See our Saviour's prediction of the destruction of the temple, Matt. xxiv. 2. *W. Lowth.*

St. Jerome, and several other learned men, understood this chapter as a prayer for the manifestation of the Messiah. To Him indeed every part of it will, upon examination, be found very applicable; especially the fourth verse, which is applied by St. Paul to the times of Christ, and which has been already verified by Him in some degree; but will be more perfectly fulfilled at His second appearing, when He shall bow the heavens, and come down in the glory of His Father with the holy angels, to judge the quick and the dead; and shall *raise His* servants out of the corrupt dust of the earth, and give them bodies like His own glorious body; and shall cause them to ascend with Him into those immortal joys and pleasures which we have not at present tongues to express, nor thoughts to conceive; where He now liveth and reigneth, with the Father and the Holy Ghost, God blessed for evermore. *Reading.*

Chap. LXV. This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the preceding chapter. God is introduced declaring that He had called the Gentiles, though they had not sought Him; and had rejected His own people for their refusal to attend to His repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy: that nevertheless He would not destroy them all; but would preserve a remnant, to whom He would make good His ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient, in a future flourishing state of the Church. *Bp. Lowth.*

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3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense † upon altars of brick;

† Heb. *upon bricks.*

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and ‖ broth of abominable *things is in* their vessels;

‖ Or. *pieces.*

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my ‖ nose, a fire that burneth all the day.

‖ Or. *anger.*

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense *into* their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into *their* bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down *in*, for my people that have sought me.

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11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that ‖ troop, and that furnish the drink offering unto that ‖ number.

‖ Or. *Gad.*

‖ Or. *Meni.*

12 Therefore will I number you to the sword, and ye shall all bow down *to the* slaughter: [b] because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

[b] Prov. 1. 24, &c. chap. 65. 12. Jer. 7. 13.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for † vexation of spirit.

† Heb. *breaking.*

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

[c] Chap. 65. 22. 2 Pet. 3. 13. Rev. 21. 1.

17 ¶ For, behold, I create [c] new heavens

Ver. 3. — *that sacrificeth in gardens,* &c.] Instances of heathenish superstition and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. See note on chap. i. 29. These apostates sacrificed upon altars built of bricks; in opposition to the command of God in regard to His altar, which was to be of unhewn stone, Exod. xx. 25. *Bp. Lowth.*

4. *Which remain among the graves, and lodge in the monuments,*] For the purposes of necromancy and divination, to obtain dreams and revelations; for "monuments," we might render "caverns." *Bp. Lowth.* It was a common custom among the heathens for persons to lodge all night in the temples of their idols, (which were no better than monuments of the dead,) in order to obtain dreams that might be beneficial. *W. Lowth.*

—— *which eat swine's flesh,*] Which was expressly forbidden by the law, (Lev. xi. 7,) but among the heathen was in principal request in their sacrifices and festivals. Antiochus Epiphanes compelled the Jews to eat swine's flesh as a full proof of their renouncing their religion, 2 Macc. vi. 18; vii. 1. *Bp. Lowth.*

—— *broth of abominable things is in their vessels;*] That is, they make no difference of those meats which the law hath declared unclean. *Bp. Hall.*

5. *Which say, Stand by thyself,* &c.] The extreme offensiveness to God of spiritual pride and hypocrisy is compared to that of "smoke in the nose;" and the continual provocation kindled by it to "a fire that burneth all the day." *Wogan.* This description of a proud hypocrite agrees exactly with the temper of the Scribes and Pharisees in our Saviour's time. *W. Lowth.*

6. — *into their bosom,*] See note at Ps. lxxix. 12.

7. — *which have burned incense upon the mountains,* &c.] See the note on Gen. xxii. 2, "Upon one of the mountains."

8. — *As the new wine is found in the cluster,* &c.] As a few good grapes are found among a cluster of bad ones, and one speaks to another, that would pluck it from the tree, to spare it; so will I not destroy the whole nation for the sake of the few good persons which spring out from among the rest. *W. Lowth.*

10. *And Sharon shall be a fold of flocks, and the valley of Achor* &c.] These are two of the most fertile parts of Judea, famous for their rich pastures: the former to the west, not far from Joppa: the latter north of Jericho, near Gilgal. *Bp. Lowth.*

11. — *that prepare a table for that troop,* &c.] It was customary both among the Jews and Gentiles, after some part of the sacrifice had been offered upon the altar, to make a feast of the remainder. See chap. lvii. 7; Ezek. xxiii. 41. We read, 1 Cor. x. 21, of the "table of devils;" to whom the Gentiles sacrificed. *W. Lowth.*

The disquisitions and conjectures of the learned respecting the names "Gad and Meni" (see the margin) are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. *Bp. Lowth.*

12. *Therefore will I number you to the sword,*] An allusion to the derivation of the word Meni, which signifies "number:" such plays upon the words are frequent in the Prophets. *W. Lowth.*

15. *And ye shall leave your name for a curse unto my chosen:*] Mine elect shall look upon you as a standing monument of God's indignation; your name shall be mentioned in a common form of imprecation, God do to me, as He has done to the wicked Jews, &c. The other name mentioned here may mean, that of Christians. *W. Lowth.* But see note on chap. lxii. 2.

16. — *the God of truth;*] The God of Amen in the Hebrew, rightly translated, "the God of truth:" Rev. iii. 14. Jesus Christ is called Amen; being the faithful and true witness, yea, the "Truth" itself, John xiv. 6, and perhaps in allusion to this place. Compare 2 Cor. i. 20. *Bp. Beveridge, W. Lowth.*

17. *For, behold, I create new heavens and a new earth:*] That is, (in prophetick language,) will institute a "new" dispensation

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and a new earth: and the former shall not be remembered, nor † come into mind.

† Heb. *come upon the heart.*

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the [d] voice of weeping shall be no more heard in her, nor the voice of crying.

[d] Rev. 21. 4.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect † shall long enjoy the work of their hands.

† Heb. *shall make them continue long*, or, *shall wear out.*

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.

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24 And it shall come to pass, that [e] before they call, I will answer; and while they are yet speaking, I will hear.

[e] Psal. 32. 5.

25 The [f] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[f] Chap. 11. 6, 7.

CHAP. LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked.

[a] 1 Kings 8. 27. 2 Chron. 6. 18. Acts 7. 49. & 17. 24.

THUS saith the LORD, [a] The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build

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of religion; different from that which God had given to the Jews, and subversive of it; for it follows, "the former shall not be remembered, nor come into mind." *Bp. Hurd.* The Prophet describes, under this character, the state of things in the days of the Messiah. *Dr. Berriman.* St. Peter, in his second Epistle, chap. iii. 13, applies this passage of Isaiah to that new and refined state which is to succeed to the dissolution of this world, and in which righteousness is to dwell, agreeably to what is said chap. lx. 20, 21; see also Rev. xxi. 1. *Jos. Mede, W. Lowth.* And many have taken this for the primary and principal sense of the passage; but it appears that the establishment of the Christian Church and religion is what is more obviously and primarily pointed at in the expression, "new heavens and new earth;" (see chap. li 16;) and that it is only to their more hidden and fullest meaning that St. Peter (referring to this and other passages of Isaiah) applies them as above. This creation of new heavens and earth began, at the time when the Gospel of Christ began its progress; is to be completed at that other time, when it shall please God (the Creator) to render it perfect, in the consummation of all things. The beginning and end are here blended together. *Vitringa.* The two advents of Christ are for the most part not distinguished in the Old Testament. *Dr. Berriman.* See note on chap. ix. 5.

18. — *rejoice for ever in that which I create:*] Rather, "rejoice in the age to come, which I create," agreeing with ver. 17. *Bp. Chandler.*

20. *There shall be no more thence an infant of days,* &c.] There shall be no untimely deaths: the Prophet describes this renovation of the world as a state similar to that which the Patriarchs enjoyed before the flood; the purport of the latter part of this verse is, that he that died an hundred years old might be looked on as dying in childhood, cut off in the beginning of his days, as a punishment for sin: it may be more plainly rendered, "He that dies an hundred years old, shall die a child; and the sinner that dies an hundred years old, shall be accursed." *W. Lowth.* Or, "He that dies an hundred years old, shall be (esteemed) accursed as a sinner." *Dr. Wells.*

22. — *as the days of a tree are the days of my people,*] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years; the Prophet's idea, that the people should live to the age of the antediluvians, is therefore very justly expressed by the days of a tree. *Bp. Lowth.*

Chap. LXVI. A continuation of the subject of the foregoing chapter, which the Prophet pursues with more express declaration of the new economy, and of the flourishing state of the Church under it. The increase of the Church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the Divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God. See Rom. xv. 16. And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable. These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans. *Bp. Lowth.*

Ver. 1. *Thus saith the Lord, The heaven is my throne,* &c.] It hath pleased the Divine goodness to signify to us by this, that He lives and reigns on high, infinitely above all that we can think; and that the earth is at His foot to do what He will with it, and all that is on it: so that the earth is full of His glory, and the heaven of heavens is not able to contain it. Yet nevertheless, as God is said to dwell in heaven, because He there unveils Himself, and shines forth in all His glory, before the pure and holy creatures that dwell there, and are capable of beholding it; so is He said to dwell upon earth, in those places where He is graciously pleased to discover any of His Divine perfections in a more peculiar manner than elsewhere: thus were the tabernacle, and afterwards the temple, called God's house; and now in the Christian church, wheresoever His faithful people meet together in His name, He is there with them. *Bp. Beveridge.*

A temple, in the Jewish notion, was God's habitation, where He resided as a king. *W. Lowth.* See note on chap. lx. 13. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they thought of perpetual duration. *Bp. Lowth.* God admonishes them not to rely on His temples being among them; that the Most High dwelleth not in temples made with hands; that an humble and truly pious man is a living temple to Him, ver. 2; (compare chap. lvii. 15;) and that without inward piety, "he that killeth an ox" for sacrifice "is as if he slew a man," &c. *Dr. Wells.* Or ver. 3 may be translated more literally, "He that killeth an ox (the words *is as if* having been supplied) killeth a man; that sacrificeth a lamb, beheadeth a dog," &c.; and understood to express instances of extreme wickedness joined with hypocrisy; of the most flagitious crimes committed by those, who at the same time affected great strictness in the external services of religion. God upbraids the Jews with the same practices, Ezek. xxiii. 39; and the hypocrisy of the Pharisees is described as much the same, Matt. xxiii. 14. *Bp. Lowth.*

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upto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a ‖ lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that † burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

‖ Or, *kid.*

† Heb. *maketh a memorial of.*

4 I also will choose their ‖ delusions, and will bring their fears upon them; [b] because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

‖ Or, *devices.*

[b] Prov. 1. 24. chap. 65. 12. Jer. 7. 13.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, [c] Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

[c] Chap. 5. 19.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

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9 Shall I bring to the birth, and not ‖ cause to bring forth? saith the LORD: shall *I* cause to bring forth, and shut *the womb?* saith thy God.

‖ Or, *beget.*

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the ‖ abundance of her glory.

‖ Or, *brightness.*

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be [d] borne upon *her* sides, and be dandled upon *her* knees.

[d] Chap. 49. 22, & 60. 4.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens ‖ behind one *tree* in the midst, eating swine's flesh,

‖ Or, *one after another.*

3, 4. — *they have chosen their own ways*, &c.] God threatens the people, that, because they were abominable in their lives, He would abandon them, and give them over to a spirit of delusion. God is said to choose those things for us, which He permits us to fall into: when men abandon themselves to wickedness and impiety, God withdraws His grace from them; and, by His secret and just judgment, they are deprived of the faculty of discerning between truth and errour, between good and evil. See Rom. i. 28; 2 Thess. ii. 10, 11, 12. *Abp. Tillotson.* See notes on chap. vi. 10.

5. — *said, Let the Lord be glorified:*] Or, in derision called on God to do something extraordinary in your behalf. *W. Lowth.*

7. *Before she travailed, she brought forth;* &c.] In the prophetick language, the affliction which a people suffers, or persecution, in labouring to bring forth a new kingdom, is represented by the pain of a woman in labour to *bring forth* a man-child. *Sir I. Newton.* It is intimated here, that the increase of the Christian Church should be so sudden, as to be compared to a woman's bringing forth before her pains came on her. *Dr. Wells.*

12. — *I will extend peace to her like a river,*] Compare chap. xlviii. 18. *W. Lowth.*

13. — *your bones shall flourish like an herb:*] Ye shall be renewed, as if dry bones should recover their moisture; (compare Eccles. xlvi. 12; xlix. 10.) In like manner St. Paul calls the receiving of the Jews into the Church, "life from the dead," Rom. xi. 15. The Jews from ancient times have used this text as a form over a person interred, at the same time throwing grass into the grave, to testify their belief in a resurrection. *W. Lowth.* See notes on chap. xxvi. 19. This passage, as well as that in chap. xxvi, seems to be, if not a direct assertion, at least an allusion, to a future resurrection of the dead; when the worshippers of the true God, in all ages of the world, shall have their lot in the kingdom promised to the saints of the Most High. *Dr. S. Clarke.*

15. *For, behold, the Lord will come with fire,* &c.] See the introductory note on this chapter; and the note on chap. ii. 10.

17. — *behind one tree*] The last word is supplied. Some versions have the reading *which* is given in our margin: but *many* learned men have supposed, that by the Hebrew *Achad* (signifying *one*) may be meant the Syrian deity *Achad* or *Adad*, which they held to be the highest and greatest of the gods, the same with Jupiter and the Sun, and which name, says Macrobius, signifies *one*: we trace this idol in the names of the Syrian kings, Ben-hadad, Hadad-ezer, &c.; according to this interpretation we may render, "after the rites of Achad, in the midst of those who eat swine's flesh," &c. *Vitringa, Bp. Lowth.* Or, "behind (the chapel or shrine of Achad, or) the Sun, in the midst" (of the garden.) *W. Lowth.*

—— *eating swine's flesh, and the abomination, and the mouse.*] See notes on chap. lxv. 4. The heathens used some meats by way of purification, chiefly such as were not used for common food: such were several of those meats forbidden by the law, and called "abominable" by Moses, Deut. xiv. 3; of this kind was probably "the mouse," which is expressly prohibited, Lev. xi. 29. *W. Lowth.*

Before CHRIST about 698. and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and ‖ Or, *coaches.* in ‖ litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. Before CHRIST about 698.

21 And I will also take of them for [a] priests *and* for Levites, saith the LORD.

22 For as the [f] new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* † from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their [g] worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

[a] Exod. 19. 6. chap. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.
[f] Chap. 65. 17. 2 Pet. 3. 13. Rev. 21. 1.
† Heb. *from new moon to his new moon, and from sabbath to his sabbath.*
[g] Mark 9. 44.

19. — *unto the nations, to Tarshish, Pul, &c.*] All quarters of the globe. "Pul" does not occur any where else; it is supposed to be a place in the extremity of Egypt: the Prophet's object here is to designate the most remote parts. *Vitringa.*

21. *And I will also take of them for priests &c.*] Such was to be the privilege of the Gospel-times! They were not to be legal "priests and Levites," but "taken from all nations:" such as might be proper ministers of the great High Priest, who was to come from the tribe of Judah, and be, not after the order of Aaron, but after the order of Melchisedek. *Dr. Berriman.*

22. — *the new heavens and the new earth, &c.*] Very rationally then does the Apostle (Heb. xii. 28) call the Christian dispensation "a kingdom which cannot be moved." *Dr. Berriman.*

23. — *from* one *new moon to another, — shall all flesh come to worship*] The expression here is accommodated to the condition of the Church under the Old Testament; (see note on chap. xix. 19;) but *we are to understand, that in the* "new world" here treated of, not the Jews only, (as was the case at the time of the delivery of the prophecy,) but all nations should come before the Lord to worship, in the frequent festivals of those blessed times. *Jos. Mede.* We are perhaps to understand the words to speak of these saints as being perpetually employed in serving and praising Him: see Rev. iv. 8; vii. 15. *W. Lowth.*

24. — *for their worm shall not die, neither shall their fire be quenched;*] These words of the Prophet are applied by our blessed Saviour (in the passage from St. Mark referred to in the margin) to express the everlasting punishment of the wicked in hell: as our Lord expressed the state of the blessed by sensible images, such as Paradise, Abraham's bosom, &c, so He represents the place of torment under the image of Gehenna, and the punishment of the wicked, by the worm which there preyed on the carcases, and the fire which consumed the wretched victims: (see note on chap. xxx. 33:) marking however this difference strongly, that in the figurative Gehenna, the instruments of punishment shall be everlasting, the suffering without end. *Bp. Lowth.*

In these two concluding chapters we are made acquainted with God's reasons for rejecting His ancient people the Jews, and for calling the Gentiles into the Church and kingdom of the Messiah. His reason for rejecting the Jews was their incorrigible wickedness: His reason for calling the Gentiles was, not any merit or worthiness in them, but His own free grace and goodness towards them. Let these considerations impress upon our minds a profound sense of gratitude and love for the mercy of God to us Gentiles, and an awful apprehension of His justice towards those who refuse His grace: or, as St. Paul expresses it, let us in this extraordinary dispensation towards the Jews and Gentiles "behold the goodness and severity of God: on them which fell, severity; but toward us, goodness, if we continue in His goodness; otherwise we also shall be cut off." *Reading, Wogan.*

The following are the chapters from Isaiah appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays.

CHAP. I.	1st Sunday in Advent,	Morning.	
—— II.	Ditto,	Evening.	
—— V.	2d Sunday in Advent,	Morning.	
—— VII. 10—15.	Annunciation,	For the Epistle.	
—— VII. 10—17.	Nativity of Christ,	Evening.	
—— IX. 1—8.	Ditto,	Morning.	
—— XI.	Whitsunday,	Evening.	
—— XXIV.	2d Sunday in Advent,	Evening.	
—— XXV.	3d Ditto,	Morning.	
—— XXVI.	Ditto,	Evening.	
—— XXX.	4th Ditto,	Morning.	
—— XXXII.	Ditto,	Evening.	
—— XXXVII.	1st Sunday after Christmas,	Morning.	
—— XXXVIII.	Ditto,	Evening.	
—— XL. 1—11.	St. John Baptist,	For the Epistle.	
—— XLI.	2d Sunday after Christmas,	Morning.	
—— XLIII.	Ditto,	Evening.	
CHAP. XLIV.	1st Sunday after Epiphany,	Morning.	
—— XLVI.	Ditto,	Evening.	
—— XLIX.	Epiphany,	Evening.	
—— L. 5—11.	Tuesday before Easter.	For the Epistle.	
—— LI.	2d Sunday after Epiphany,	Morning.	
—— LIII.	Ditto,	Evening.	
—— LIII.	Good Friday,	Morning.	
—— LV.	3d Sunday after Epiphany,	Morning.	
—— LVI.	Ditto,	Evening.	
—— LVII.	4th Sunday after Epiphany,	Morning.	
—— LVIII.	Ditto,	Evening.	
—— LIX.	5th Ditto,	Morning.	
—— LX.	Epiphany,	Morning.	
—— LXIII.	Monday before Easter,	For the Epistle.	
—— LXIV.	5th Sunday after Epiphany,	Evening.	
—— LXV.	6th Ditto,	Morning.	
—— LXVI.	Ditto,	Evening.	

THE BOOK OF THE

PROPHET JEREMIAH.

INTRODUCTION.

THE Prophet Jeremiah was of the sacerdotal race, being, as he records himself, one of the priests that dwelt at Anathoth in the land of Benjamin, a city appropriated out of that tribe to the use of the priests the sons of Aaron, (Josh. xxi. 18,) and situate, as we learn from St. Jerome, about three miles north of Jerusalem. Some have supposed his father to have been that Hilkiah the high priest, by whom the book of the law was found in the temple in the reign of Josiah; but for this there is no better ground than his having borne the same name, which was no uncommon one among the Jews; whereas had he been in reality the high priest, he would doubtless have been mentioned by that distinguishing title, and not put upon a level with priests of an ordinary and inferiour class.

Jeremiah appears to have been very young when he was called to the exercise of the prophetical office; from which he modestly endeavoured to excuse himself by pleading his youth and incapacity; but being overruled by the Divine authority, he set himself to discharge the duties of his function with unremitted diligence and fidelity during a period of at least forty-two years, reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees; whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions in the bitterness of his soul, which many have thought hard to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity for his unmerited sufferings, rather than our censure for any want of piety and reverence towards God. He was in truth a man of unblemished piety and conscientious integrity; a warm lover of his country, whose misery he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, being carried with the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldeans had left governour in Judea, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for the Jews at Tahpanhes, as tradition goes, took such offence thereat, that they stoned him to death; which account of the manner of his end, though not absolutely certain, is at least very probable, considering the temper and disposition of the parties concerned. Their wickedness however did not long pass without its reward; for, in a few years after, they were miserably destroyed by the Babylonian armies, which invaded Egypt according to the Prophet's prediction, chap. xliv. 27, 28.

The idolatrous apostacy, and other criminal enormities of the people of Judah, and the severe judgments which God was prepared to inflict upon them, but not without a distant prospect of future restoration and deliverance, are the principal subject matters of the following prophecies; excepting only the 45th chapter, which relates personally to Baruch; and the six succeeding chapters, which respect the fortunes of some particular heathen nations. It is observable however, that though many of these prophecies have their particular dates annexed to them, and other dates may be tolerably well conjectured from certain internal marks and circumstances, there appears much disorder in the arrangement, not easy to be accounted for on any principle of regular design, but probably the result of some accident or other, which has disturbed the original order. The best arrangement of the chapters appears to be according to the list, which will be presently subjoined: the different reigns, in which the prophecies were delivered, were most probably as follows.

The twelve first chapters seem to contain all the prophecies delivered in the reign of the good king Josiah.

During the short reign of Shallum, or Jehoahaz, his second son, who succeeded him, Jeremiah does not appear to have had any revelation.

Jehoiakim, the eldest son of Josiah, succeeded. The prophecies of this reign are continued on from the 13th to the 20th chapter inclusively; to which we must add the 22d, 23d, 25th, 26th, 35th, and 36th chapters, together with the 45th, 46th, 47th, and most probably the 48th, and as far as to verse 34 of the 49th chapter.

Jeconiah, the son of Jehoiakim, succeeded. We read of no prophecy that Jeremiah actually delivered in this king's reign: but the fate of Jeconiah, his being carried into captivity, and continuing an exile till the time of his death, were foretold early in his father's reign, as may be particularly seen in the 22d chapter.

The last king of Judah was Zedekiah, the youngest son of Josiah. The prophecies delivered in his reign are contained in the 21st and 24th chapters, the 27th to the 34th, and the 37th to the 39th inclusively, together with the six last verses of the 49th chapter, and the 50th and 51st chapters concerning the fall of Babylon.

The siege of Jerusalem in the reign of Zedekiah, and the capture of the city, are circumstantially related in the 52d chapter: and a particular account of the subsequent transactions is given in the 40th to the 44th inclusively.

The arrangement of the chapters, alluded to above, is here subjoined: 1—20, 22, 23, 25, 26, 35, 36, 45, 24, 29, 30, 31, 27, 28, 21, 34, 37, 32, 33, 38, 39 from the 15th to the 18th verse, 40, 41, 42, 43, 44, 46, and so on. *Dr. Blayney.*

The prophecies of Jeremiah, of which the circumstantial accomplishment is often specified in the Old and New Testament, are of a very distinguished and illustrious character. He foretold the fate of Zedekiah, chap. xxxiv. 2—5; (compare with 2 Chron. xxxvi. 19; 2 Kings xxv. 5; and Jer. lii. 11;) the Babylonish captivity, the precise time of its duration, and the return of the Jews. He described the destruction of Babylon, and the downfall of many nations, chap. xxv. 12, (see also chap. ix. 26; xxv. 19—25; xlii. 10—18; xlvi. and following chapters,) in predictions, of which the gradual and successive completion kept up the confidence of the Jews for the accomplishment of those prophecies, which he delivered relative to the Messiah and His period, chap. xxiii. 5, 6; xxx. 9; xxxi. 15; xxxiii. 14—18; xxxiii. 9, 26. He foreshewed the miraculous conception of Christ, chap. xxxi. 22; the virtue of His atonement; the

INTRODUCTION.

spiritual character of His covenant; and the inward efficacy of His laws, chap. xxxi. 31—36; xxxiii. 8. Jeremiah, contemplating those calamities which impended over his country, represented, in the most descriptive terms, and under the most expressive images, the destruction that the invading enemy should produce. He bewailed, in pathetick expostulation, the shameless adulteries which had provoked the Almighty, after long forbearance, to threaten Judah with inevitable punishment, at the time that false prophets deluded the nation with the promises of "assured peace," and when the people, in impious contempt of "the Lord's word," defied its accomplishment. Jeremiah intermingles with his prophecies some historical relations relative to his own conduct, and to the completion of those predictions which he had delivered. The reputation of Jeremiah had spread among foreign nations, and his prophecies were deservedly celebrated in other countries. Many heathen writers have likewise undesignedly borne testimony to the truth and accuracy of his prophetick and historical descriptions. *Dr. Gray.*

As to the style of Jeremiah, this Prophet is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. His thoughts indeed are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in "the Lamentations," where those passions altogether predominate; but it is often visible also in his "Prophecies," in the former part of the book more especially, which is principally poetical; the middle parts are chiefly historical; but the last part, consisting of six chapters, is entirely poetical, and contains several oracles distinctly marked, in which this Prophet falls very little short of the lofty style of Isaiah. But of the whole Book of Jeremiah it is hardly the one half which I look upon as poetical. *Bp. Lowth.*

CHAP. I.

Before CHRIST about 629.

1 *The time, 3 and the calling of Jeremiah.* 11 *His prophetical visions of an almond rod and a seething pot.* 15 *His heavy message against Judah.* 17 *God encourageth him with his promise of assistance.*

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Before CHRIST about 629.

4 Then the word of the LORD came unto me, saying,

5 Before I [a] formed thee in the belly I knew thee; and before thou camest forth out of the womb I [b] sanctified thee, *and* I [†] ordained thee a prophet unto the nations.

[a] Isai. 49. 1, 5.
[b] Gal. 1. 15, 16.
[†] Heb. gave.

6 Then said I, Ah, [c] Lord GOD! behold, I cannot speak: for I *am* a child.

[c] Exod. 4. 10.

7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

[d] Ezek. 3. 9.
[e] Exod. 3. 12. Deut. 31. 6, 8. Josh. 1. 5. Heb. 13. 6.

8 [d] Be not afraid of their faces: for [e] I

Chap. I. ver. 1. *The words of Jeremiah.*] This chapter forms an entire section by itself. It contains the call of Jeremiah, and the commission given him by God, the purport of which is explained by two symbolical images. God encourages him to proceed in the execution of it by assuring him of protection and support. *Dr. Blayney.*

——— *Anathoth.*] See the Introduction for the situation of this place.

2, 3. — *in the days of Josiah, — unto the end of the eleventh year of Zedekiah.*] See the chapters distributed according to the reigns of the several kings in the Introduction to this book.

Jeremiah prophesied forty-one years and upwards, if we take in the prophecies he uttered in Egypt after the captivity, chap. xliii, xliv, which are not included between the reigns of Josiah and Zedekiah. *W. Lowth.*

4. *Then the word of the Lord came unto me, saying.*] This seems to have been a visible appearance of the Divine Majesty, made by the Son of God, or the second Person of the blessed Trinity; see note on Is. vi. 1: who appeared in an human shape, as a prelude to the incarnation, first to Adam, Gen. iii. 8; then to Abraham, Gen. xviii. 2; afterwards to Joshua, Josh. v. 13; as also to Ezekiel, chap. i. 26; and to Daniel, chap. viii. 15, 18; x. 6, 10. Of the same kind was this vision represented to Jeremiah. Compare the ninth verse of this chapter with the forementioned texts of Daniel. *W. Lowth.*

5. — *I knew thee.*] Some persons have been designed for certain offices by a particular decree of God, from or before their coming into the world. So was John the Baptist, Luke i. 15; and St. Paul, Gal. i. 15; and the Prophet Jeremiah here in the text. This favour is expressed by "knowing" him, or taking especial notice of him, as if a prince should single out one particular person, and call him by name, and appoint him to some honourable office and trust. So God expresses His peculiar favour for Moses, by saying, "I know thee by name;" Exod. xxxiii. 12, 17. *W. Lowth.* The phrase "I knew thee" may signify, "I had thee in my view," or approved thee as a fit and proper object: as in Acts xv. 18, "Known unto God are all His works from the beginning of the world:" He contemplated the plan of them, and approved it in His mind, before He created and brought them into being. *Dr. Blayney.*

To the same effect it is said, that God "sanctified" him, or set him apart for the prophetical office: the same phrase being applied to our Saviour Himself, whom God in an eminent manner "sanctified" or set apart for the offices of King, Priest, and Prophet; and in due time "sent" Him into the world" to execute the same, John x. 36. *W. Lowth.*

6. — *I am a child.*] Not strictly within the years of childhood: but he calls himself "a child," by way of extenuating his abilities. Solomon calls himself "a little child" when he was married, and at least twenty years old, 1 Kings iii. 1, 7. And the word "child," or youth, is elsewhere used of those who were arrived at the first years of manhood. So Isaac is called a "lad," or youth, when he must have been twenty or thirty years old. The Romans extended their word for youth to thirty or forty years of age. *W. Lowth.* The same word is translated a "young man" in 2 Sam. xviii. 5.

8. *Be not afraid of their faces: for I am with thee.*] The style of God's commission to His prophets and messengers commonly runs in these words, "I will be with thee:" see Exod. iii. 12; Deut. xxxi. 8; Josh. i. 5; importing that God, who sent them, will enable them to discharge the office He has committed to them, and will give them strength proportioned to the business they undertake. *W. Lowth.*

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am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [f] touched my mouth. And the LORD said unto me, Behold, I have [g] put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to [h] root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* † toward the north.

14 Then the LORD said unto me, Out of the [i] north an evil † shall break forth upon all the inhabitants of the land.

15 For, lo, I will [k] call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they *shall* set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

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16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I ‖ confound thee before them.

18 For, behold, I have made thee this day [l] a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

CHAP. II.

1 God, having shewed his former kindness, expostulateth with the Jews their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

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f Isai. 6. 7.
g Chap. 5. 14.
h Chap. 18. 7. 2 Cor. 10. 4, 5.
† Heb. *from the face of the north.*
i Chap. 4. 6.
† Heb. *shall be opened.*
k Chap. 5. 15. & 6. 22. & 10. 22.
‖ Or, *break to pieces.*
l Chap. 6. 27. & 15. 20. Isai. 50. 7.

10. — *to root out, and to pull down,* &c.] The Prophets are said to do things, when they declare God's purpose of doing them. See Is. vi. 10; Ezek. xliii. 3. In the same manner God here appoints Jeremiah to declare His purposes concerning the overthrow or restoration of kingdoms and nations, according as they should persist in, or repent of, their sins: compare chap. xviii. 7. In pursuance of these directions, some of the following prophecies foretell the destruction of the Jewish and other nations; see chap. xxv. 15, &c.: and others predict their restoration; see chap. xxx. xxxi. xlviii. 47; xlix. 6, 39. *W. Lowth.* See Gen. xli. 13.

11. — *I see a rod of an almond tree.*] The almond tree is supposed to have received its Hebrew name, because it is the first tree that waketh or riseth from its winter repose. Accordingly, Pliny says, that this tree flowers in January, and by March brings its fruit to maturity; (meaning in warm southern climates;) and more modern travellers attest the same fact. And the word in the next verse, rendered "hasten," signifies properly to wake or watch: so that here is at once an allusion to the property of the almond tree, and in the original an affinity of sound, which makes the allusion more striking there, than it can be in a translation. *Parkhurst, Dr. Blayney.*

13. — *toward the north.*] The phrase should be rendered "from the north," or "from the face of the north," as in the margin. From the next verse it appears, that the evil was to come from the north: and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter. The pot denoted the empire of the Babylonians and Chaldeans, lying to the north of Judea, and pouring forth its multitudes, like a thick vapour, to overspread the land. *Dr. Blayney.* See the note on chap. iv. 6.

These comparisons had no appearance of meanness among a people accustomed to see in the temple of the Lord victims, the flesh of which was dressed in caldrons, for the use of the priests, and of the individuals who came thither to offer sacrifice. *Calmet.*

15. — *all the families of the kingdoms of the north,*] There were inferiour kings and princes, who were either allies or tributaries to the Babylonian empire: compare chap. xxxiv. 1; l. 41; li. 27. God saith, all these shall join their forces with the Chaldean army, in order to the conquest of Judea. The word "family" is equivalent to *people* here, and in chap. viii. 3; x. 25. *W. Lowth.*

In wars of this sort kings of extensive empires led with them inferiour princes, their subjects or allies. We may see an instance of this in the army of Holofernes, Judith ii. 7; and in that of Ben-hadad, king of Syria, who had with him as many as two and thirty kings, 1 Kings xx. 1. *Calmet.*

—— *shall set every one his throne*] Each prince shall pitch his royal pavilion, with all the marks of sovereignty belonging to it, in token of having obtained a complete victory, and taken entire possession of the city: see chap. xliii. 10. *W. Lowth.* To "set up a throne" in or over any place, denotes taking full possession of it, and exercising authority and dominion there. *Dr. Blayney.*

17. — *gird up thy loins,* &c.] See the notes on 1 Kings xviii. 46; Job xxxviii. 3.

18. *For, behold, I have made thee this day a defenced city,* &c.] For, behold, I do this day confirm thee against all the opposition which shall be made unto thee; thou shalt be more surely defended from henceforth than a strongly walled city; more firm than a pillar of iron, or walls of brass. *Bp. Hall.*

Chap. II. The prophecy, begun in this chapter, is continued to the end of the fifth verse of the next chapter. In it God professes to retain the same kindness and favourable disposition towards Israel which He had manifested in their earlier days. He expostulateth with them on their ungrateful returns for His past goodness; and sheweth, that it was not want of affection in Him, but their own extreme and unparalleled wickedness and disloyalty, which had already subjected, and would still subject, them to calamities and misery. He concludes with a pathetick address, exhorting them to return to Him, with an implied promise of acceptance; and laments the necessity He was under

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2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember ‖ thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

‖ Or, *for thy sake.*
[a] Ezek. 16. 8.

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

[b] Chap. 12. 14.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 ¶ Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [c] brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

[c] Isai. 63. 9, 11, 13. Hos. 13. 4.

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [d] defiled my land, and made mine heritage an abomination.

[d] Psal. 78. 58. & 106. 38.

8 The priests said not, Where *is* the LORD? and they that handle the [e] law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

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[e] Rom. 2. 20.

9 ¶ Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass ‖ over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

‖ Or, *over to.*

11 Hath a nation changed *their* gods, which *are* [f] yet no gods? but my people have changed their glory for *that* which doth not profit.

[f] Chap. 16. 20.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [g] fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

[g] Chap. 17. 13. & 18. 14. Psal. 36. 9.

14 ¶ *Is* Israel a servant? *is* he a homeborn *slave?* why is he † spoiled?

† Heb. become a *spoil?*

15 The young lions roared upon him,

through their continued obstinacy, of giving them further marks of His displeasure. This prophecy may not improbably have been delivered soon after the beginning of the Prophet's mission. *Dr. Blayney.*

Ver. 2. — *I remember thee, the kindness of thy youth,* &c.] I remember *My* first kindness to thee, when I delivered thee out of Egypt, (compare Hos. ii. 15,) and espoused thee to Myself, to be My own peculiar people. The covenant which God made with the Jews at mount Sinai is commonly represented under the metaphor of a marriage contract. *W. Lowth.*

3. *Israel was holiness unto the Lord,* &c.] Israel was then consecrated to the Lord, and set apart for His service; as the firstfruits are wont to be sequestered and devoted to God, so that all who devour them bring evil upon themselves. *Bp. Hall.*

5. — *walked after vanity,*] That is, after the idolatrous worship of the heathens. Idols are commonly styled "vanities," chap. x. 15; xiv. 22; xvi. 19; and "things of nought," chap. xiv. 14; because "an idol is nothing in the world," as St. Paul speaks, 1 Cor. viii. 4. *W. Lowth.*

6. — *a land — of pits,*] Irwin describes the wilderness, through which God led His chosen people, as presenting in various parts a wild confusion of hanging precipices, disjointed rocks, and hideous and horrid chasms, which appear very alarming and tremendous to travellers. *Harmer.*

— *the shadow of death,*] This image was borrowed from those dusky caverns and holes among the rocks, which the Jews ordinarily chose for their burying-places; where death seemed to hover continually, casting over them his broad shadow. *Dr. Blayney.*

8. *The priests said not, Where is the Lord?* &c.] The priests, whose office it was to instruct others in their duty, Mal. ii. 6, 7, were ignorant or regardless of it themselves. This was the principal reason of that degeneracy of manners which prevailed among the people. See Hos. iv. 6. *W. Lowth.*

9. — *I will yet plead with you.*] That is, I will maintain by arguments the equity of *My* proceedings, and the iniquity of yours. *Dr. Blayney.*

10. — *the isles of Chittim,*] See the note on Gen. x. 5.

"The isles of Chittim" are Italy, and the adjacent provinces of Europe which lie along the Mediterranean sea. And as these were to the west of Judea, and Kedar in Arabia to the east, the plain purport of this passage is, Look about you to the west and to the east. *Dr. Blayney.*

11. *Hath a nation changed their gods, which are yet no gods?*] Men are very tenacious of the religion of their forefathers, and with difficulty prevailed on to renounce it, though the change be never so reasonable. Whereas the Jews have changed the worship of the true God for idols and vanities. *W. Lowth.*

12. *Be astonished, O ye heavens, at this,* &c.] See the note on Is. i. 2.

13. — *they have forsaken me the fountain of living waters,* &c.] God is the Author and Giver of all blessings, both spiritual and temporal; and from Him all good gifts are derived, as from an inexhaustible spring or fountain: see Ps. xxxvi. 9. And wherever else men place their happiness, whether in false religions, or in the uncertain comforts of worldly blessings, they will find themselves disappointed, just as they that expect to find water at broken cisterns or conduits. *W. Lowth.*

14. *Is Israel a servant?* &c.] God redeemed Israel from the bondage of Egypt, and adopted him for His son, Exod. iv. 22: so that his present servitude, and his being made a prey to so many foreign enemies, cannot be ascribed to his birth or primitive condition, but must be imputed to his sins, of which his slavery is the consequence. Compare Is. l. 1; lii. 3. *W. Lowth.*

15. *The young lions roared upon him,*] In the figurative style of prophecy, "lions" denote "powerful princes and conquerours." Such were Pharaoh-necho king of Egypt, and Nebuchadnezzar king of Babylon; whose successive hostilities against the kingdom of Judah seem here to be foretold.

It may be observed, that the verbs in this verse express the time past; but the context shews that they must be understood of the future. Nor is it unusual for the Prophets thus to speak of events foreseen by them, as if they had been already accomplished. *W. Lowth, Dr. Blayney.* See the note on Deut. xxxii. 15.

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and † yelled, and they made his land waste: his cities are burned without inhabitant.

† Heb. *gave out their voice.*

16 Also the children of Noph and Tahapanes ‖ have broken the crown of thy head.

‡ Or, *feed on thy crown,* Deut. 33. 12. Isai. 8. 8.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

[a] Isai. 3. 9. Hos. 5. 5.

19 Thine own [a] wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

‖ Or, *across.* [1] Isa. 57. 5, 7. chap. 3. 6.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not ‖ transgress; when [1] upon every high hill and under every green tree thou wanderest, playing the harlot.

[k] Matth. 21. 33. Mark 12. 1. Luke 20. 9. Exod. 15. 17. Psal. 44. 2. & 80. 8. Isaiah 5. 1, &c.

21 Yet I had [k] planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

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22 For though thou [1] wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

† Job 9. 30.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: ‖ *thou art* a swift dromedary traversing her ways;

‖ Or, *O swift dromedary.*

24 ‖ A wild ass † used to the wilderness, *that* snuffeth up the wind at † her pleasure; in her occasion who can ‖ turn her away? all they that seek her will not weary themselves; in her month they shall find her.

‖ Or, *O wild ass,* &c. † Heb. *taught.* † Heb. *the desire of her heart.*

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, ‖ There is no hope: no; for I have loved strangers, and after them will I go.

† Or, *reserve it?* ‖ Or, *Is the case desperate?*

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my fa-

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16. *Also the children of Noph* &c.] This alludes to the severe blow which the nation received in a capital part, when the good king Josiah was defeated by the Egyptians, and slain in battle: or when afterwards, upon the deposition of Jehoahaz, the glory of the monarchy was debased, by its being changed into a tributary and dependant kingdom, 2 Kings xxiii. 33, 34. Noph and Tahapanes were two principal cities of Egypt, otherwise called Memphis, and Daphnæ Pelusiacæ. *Dr. Blayney.*

—— *have broken the crown of thy head.*] The Prophet here pursues the metaphor of the lions, ver. 15, whose custom it is "to tear the arm with the crown of the head," Deut. xxxiii. 20. The margin reads, "feed upon thy crown;" that is, destroy and devour the principal or best parts of the country. So the best spices are called "the head of spices" in the original, Exod. xxx. 23; Cant. iv. 14. *W. Lowth.*

18. — *to drink the waters of Sihor?*] At ver. 13 it is said, that the people had "forsaken Jehovah, the fountain of living waters;" by a like figure they are here reproved for proceeding, after the manner of the Egyptians and Assyrians, "to drink the waters of their rivers;" that is, to have recourse for help to the gods, on whom those nations placed their dependence. Sihor is a name given to the Nile, Is. xxiii. 3; and the Euphrates is called "the river" by way of eminence. *Dr. Blayney.* See note on Gen. xv. 18.

19. — *it is an evil thing and bitter,* &c.] This is applicable to individuals as well as to nations. Life was not intended to be led inconsistently; one part in doing wrong, the other in being sorry for it. Uniform obedience is our Maker's demand; and whoever departs from it wilfully, though he may return, will assuredly be made to "know and see," one way or other, that "it is a thing evil and bitter, that he hath forsaken the Lord his God." *Abp. Secker.*

22. *For though thou wash thee with nitre,* &c.] Though thou endeavourest to wash away thy sins by the rites of expiation prescribed by the law, or practised by idolaters; though thou insistest upon thy own innocence and justification, (ver. 23;) yet the "marks" or stains of thy sins will always appear in the sight of God, till they are cleansed by a sincere repentance and reformation. *W. Lowth.*

—— *nitre.*] See note at Prov. xxv. 20. It is found in abundance in Egypt, and in many parts of Asia, where it is called soap earth, because it is dissolved in water, and used like soap in washing. *Dr. Blayney.*

23. — *see thy way in the valley,*] See how thou hast prostituted thyself, and practised the grossest idolatry in the valley; alluding to those idolatrous acts which were practised in the valley of Hinnom. See chap. vii. 31; Is. lvii. 5, 6. *Dr. Blayney.* The horrible practice of the Jewish idolaters, in burning their sons and their daughters in the fire, effectually confuted their pretences to innocence, since this way of worship had been expressly forbidden by God, Lev. xx. 2, &c. *W. Lowth.*

—— *thou art a swift dromedary traversing her ways;*] The impossibility of restraining one of these fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness, with which the people of Judah ran after the gratification of their passion for idolatry, which is called spiritual whoredom. *Dr. Blayney.*

For the dromedary, see the note on Gen. xxiv. 10; and for the wild ass, see the notes on Job xxxix. 5—8; Hosea viii. 9.

—— *traversing her ways;*] That is, winding or crossing her way or path: running up and down in a disorderly manner. *Parkhurst.*

24. — *all they that seek her will not weary themselves;* &c.] The animal is described in the season of her lust, when "all they that seek her," that is, the males, "will not weary themselves," but on the contrary will find her eager to meet them. *Calmet.*

25. *Withhold thy foot from being unshod,* &c.] This is probably a warning to beware of the consequences of pursuing the courses they were addicted to; *as if it had been said,* Take care that thou dost not expose thyself by thy wicked ways to the wretched condition of going into captivity unshod, as the manner is represented, chap. xx. 4; and of serving thine enemies in hunger, and in thirst, and in want of the necessaries of life, Deut. xxviii. 48. *Dr. Blayney.*

—— *but thou saidst, There is no hope: no;* &c.] But thou continuest obstinate, and sayest secretly, There is no hope of my reclaiming: no; I have taken a deep affection to the strange gods of the Gentiles, and I will go after them. *Bp. Hall.* They are the words of desperate sinners, who are resolved to continue in their wickedness, in spite of all the reason that can be offered to the contrary. Compare chap. xviii. 12. *W. Lowth.*

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ther; and to a stone, Thou hast ‖ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their ᵐ trouble they will say, Arise, and save us.

‖ Or, *begotten me.* † Heb. *the hinder part of the neck.* ᵐ Isai. 26. 16.

28 But where *are* thy gods that thou hast made thee? let them arise, if they ⁿ can save thee in the time of thy † trouble: for ᵒ *according to* the number of thy cities are thy gods, O Judah.

ⁿ Isai. 45. 20. † Heb. *evil.* ᵒ Chap. 11. 13.

29 Wherefore will ye plead with me? ye *all* have transgressed against me, saith the LORD.

30 In vain have I ᵖ smitten your children; they received no correction: your own ᵠ sword hath ᵠ devoured your prophets, like a destroying lion.

ᵖ Isai. 9. 13. chap. 5. 3. ᵠ Matth. 23. 29, &c.

31 ¶ O generation, see ye the word of the LORD. ʳ Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, † We are lords; we will come no more unto thee?

ʳ Verse 5. † Heb. *We have dominion.*

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by † secret search, but upon all these.

Before CHRIST 629. † Heb. *digging.*

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. III.

1 *God's great mercy in Judah's vile whoredom.* 6 *Judah is worse than Israel.* 12 *The promises of the Gospel to the penitent.* 20 *Israel reproved, and called by God, maketh a solemn confession of their sins.*

†THEY say, If a man put away his wife, and she go from him, and become another man's, ˢ shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

† Heb. *Saying.* ˢ Deut. 24. 4.

2 Lift up *thine* eyes unto the high places,

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28. — *according to the number of thy cities are thy gods, O Judah.*] The Israelites had now contracted all the habits of the Egyptians. It had been long peculiar to their superstition, for every city of that empire to have its tutelary deity, besides those which were worshipped in common. Jeremiah here tells us, that the people of Judah bore part with them in that extravagance. *Bp. Warburton.*

30. *In vain have I smitten your children;* &c.] The design of God's judgments is men's reformation: and where they do not attain this end, it shews that such a people are incorrigible. The people of Judea were so far from "receiving correction," and turning God's chastisements to their own improvement, that they put to death the Prophets, who in God's name reproved them and exhorted them to repentance. See 2 Chron. xxiv. 20, 21; xxxvi. 16; Neh. ix. 26; Matt. xxiii. 30—37; Acts vii. 52. *W. Lowth, Dr. Blayney.*

Merely feeling the pressure of distress will do us no service, without attending properly to Him from whom it comes. On the contrary, when God saith, "In vain have I smitten your children, they received no correction," it implies that they were hardened in wickedness; whereas, when "the voice of the Lord crieth, the man of wisdom will hear the rod, and who hath appointed it," Mic. vi. 9. *Abp. Secker.*

31. *O generation, see ye the word of the Lord.* &c.] O ye unthankful generation, attend to this word of the Lord. Have I been barren of My favours to you? Have I yielded you no variety of comfortable fruits? Have I not enlightened you with the knowledge of My name and My laws? and now, when I have brought you into your promised land, and settled you there, ye are ready to say in your presumption, We are lords, and have gotten to ourselves these dominions; we will regard Thee no more. *Bp. Hall.*

33. *Why trimmest thou thy way to seek love?*] The Prophet alludes, as before ver. 20, to the practices of a common harlot, who decks herself, and uses all the inveigling arts that may recommend her. Thus has Judea tried all methods to gain the friendship of foreign idolaters, who are called her *lovers.* See chap. iii. 1; iv. 30; xxii. 22. *W. Lowth.*

— *therefore hast thou also taught the wicked ones thy ways.*] Thou hast by these means not only confirmed those nations in their idolatrous practices, but hast also taught them to practise new idolatries, to which they were not accustomed. *W. Lowth.*

34. *Also in thy skirts is found the blood of the souls of the poor innocents:*] Thou art plainly found guilty of the blood of My Prophets. *Bp. Hall.* Or, *of the children offered in sacrifice to Moloch:* see ver. 23; chap. xix. 4; Ps. cvi. 38. The guilt of that innocent blood was as evident upon them, as if they had murdered them with their own hands, and the stains of blood had been found upon their clothes. *W. Lowth.* The "skirts" may signify both the skirts of a garment, and the outskirts or borders of a city or country; both which senses are probably here intended, the former being the metaphorical, the latter the literal, sense. *Dr. Blayney.*

— *I have not found it by secret search,*] "I have not found it (that is, the blood) by digging," as in the margin; or, according to the Greek and Latin versions, "in a digged hole or pit." Compare Ezek. xxiv. 7. *Parkhurst.*

36. — *thou also shalt be ashamed of Egypt,* &c.] The people of Judah seem to have courted the assistance of foreign nations by a sinful compliance with their idolatrous customs. This measure had failed them. Ahaz made himself tributary to the king of Assyria, but it turned to his disgrace and ruin: see 2 Chron. xxviii. 21. In like manner, the Prophet says, they shall be disappointed in their expectations of succour from Egypt: see chap. xxxvii. 5, 7; Lam. iv. 17; 2 Kings xxiv. 7. *Dr. Blayney, W. Lowth.*

37. — *thine hands upon thine head:*] To cover the head was a mark of great affliction. See chap. xiv. 3; 2 Sam. xiii. 19; xv. 30. *Dr. Blayney.*

Chap. III. ver. 1. — *shall not that land be greatly polluted?*] See Deut. xxiv. 4; and the note there.

Before CHRIST 629. and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

[b] Deut. 28. 24. chap. 9. 12. [c] Chap. 6. 15. 3 Therefore the [b] showers have been withholden, and there hath been no latter rain; and thou hadst a [c] whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

about 612. 6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? [d] she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

[d] Chap. 2. 20.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her † a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. Before CHRIST 631.

9 And it came to pass through the ‖ lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ‖ Or, *fame.*

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but † feignedly, saith the LORD. † Heb. *falsehood*

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [e] merciful, saith the LORD, *and* I will not keep *anger* for ever. [e] Psal. 86. 15. & 103. 8, 9.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to

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2. — *In the ways hast thou sat for them, as the Arabian in the wilderness;*] That is, thou hast waited for opportunities of practising thine idolatries, as the Arabian waits for a prey in the wilderness. *Bp. Hall.* The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along. *Sir J. Chardin.*

3. *Therefore the showers have been withholden,* &c.] The general import of this passage is, That God had begun in some degree to chastise His people, (as He threatened, Lev. xxvi. 19; Deut. xxviii. 23,) with a view to their reformation; yet His chastisement had not produced the desired effect, for they continued as abandoned as before, without shewing the least sign of shame or remorse. By "the showers" we are to understand what is otherwise called "the former or first rain," being the first that falls in autumn after a long summer's drought, which is usually terminated in Judea and the neighbouring countries by heavy showers, that last for some days. *Dr. Blayney.* Concerning the rains of Judea, *see the notes on* Deut. xi. 14; xxviii. 12.

5. *Will he reserve his anger for ever?* &c.] In this and the foregoing verse God puts into the people's mouths words, whereby they might express their humiliation and their hope in His mercy, which they might still expect on their true repentance. He concludes with affirming, that His arguments had no weight with them: "Behold, thou hast spoken and done evil things as thou couldest;" they continued to do as they had said or resolved; they carried their wicked thoughts into execution, in spite of all His remonstrances and expostulations. *W. Lowth, Dr. Blayney.*

6. *The Lord said also unto me*] Here begins an entire new section, or distinct prophecy, which is continued to the end of the sixth chapter. The charge of hypocrisy upon Judah, ver. 10, points out the date of this prophecy to have been in the reign of Josiah, and some time after his eighteenth year, when the people under the influence of their good king were professedly engaged in measures of reformation; which however are here declared to have been insincere.

This prophecy consists of two distinct parts. The first part contains a complaint against Judah, for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostasy, ver. 6—12. The Prophet is hereupon sent to announce to Israel the promise of pardon upon her repentance, and the hopes of a glorious restoration in aftertimes, which are plainly marked out to be the times of the Gospel, when the Gentiles themselves were to become a part of the Church, ver. 12—21. The children of Israel, confessing and bewailing their sins, have the same comfortable assurances as before repeated to them, ver. 22; chap. iv. 2.

In the second part, which begins chap. iv. 3, and is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the Divine judgments by a timely repentance, the Babylonian invasion is clearly and fully foretold, with all the miseries which would attend it; and the universal and incorrigible depravity of the people is represented at large, and pointed out as the justly provoking cause of the national ruin. *Dr. Blayney.*

—— *backsliding Israel*] See the note on chap. vii. 24.

7. — *And her treacherous sister Judah saw it.*] The two kingdoms of Israel and Judah are described as sisters in iniquity. The same metaphor is applied to Samaria and Jerusalem, the two metropolis's of those kingdoms, Ezek. xxiii. 4, &c. The word "treacherous" properly denotes a wife unfaithful to her husband; see ver. 20. *W. Lowth.*

9. *And it came to pass through the lightness* &c.] She was not nice in her choice of objects; but eagerly fell in with all kinds of idolatrous worship indiscriminately, descending so low as to images of wood and stone. *Dr. Blayney.*

11. — *The backsliding Israel hath justified herself*] That is, hath appeared righteous in comparison with Judah. A phrase of the like sort occurs, Luke xviii. 14. *Dr. Blayney.*

Israel and Judah are both shamefully wicked: and yet, of the two, Judah is worse than Israel: her treachery is so much more, as she had more favours from Me. *Bp. Hall.* She sinned against greater convictions; and would not take warning by that desolation, which God brought on the whole kingdom of Israel for their idolatries. Compare Ezek. xvi. 51. *W. Lowth.*

12. — *toward the north,*] Assyria and Media, whither the ten tribes of Israel were carried by their conqueror, lay to the north of Judea. *W. Lowth.* See the note on chap. iv. 6.

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the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

[f] Chap. 23. 4.

15 And I will give you [f] pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it † come to mind: neither shall they remember it; neither shall they visit *it;* neither shall ‖ *that* be done any more.

† Heb. *come upon the heart.*

‖ Or, *it be magnified.*

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the ‖ imagination of their evil heart.

‖ Or, *stubbornness.*

18 In those days the house of Judah shall walk ‖ with the house of Israel, and they shall come together out of the land of the north to the land that I have ‖ given for an inheritance unto your fathers.

‖ Or, *to.*

‖ Or, *caused your fathers to possess.*

19 But I said, How shall I put thee among the children, and give thee a † pleasant land, † a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away † from me.

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† Heb. *a land of desire.*

† Heb. *an heritage of glory, or, beauty.*

20 ¶ Surely *as* a wife treacherously departeth from her † husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

† Heb. *from after me.*

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

† Heb. *friend.*

22 [g] Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

[g] Hos. 14. 1.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned

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14. — *I will take you one of a city, and two of a family,* &c.] The word "family" here is equivalent to a country or kingdom: compare chap. i. 15; Zech. xiv. 17, 18. *W. Lowth.* This passage relates to their call into the Christian Church, into which they were brought, not all at a time, nor in a national capacity, but severally as individuals, here and there one. So it is said, "And ye shall be gathered one by one, O ye children of Israel," Isaiah xxvii. 12. *Dr. Blayney.*

16. — *they shall say no more, The ark of the covenant of the Lord:*] Here God comforts the Jews with an assurance, that, though upon their return to Him they might not find themselves in possession of exactly the same privileges as they had before, they should receive ample indemnification, so as to leave them no just cause of regret. The ark of the covenant was the visible seat of God's residence among His people; it was therefore the object of their boast; but after the destruction of the first temple, they had it no more. But to compensate this loss, they are told in the next verse, that "Jerusalem should be called the throne of the Lord," to which, not the Jews only, but "all the nations should be gathered." By Jerusalem is meant the Christian Church: see Gal. iv. 26; Rev. xxi. 2, 3. The greater privileges of this latter would supersede all boast on account of those, which had at any time belonged to the Jewish Church. *Dr. Blayney.*

—— *neither shall it come to mind; neither shall they remember it;*] Meaning, The Jews shall then be convinced that the ark and other parts of the Mosaical dispensation are abrogated by Christ and His Gospel, which they will then embrace. *Dr. Wells.*

18. *In those days the house of Judah shall walk with the house of Israel,*] Most of the prophecies, which mention the restoration of the Jews, join Judah and Israel together, as equal sharers in that blessing. See chap. xxx. 3; xxxi. 1; l. 4, 20; Is. xi. 13; Ezek. xxxvii. 16, 22; Hos. i. 11; Zech. x. 6. *W. Lowth.*

19. *But I said, How shall I put thee* &c.] But I said, How shall it come about, that thou, which deservedst not the name of a servant, shalt become a dear son to Me; and shalt have a pleasant and happy inheritance bequeathed to thee, even a blessed room in My Church? And I answered Myself again, It is by the means of thy faithful invocation of Me, and of thy true repentance and holy obedience, that this shall be effected. *Bp. Hall.* The conditions of adoption into the Christian Church, and of enjoying the privileges of the Gospel covenant, are expressly stated by Christ and His apostles to be the same as are here prescribed; namely, the profession of a true faith in God, and uniform obedience for the time to come. "Thou shalt call Me, My Father; and shalt not turn away from Me." *Dr. Blayney.*

21. *A voice was heard upon the high places,*] The Prophet, foreseeing that the Jews will at length be touched with an hearty repentance for all their misdoings, represents them as bewailing themselves upon "the high places," the scenes of their former idolatries. Compare chap. xxxi. 9; l. 4; Zech. xii. 10. *W. Lowth.*

22. — *Behold, we come unto thee;* &c.] What follows to the end of the chapter is spoken in the name of the Israelites, accepting the Divine invitation, ver. 22; acknowledging the vanity of their misplaced trust, ver. 23; and professing the deepest contrition and shame for their misbehaviour, ver. 24, 25. *Dr. Blayney.*

24. *For shame hath devoured the labour of our fathers* &c.] It is this shameful idolatry which hath undone both our late forefathers and us. *Bp. Hall.* "Shame," or "that shameful thing," meaning the idol that they worshipped, called by the same name, chap. xi. 13; Hos. ix. 10; and with good reason; because, in return for all the expense and pains bestowed on it, it only frustrated the hopes of its votaries; and left them mortified with disappointment, and overwhelmed with disgrace. *W. Lowth, Dr. Blayney.*

The Hebrews, instead of pronouncing the name of Baal, of which they had a dread, used in its place the name of "Bosheth," shame, confusion. Thus instead of Mephi-baal, and Meri-baal, they said, Mephi-bosheth, and Meri-bosheth. *Calmet.*

Or it may mean in a general sense, that "shame;" that is, the destruction of our country and our captivity, attended with shame, have consumed us. *Dr. Wells.*

Before CHRIST about 612. against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Israel by his promise.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

[a] Joel 2. 12. IF thou wilt return, O Israel, saith the LORD, [a] return unto me: and if thou wilt put away *thine* abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they [b] glory.

[b] 2 Cor. 10. 17.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and *burn* that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

Before CHRIST about 612.

6 Set up the standard toward Zion: ‖ retire, stay not: for I will bring evil from the [c] north, and a great † destruction.

‖ Or, strengthen.

[c] Chap. 1. 13, 14, 15. & 6. 1, 22.

† Heb. breaking.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [d] gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

[d] Chap. 6. 26.

9 And *it* shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Chap. IV. The two first verses of this chapter ought not to have been separated from the foregoing; being spoken in reply to the confession of the people of Israel, and concluding that part of the prophecy which respected them. *Dr. Blayney.* See the note on chap. iii. 6.

Ver. 2. *And thou shalt swear, The Lord liveth,* &c.] This is as much as to say, Thou shalt be of the number of those that worship the true God. For an oath is one of the most solemn acts of religious invocation; and therefore God's people are expressly charged to swear by His name, and by no other; Deut. vi. 13; x. 20; Josh. xxiii. 7. And to "swear to," or by, "the Lord of Hosts," is used as synonymous with the profession of His true religion, Is. xix. 18. *Dr. Blayney.*

—— *and the nations shall bless themselves in him,* &c.] A prediction of the Gospel times, when the heathens shall join with the true Israelites in paying all solemn acts of worship and devotion to the true God alone; see Is. lxv. 16: and in ascribing all honour and glory to Him and His only Son, the Messiah, in whom all nations were to be blessed. See Gen. xxii. 18; Gal. iii. 8; and compare Is. xlv. 25. *W. Lowth.*

3. *For thus saith the Lord* &c.] See note on chap. iii. 6.

—— *Break up your fallow ground,* &c.] Hitherto, O my people, your hearts have been like a rough, thorny, uncultured ground: but now break up this fallow ground of yours, by an unfeigned repentance, and root up these thorns of your corruptions. *Bp. Hall.*

4. *Circumcise yourselves to the Lord,* &c.] Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite. *Dr. Blayney.*

5. — *Blow ye the trumpet in the land:* &c.] The Prophet here describes the dreadful preparations for war, such as "blowing the trumpet," and "setting up the standard," for assembling men together; in order to their leaving the open country, and retiring with their families and goods "into the defenced cities," both for their own safety, and that they might maintain those garrisons against the power of the invading enemy. *W. Lowth.*

6. — *from the north,*] Babylonia, Chaldea, Assyria, and Media, are constantly represented in Scripture as being to the north of Judea. Probably the Prophets speak of the kings of Babylonia and Chaldea, not so much with a view to their geographical situation, which is rather to the east of Palestine, as to the course which they took in their expeditions against Judea. The deserts of Arabia being not practicable for an army, they commonly crossed the Euphrates at Tiphsah, or Thapsacus, and approached Judea on the north side, by way of Damascus and Syria. *Calmet.*

7. *The lion is come up from his thicket,* &c.] Nebuchadnezzar, king of Babylon; compare chap. v. 6; whose monarchy is represented by a lion, Dan. vii. 4. He is called here "the destroyer of the Gentiles," or rather nations; Judea and all the neighbouring countries being given up into his hands by God's decree. See chap. xxv. 9; xxvii. 6. *W. Lowth.* In the language of prophecy, several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politick. *Sir Isaac Newton.*

10. — *surely thou hast greatly deceived this people*] That is, Thou hast suffered them to be greatly deceived by their false prophets: see the note on Is. lxiii. 17. These pretenders to prophecy studied only to speak pleasing things to the people, and soothe them in their impenitency and carnal security: and Thou hast in Thy just judgment given them up to follow those delusions. Compare 2 Thess. ii. 11, 12. *W. Lowth.*

The Prophet takes care to remove all pretence of charging God, by throwing the blame upon the people themselves: see ver. 18. In one place "the sword" is said to "reach unto the soul:" in the other, the reason is assigned, because their "wickedness" had reached thither before. The people had been desperately wicked; would accept of no sober counsel, nor bear any just reproof: they loved "smooth things;" they delighted in flattery and lies; they "walked after the imagination of their own hearts," chap. xxiii. 17; and therefore God gave them up to strong delusions, and suffered them to be grossly imposed on by lying prophets of their own choosing. In Scripture phrase, God is frequently said to do what He permits to be done, because all events are in His disposal, and wait His pleasure. The device may be man's; but God directs it to better purposes than man could think of; and so, by taking the thing into His own hands, and governing the issue of it, He makes it in a certain sense His own. *Dr. Waterland.*

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11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

‖ Or, *a fuller wind than those.* † Heb. *utter judgments.*

12 *Even* ‖ a full wind from those *places* shall come unto me: now also will I † give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

[e] Isai. 1. 16.

14 O Jerusalem, [e] wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

[f] Chap. 8. 16.

15 For a voice declareth [f] from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

[g] Psal. 107. 17. Isai. 50. 1.

18 [g] Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

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19 ¶ My [h] bowels, my bowels! I am pained at † my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

[h] Isai. 22. 4. chap. 8. 1. † Heb. *the walls of my heart.*

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof

11. — *A dry wind.*] The same with "a destroying wind," chap. li. 1; an hot pestilential wind, as the Arabick translates it in that place, which destroys great multitudes in a moment. *W. Lowth.* Concerning the hot wind of the Arabian desert, see the notes on Numb. xi. 1; 2 Kings xix. 35.

In prophetick language, tempestuous winds, or the motion of clouds, is put for wars. *Sir Isaac Newton.* In this place, under the metaphor of this wind, the Prophet describes the Chaldean armies invading Judea. *W. Lowth.*

12. — *shall come unto me:*] At my commandment: compare Matt. viii. 9. The winds, storms, and other meteors are said to fulfil God's word, and attend upon His commands. See Ps. cxlviii. 8; Job xxxviii. 35. *W. Lowth.* That the calamity spoken of was of God's appointment, coming from Him for a judicial purpose, is apparent from the words that follow. *Dr. Blayney.*

13. — *he shall come up*] That is, the person designed by "the lion," and "the destroyer of the Gentiles," ver. 7; namely, the king of Babylon. Compare Is. v. 26—28. *Dr. Blayney.*

14. — *How long shall thy vain thoughts lodge within thee?*] That is, How long wilt thou delude thyself with vain hopes of escaping the judgments of God by any other way than by repentance? Notwithstanding the frequent relapses of the people into idolatry, with what patience did God expect their repentance, and the result of all the merciful messages and warnings given them from time to time by His prophets, as one that earnestly desired it, and even longed for it! Compare xiii. 27, and viii. 6; where God is represented, after the manner of men, waiting with great patience, as one that would have been glad to hear any penitent word drop from them, to see any sign of their repentance and return to a better mind. *Abp. Tillotson.*

15. *For a voice declareth from Dan,* &c.] The rumour of the enemy's approach is heard first from Dan, which, being the most northern part of Judea, was first of all invaded. See chap. viii. 16. And the evil tidings still increase, as the army marches forward toward Jerusalem, by the way of mount Ephraim. *W. Lowth.*

16. — *watchers.*] By "watchers" are meant besiegers, placing centinels round the city, to prevent any from coming in or going out; and keeping the place in continual alarm by shouts of war. *Dr. Blayney.*

17. *As keepers of a field, are they against her round about;*] As in the East pulse, roots, &c, grow in open and uninclosed fields, when they begin to be fit to be gathered, guards are planted, if near a great road, more, if distant, fewer, in a round about these grounds, as is practised in Arabia. *Sir J. Chardin.*

18. — *this is thy wickedness, because it is bitter,* &c.] These are the bitter effects of thine obstinacy in wickedness, which, like a deadly wound or disease, toucheth the very heart and seat of life. *W. Lowth.*

19. *My bowels, my bowels! I am pained at my very heart;* &c.] Oh the unspeakable sorrow and affliction that I feel for the misery of my people! My bowels yearn, and my heart aches within me, to think of this woful destruction which is approaching to Jerusalem! I cannot contain myself, but I must break forth into lamentation; because I do, as it were, hear beforehand the sound of the trumpet of Nebuchadnezzar, and his alarm to this miserable war. *Bp. Hall.*

20. — *suddenly are my tents spoiled,* &c.] That is, the cities and houses; in allusion to the ancient way of dwelling in tents. Compare chap. x. 20; Is. xxxiii. 20; liv. 2. *W. Lowth.*

23—26. *I beheld the earth,* &c.] The images, under which the Prophet represents the approaching desolation as foreseen by him, are such as are familiar to the Hebrew poets on the like occasions. But the assemblage is finely made, so as to delineate all together a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author's happy talent for pathetick description. The earth is brought back, as it were, to its primitive state of chaos and confusion; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble and the hills shake under dreadful apprehensions of the Almighty's displeasure; a frightful solitude reigns all around; not a vestige is to be seen of any of the human race; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country, in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wildness of the desert. The cities and villages are either thrown down and demolished by the hand of the enemy, or crumble into ruins of their own accord for want of being inhabited. *Dr. Blayney.*

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27 For thus hath the LORD said, The whole land shall be desolate; [i] yet will I not make a full end.

[i] Chap. 5. 18.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it,* I have purposed *it,* and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy † face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

† Heb. *eyes.*

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying,* Woe *is* me now! for my soul is wearied because of murderers. Before CHRIST about 612.

CHAP. V.

1 *The judgments of God upon the Jews, for their perverseness;* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the civil state,* 30 *and ecclesiastical.*

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth? thou hast [k] stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

[k] Isai. 9. 1. chap. 2.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and

The Prophets often describe God's judgments upon a land or nation, as if the whole frame of nature were in a state of dissolution, because these particular judgments are an earnest of the general judgment. *W. Lowth.*

27. — *yet will I not make a full end.*] In the severest judgments which God brings upon a people, He still reserves a remnant, to whom He will make good His promises: see chap. xxx. 11; xlvi. 28. This sense of the words may be confirmed by 1 Sam. iii. 12; "When I begin, I will also make an end:" that is, I will make a thorough destruction, and pursue Eli's family with judgments, till I have utterly consumed it. Or the words may be understood in this sense; Though I make the whole land desolate by sword and famine, yet still I have severer judgments in reserve; (compare chap. v. 10, 18;) namely, the destruction of the city and temple, and the captivity of the people that outlive the former captivities. *W. Lowth.*

28. — *because I have spoken it, I have purposed it, and will not repent,*] God's purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, upon the supposition that the greatest part of them would continue impenitent, which He likewise foresaw; see ver. 22, and chap. vii. 16, 27, 28; xiii. 14; xiv. 11, 12; xxv. 9—11. Though elsewhere upon their repentance, to which God frequently exhorted them by His prophets, (see chap. xxv. 4, 5,) He promises the removal of His judgments: see ver. 14 of *this* chapter, and chap. vii. 3; xvii. 25; xviii. 11; xxii. 4; xxvi. 3; xxxvi. 3. Herein Jeremiah's preaching was very different from that of the false prophets, who promised peace and safety to the people, without interposing the condition of repentance and reformation: see ver. 10 of this chapter, and chap. xiv. 13; xxviii. 3, 4. *W. Lowth.*

30. — *though thou rentest thy face with painting,*] Rather, thy "eyes," as in the margin.

This alludes to the custom of the Eastern ladies, who, esteeming large eyes beautiful, make use of stibium, a sort of black paint, which is laid upon the eyelids with a pencil, and being of an astringent quality, partly contracts the eyelids, and partly, by the contrast of colour, tends to enlarge the appearance of the white part of the eyes. The original verb properly signifies to "rend" or tear, and may denote the use of this process to excess, so as it were to tear open the eyes, by way of enlarging them. *Dr. Blayney.*

The antiquity of this practice is undoubtedly great. Xenophon describes it as a custom among the Medes in the time of the elder Cyrus. *Fragments to Calmet.*

31. — *the daughter of Zion,*] Or of Jerusalem, is the same with Zion or Jerusalem: see chap. vi. 2, 23; Lam. i. 6; ii. 1. So "the daughter of my people" is to be understood, ver. 11 of this chapter; and the "daughter of Babylon," Ps. cxxxvii. 8. *W. Lowth.*

Chap. V. This chapter contains a vehement expostulation with the Jews for the manifold corruption of their manners, and the disorders of both their civil and their ecclesiastical government. And as a punishment for all these enormities, God threatens the invasion of the Chaldeans. *W. Lowth.* See Dr. Blayney's note on chap. iii. 6.

Ver. 1. — *the broad places thereof,*] The market places, and other spacious areas in the city, where citizens used to meet for the transaction of business. *Dr. Blayney.*

—— *if ye can find a man,*] See the note on Job xxii. 30.

2. *And though they say, The Lord liveth; surely they swear falsely.*] Though they make an outward and fashionable profession of the name of the Lord, in worshipping Him, in swearing by Him, yet it is but in falsehood and hypocrisy. *Bp. Hall.* "As the Lord liveth" was the common form of oath among the Jews; but now the only use they made of this sacred oath was to deceive and defraud. *Wogan.* See the note on chap. iv. 2.

3. *O Lord, are not thine eyes upon the truth?*] The eyes, turned upon or towards an object, denote not only a diligent inspection and nice discernment of it, but also an earnest expectation or looking after it. The phrase may here be taken in both senses: that God both seeth and discerneth the truth; and also expecteth it from others, especially from those who call upon His name in attestation of it. *Dr. Blayney.*

—— *thou hast stricken them, but they have not grieved;* &c.] See the note on Isa. i. 5.

4, 5. *Therefore I said, Surely these are poor;* &c.] I thought at first, saith the Prophet, that such an unconcernedness for the duties of religion could be charged upon none but the rude and

Before CHRIST about 612. will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the ‖ evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings † are increased.

‖ Or, deserts.

† Heb. are strong.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no *gods*: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

[b] Ezek. 22. 11.

8 [b] They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, [c] *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

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[c] Jer. 23. 17.

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [d] behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

[d] Chap. 1. 9.

15 Lo, I will bring a [e] nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

[e] Deut. 28. 49. chap. 1. 15. & 6. 22.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [f] harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

[f] Lev. 26. 16. Deut. 28. 31. 33.

18 Nevertheless in those days, saith the LORD, I [g] will not make a full end with you.

[g] Chap. 4. 27.

19 ¶ And it shall come to pass, when ye shall say, [h] Wherefore doeth the LORD our

[h] Chap. 13. 22. & 16. 10.

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ignorant vulgar, who have neither leisure nor opportunity for learning their duty. One might expect from men of better education a truer sense of religion. *W. Lowth.*

There may be some hope, even for a wicked nation, while the fear of God remains in any considerable number of the wealthy and ruling part of it: but when once they come to be thoroughly corrupted, then every thing is ripe for ruin. And therefore the Prophet, after complaining very pathetically of the sinfulness and impiety of the bulk of his countrymen, still thought there was one resource left. But when he found that those of high condition were as bad or worse than the rest, he immediately gives up all, and pronounces their destruction. *Abp. Secker.*

6. — *a lion, — a wolf, — a leopard.*] The wild beasts here spoken of are the king of Babylon and his army. See chap. iv. 7. *Dr. Blayney.*

The quality of watchfulness is well attributed to the leopard: for it is the property of that animal to lie hid in ambush for the purpose of seizing his prey, and to dart upon it with rapidity when it approaches. *Calmet.*

7. *How shall I pardon thee for this? thy children have forsaken me,*] Repentance and turning to God is the only condition of pardon: but they that forsake Him, thereby forsake all means of grace and possibility of salvation. *Wogan.*

—— *sworn by them that are no gods:*] See the notes on chap. iv. 2; Josh. xxiii. 7.

—— *when I had fed them to the full, they then committed adultery,*] When I gave them My blessings in abundance, they made an ill use of My mercies, and riotously run into both bodily and spiritual adultery, and impudently trooped together to work filthiness. *Bp. Hall.*

Their lewdness was sometimes a concomitant of their idolatries: for many rites of the heathen religions were celebrated with drunkenness, uncleanness, and all sorts of debauchery. *Heading.*

9. — *shall not my soul be avenged &c.*] God's anger and vengeance signify in Scripture the execution of His justice: the effects of which are as terrible against obstinate sinners, as if they proceeded from the highest resentment. *W. Lowth.* See the notes on Gen. vi. 6.

13. *And the prophets shall become wind, &c.*] These words, spoken by the unbelieving Jews, mean, that, the Prophets being nothing but wind and vanity, their prophecies shall return upon their own heads; and that they shall feel themselves the judgments which they denounce on others. *W. Lowth.*

14. — *I will make my words in thy mouth fire, &c.*] The effect of those threatenings that are denounced by thy mouth shall be as speedy and certain as that of fire when applied to dry wood. To the same sense are the words of Hosea, chap. vi. 5, "I have hewed them by the Prophets." *W. Lowth.*

15. — *I will bring a nation upon you from far,*] This was threatened in case of disobedience by Moses, Deut. xxviii. 49. *Dr. Blayney.* Babylon is called "a far country," Is. xxxix. 3. Perhaps it is so called, in comparison of those of the Philistines, Moabites, Ammonites, and other borderers, who were the former oppressors of the Jews.

The words "house of Israel" are, after the captivity of the ten tribes, applied to the two tribes which remained. See chap. vi. 9; ix. 26; x. 1; Ezek. xiii. 5; xviii. 31. *W. Lowth.*

—— *an ancient nation,*] Babylon was built about an hundred years after the flood: and soon after, Nimrod erected a kingdom there: whence that country is called "the land of Nimrod," Mic. v. 6. *W. Lowth.*

—— *a nation whose language thou knowest not,*] The Chaldean or Syrian was a language unknown to the Jews, as appears from the history of Hezekiah, 2 Kings xviii. 26; Is. xxxvi. 11. *Calmet.*

16. *Their quiver is as an open sepulchre,*] Their quiver is full of deadly arrows, that shall send many to their graves. *Bp. Hall.* Their arrows scatter slaughter and carnage all around: they are as insatiable as the grave, as terrible as death. *Calmet.*

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God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

[s] Isai. v. 9. Matth. 13. 14. Acts 28. 26. Rom. 11. 8. John 12. 40.

21 Hear now this, O [s] foolish people, and without † understanding; which have eyes, and see not; which have ears, and hear not:

† Heb. *heart.*

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for the* [t] bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

[t] Job. 38. 10, 11. Psal. 104. 9.

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the [u] former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

[u] Deut. 11. 14.

25 ¶ Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: ‖ they lay wait, as he that setteth snares; they set a trap, they catch men.

‖ Or, *they pry as fowlers lie in wait.*

27 As a ‖ cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

‖ Or, *coop.*

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28 They are waxen [m] fat, they shine: yea, they overpass the deeds of the wicked: they judge not the "cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

[m] Deut. 32. 15.

[x] Isai. 1. 23. Zech. 7. 10.

29 Shall I not visit *for* these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‖ A wonderful and horrible thing is committed in the land;

‖ Or, *Astonishment and filthiness.*

31 The prophets prophesy [y] falsely, and the priests ‖ bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

[y] Chap. 14. 14. & 23. 25. Ezek. 13. 6.

‖ Or, *take into their hands*

CHAP. VI.

1 The enemies sent against Judah 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

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2 I have likened the daughter of Zion to a ‖ comely and delicate *woman*.

‖ Or, *dwelling at home.*

3 The shepherds with their flocks shall

22. *Fear ye not me?*] Considering God's other attributes may breed in us a high esteem and hearty love of God; but the consideration of His power is that which naturally and reasonably produceth a great fear of Him: He is most amiable for His goodness, and in regard to His wisdom greatly venerable, but His power arming the rest renders Him exceedingly terrible. See also chap. x. 6, 7; Luke xii. 5. *Dr. Isaac Barrow.*

—— *which have placed the sand for the bound of the sea* &c.] The keeping of the waters within bounds, so that they cannot overflow the earth, is often mentioned in Scripture as an immediate effect of God's overruling power and providence, Job xxxviii. 10, 11; Ps. xxxiii. 7; civ. 9; Prov. viii. 29. *W. Loueth.*

We know that there are certain natural causes which produce these effects on the sea and the land. But this ought not to prevent us from regarding the all-powerful hand of the Creator, who hath created, and who preserves His creatures in their proper and natural stations. We ought to admire these surprising effects of the first cause, which is His almighty will. To this point the language of Scripture continually directs us, by attributing every thing to God, by referring every thing to Him, by considering Him as the prime Mover of all the events, and even of the effects, which we are accustomed to refer to nature, or to chance: terms confused and ambiguous, of which religion knows nothing. *Calmet.*

24. —— *that giveth rain*, &c.] That giveth seasonable rain in the autumn and spring; and reserveth a dry season for the gathering in of the harvest. *Bp. Hall.* The vicissitude of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, is such a proof of a Divine providence, as is obvious to the meanest capacity: on which account it is frequently insisted upon by the sacred writers, Ps. cxlvii. 8; Matt. v. 45; Acts xiv. 17. *W. Louth.*

31. *The prophets prophesy* &c.] The pretended prophets prophesy falsely, speaking only what they know will please the people; *and* the priests agree with these false prophets, and so "bear rule," or keep up their authority and interest among the people. *Dr. Wells.* It is indeed "a horrible thing," and a proof of extreme corruption, when the ministers whom God has established, instead of opposing the wickedness of the people, countenance and encourage it. *Osterwald.*

Chap. VI. ver. 1. *O ye children of Benjamin, gather yourselves to flee* &c.] Jerusalem was in the lot of the tribe of Benjamin. Josh. xviii. 28; on which account the inhabitants are addressed by the name of "the children of Benjamin;" and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains. Tekoa, according to St. Jerome, was a little town about twelve miles from Jerusalem; and Beth-haccerem (probably so called from the vineyards round about it) another little town on the same side, but nearer Jerusalem; and both of them in the mountainous parts of Judah, south of the capital. *Dr. Blayney.*

—— *blow the trumpet in Tekoa*, &c.] The design of these signals of war is to assemble men together, in order to their mutual defence; but it is in vain to attempt any such matter, and therefore the only use that can be made of them is to give notice to the people, that they should disperse themselves, and fly from the approaching enemy. *W. Loueth.*

—— *a sign of fire*] The Prophets often speak of these signals, which were raised upon the heights, to give notice to distant people of the approach and the irruptions of an enemy. They are particularly convenient and useful in mountainous countries like Judea. *Calmet.*

3. *The shepherds with their flocks shall come unto her;*] Mean-

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come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‖ cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

‖ Or, pour out the engine of shot.

[a] Isai. 57. 20.

7 [a] As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul † depart from thee; lest I make thee desolate, a land not inhabited.

† Heb. be loosed, or, disjointed.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

10 To whom shall I speak, and give

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warning, that they may hear? behold, their [b] ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

[b] Chap. 7. 26.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [c] covetousness; and from the prophet even unto the priest every one dealeth falsely.

[c] Isai. 56. 11. chap. 8. 10. [d] Chap. 8. 11. Ezek. 13. 10.

14 They have [d] healed also the † hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

† Heb. bruise, or, breach. [e] Chap. 3. 3. & 8. 12.

15 Were they [e] ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they

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ing the Chaldean generals, (for in that sense "shepherds" are sometimes understood; see chap. xxv. 34,) and their armies. *W. Lowth.*

4. *Prepare ye war against her;* &c.] Then shall the eager and furious commanders say, Hasten your preparations against her; arise, let us take the day before us; the time flees away; the evening hastens on; let no minutes be lost for our assault. *Bp. Hall.*

The alacrity and eagerness with which the Chaldeans undertake and execute the commission with which they were charged, is described in this and the following verse in a beautiful vein of poetry. Though it was late in the day before they received their orders, they are for beginning their march immediately; and, though it was night before they got to the place, they are unwilling to put off the assault till morning. *Dr. Blayney.*

6. — *Hew ye down trees,*] Which were to be employed in the siege of Jerusalem. *Dr. Blayney.* See the note on chap. xxxii. 24.

8. *Be thou instructed, O Jerusalem,* &c.] Take warning by the many threatenings and judgments I have denounced against thee; amend thy ways and doings, lest, if thou persist in thy wickedness, My mind and affection be utterly alienated from thee, (see Ezek. xxiii. 17, 18; Hos. ix. 12,) and I cast off all bowels of compassion toward thee, and give thee up to ruin and desolation. This threatening God fulfilled afterwards, when He suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar: but it still received a further completion, in that final desolation brought upon them by the Romans, under Titus and Vespasian. *W. Lowth.*

9. — *turn back thine hand as a grapegatherer into the baskets.*] That is, take them again into thine hand, and begin the work of gathering or gleaning anew. The address is from God to the Chaldeans; exhorting them, like a grapegatherer, to return again after the first time, and pick up those few inhabitants that were left before, like the grape-gleanings, and to carry them also into captivity. The Chaldeans did so, as may be seen, chap. lii. 28, 29, 30. *Dr. Blayney.*

10. — *their ear is uncircumcised,*] See the note on Exod. vi. 12.

—— *and they cannot hearken:*] While men are not duly disposed to hear the truth, they cannot give due attention to what God speaks to them. In the same sense Christ saith to the Jews, "How can ye believe, which receive honour one of another?" John v. 44; meaning, that such a temper was an obstacle to their believing on Him, and hindered them from receiving the truth in the love of it. *W. Lowth.* They cannot, because they will not, hear. Woe betide those, who have placed themselves by their own fault out of a condition of hearkening to the voice of God! It is the remark of St. Jerome upon this passage, "Inability, which proceeds from scorn and unbelief, is not exempted from punishment." *Calmet.*

—— *the word of the Lord is unto them a reproach;*] The subject of their scorn and derision: see chap. xx. 8. *W. Lowth.*

11. *Therefore — I will pour it out* &c.] See note on chap. i. 10. The Prophet is here said to pour out the Divine "fury upon the children abroad," who take delight in playing in the streets: see Zech. viii. 5; and the "young men who assemble" in meetings for diversion or conversation: compare chap. ix. 21. *W. Lowth.*

—— *the aged with him that is full of days.*] From hence it appears, that the word here rendered "the aged" means only a man that has passed a certain time of life, which may be considered as his zenith, so as from thenceforth to be upon the decline. In contradistinction to whom is placed one, who is arrived at what is esteemed the full period of human life; in respect to which the patriarchs, Abraham, Isaac, David, and Job, are said to have died "full of years," or "days." See the same distinction made, Is. lxv. 20. *Dr. Blayney.*

14. *They have healed also the hurt* &c.] Instead of sharp and seasonable reproofs, they have gone about to salve up the spiritual sores of My people with flattering and plausible words; Peace, peace, all shall be well; when there is nothing but fear and danger. *Bp. Hall.*

15. *Were they ashamed when they had committed abomination? nay, they were not at all ashamed,*] Shame is a great restraint upon sinners at first; but that soon falls off: and when men have once lost their innocence, their modesty is not like to be long troublesome to them. For impudence comes on with vice, and grows up with it. Smaller vices do not banish all shame and modesty, but great and abominable crimes harden men's foreheads, and make them shameless. When men have the heart to do a very

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blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the [f] ways, and see, and ask for the [f] old paths, where *is* the good way, and walk therein, and ye shall find [g] rest for your souls. But they said, We will not walk *therein*.

[f] Isai. 8. 20. Mal. 4. 4. Luke 16. 29. [g] Matth. 11. 29.

17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

[h] Isai. 1. 11. & 66. 3. Amos 5. 21. Micah 6. 6, &c.

20 [h] To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

[i] Chap. 1. 15. & 5. 15. & 10. 22.

22 Thus saith the LORD, Behold, a people cometh from the [i] north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

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24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword *of the* enemy *and* fear *is on* every side.

26 ¶ O daughter of my people, gird *thee* with [k] sackcloth, and wallow thyself [l] in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

[k] Chap. 4. 8. & 25. 34. [l] Chap. 1. 18. & 15. 20.

27 I have set thee *for* a tower *and* [l] a fortress among my people, that *thou* mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* [m] brass and iron; they *are* all corrupters.

[m] Ezek. 22. 18.

29 The bellows are burned, the lead *is* consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [n] ‖ Reprobate silver shall *men* call them, because the LORD hath rejected them.

[n] Isai. 1. 22. ‖ Or, *Refuse silver.*

CHAP. VII.

1 *Jeremiah is sent to call for true repentance, to prevent the Jews' captivity.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the sacrifices of the disobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the same.*

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bad thing, they seldom want the face to bear it out. *Abp. Tillotson.*

16. — *Stand ye in the ways,* &c.] Do like travellers, when they are at a loss which way they must go: in like manner do ye inquire, what way the patriarchs of *old*, the judges, the kings, and prophets of former times walked in: imitate their practices, wherein you will find true comfort and satisfaction, and not the late devices of your princes and prophets, whereby you have been seduced into errour, and betrayed into many mischiefs. Compare chap. xviii. 15. *W. Lowth.*

20. *To what purpose cometh there to me incense from Sheba,*] See Is. lx. 6. The Prophet reproves the hypocrisy of the Jews, whereby they sought to cover their inward corruption by the external shews of religion: which the Prophets often declare to be of no value when they do not proceed from a devout mind: see chap. vii. 21, 22; Is. i. 11. *W. Lowth.*

—— *the sweet cane from a far country?*] The calamus aromaticus is a reed of a very fragrant smell; which, when cut down, dried, and powdered, becomes an ingredient of the richest perfumes. We are informed by heathen writers that it came from Saba. *Dr. Blayney.*

26. — *gird thee with sackcloth,*] See the note on Gen. xxxvii. 29.

27. *I have set thee for a tower and a fortress*] As for thee, O my Prophet, I have set thee as in a watchtower, to descry the ways of My people; yea, I have made thee as a strong tower and fortress against all the *rage of* them; so *that* thou mayest fearlessly discover and reprove them. *Bp. Hall.*

28. — *they are brass and iron; they are all corrupters.*] They are all but falsifiers and corrupters. *Bp. Hall.* Brass and iron are the baser metals, used to adulterate the pure silver. *Dr. Blayney.*

29. *The bellows are burned,* &c.] All the means, that can be used to purge this people of their dross, prove ineffectual: the wicked are not separated from the righteous. Therefore your city shall be as one common furnace, wherein you shall be melted down all together. See Ezek. xxii. 19, &c. *W. Lowth.*

—— *the lead is consumed of the fire,*] Before the use of quicksilver was known, the refiners made use of lead for separating the silver from the other substances mixed with it. So we learn from Pliny's Natural History. *Dr. Blayney.*

—— *the wicked are not plucked away.*] Or, "the bad are not separated." By "the bad" are meant, according to the metaphor, "the base ingredients;" that is, the bad principles and habits which prevail so much, and adhere so closely, that all the endeavours and pains used by the refiner to purge them away and get clear of them are frustrated, and prove ineffectual: so that, as it follows in the next verse, nothing remains but to throw them aside, as a metal disallowed and cried down by authority, counterfeiting silver, but not capable of being brought to the sterling standard. *Dr. Blayney.*

30. *Reprobate silver shall men call them,* &c.] As base money is refused by every one, because it cannot bear the touchstone, so shall these hypocrites and evildoers be rejected both by God and by man; for none of their actions will bear the test of God's laws, or abide His severe trial. The Greek word, which is rendered "reprobate" in the New Testament, has an allusion to this place; and, in pursuance of the same metaphor, the laws and judgments of God are often compared to a refiner's fire: see Prov. xvii. 3; Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 7. *W. Lowth.*

Before CHRIST about 600. THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, † which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight,

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† Heb. *whereupon my name is called.*

Chap. VII. ver. 1. *The word that came to Jeremiah*] A new prophecy begins with this chapter, and is continued on to the end of chap. x. The date is not precisely marked; but the probability is, that it was delivered not long after the preceding one, and, as it should seem, on the following occasion. Besides the Prophets, who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others, who took on themselves to flatter the people with opposite predictions. They taught them to look upon such threats as groundless, since God, they said, would have too much regard for His own honour, to suffer His temple to be profaned, and the seat of His holiness given up into the hand of strangers. Jeremiah is commanded openly to reprove the falsehood of these assertions, and to shew, by an example in point, that the sanctity of the place would afford no security for the guilty; but that God would assuredly do by His house at Jerusalem, what He had done unto Shiloh; and cast the people of Judah out of His sight, as He had already cast off the people of Israel, for their wickedness; ver. 1—16. God justifies the severity of these proceedings by a representation of the people's impiety; ver. 17—28. The Prophet declares their sacrifices to be of no acceptance, whilst they continue deaf to the calls of God's messengers; ver. 21—28. He specifies the gross idolatries with which they were defiled; and pronounces a heavy sentence of Divine vengeance both on the dead and on the living, ver. 29; chap. viii. 3. *Dr. Blayney.*

4. *Trust ye not in lying words,*] Uttered by your false prophets, who foretell peace, and encourage you in impenitency. See chap. iv. 10; xiv. 13, 14. *W. Lowth.*

—— *The temple of the Lord, are these.*] As much as to say, God hath placed His name here, ver. 10, and hath chosen these stately buildings, as the place of His peculiar residence; and what reason is there to believe, that He will ever forsake it, and give it up to be destroyed by strangers and idolaters? Compare chap. xviii. 18; Mic. iii. 11. *W. Lowth.*

In the same manner our Saviour's disciples, immediately after their Lord had been foretelling the destruction of Jerusalem, came to Him, and with similar notions in their heads, as from our Saviour's reply may be collected, pointed out to Him the magnificent buildings of the temple, Matt. xxiv. 1, 2. *Dr. Blayney.*

The triple repetition of "The temple of the Lord" denotes a remarkable earnestness, and extreme presumption in the people. The Prophet employs the same repetition afterwards, in his apostrophe to Judea, "O earth, earth, earth, hear the word of the Lord," chap. xxii. 29. *Calmet.*

10. — *and say, We are delivered to do all these abominations?*] Will ye interpret the deliverances God hath formerly vouchsafed to you as so many licences to commit new abominations? Or do you think, when you offer your propitiatory sacrifices, that they will wipe away the guilt of all your past offences, and ye may securely renew your former ill practices, having such a certain and easy method of obtaining pardon? *W. Lowth.*

11. *Is this house, which is called by my name, become a den of robbers &c.*] Ye think all is well if ye present yourselves into My temple, though you bring with you the guilt of manifold sins: ye come hither full of theft, of oppression, of injustice: is My temple, think ye, for such worshippers? Is this house, which is called by My name, fit to be a den of thieves and robbers? Behold, I have well seen and noted with how wicked dispositions and hollow hearts ye come hither, saith the Lord. *Bp. Hall.*

12. *But go ye now unto my place which was in Shiloh,*] Shiloh was the place, where, upon the first coming of the Israelites into Canaan, the tabernacle, in which was the ark of God's presence, was set up, by Divine appointment, no doubt; and there it continued for a space of time, until the days of Samuel. It was during this residence that the Israelites received that signal defeat from the Philistines, when the ark of God was taken, as related, 1 Sam. iv. 10, 11: the pathetick description of which disaster, made by the Psalmist, Ps. lxxviii. 60—64, has caused it to be generally believed, that an allusion to it was likewise designed upon this occasion. *Dr. Blayney.*

13. —*rising up early and speaking,*] The phrase "rising up early," signifies diligence and assiduity: see Is. l. 4. The same sense is elsewhere expressed in the Hebrew, by doing any thing "in the morning," which our translators render "early," Ps. xlvi. 5; xc. 14. See likewise Ps. cxliii. 8; Is. xxxiii. 2. *W. Lowth.*

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‡ Isai. 56. 7. ‡ Matth. 21. 13. Mark 11. 17. Luke 19. 46.

§ 1 Sam. 4. 10, 11. Psal. 78. 60. chap. 26. 6.

* Prov. 1. 24. Isai. 65. 12. & 66. 4.

† 1 Sam. 4. 10, 11. Psal. 78. 60. & 132. 6. chap. 26. 6.

Before CHRIST about 630.

as I have cast out all your brethren, *even* the whole seed of Ephraim.

[a] Chap. 11. 14. & 14. 11. Exod. 32. 10.

16 Therefore [a] pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

[b] Chap. 44. 19.

18 [b] The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the ‖ queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

‖ Or, *frame, or, work-manship of heaven.*

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

[c] Isai. 1. 11. chap. 6. 20. Amos 5. 21.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [c] Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, ‖ concerning burnt offerings or sacrifices:

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‖ Heb. *concerning the matter of.*

23 But this thing commanded I them, saying, [d] Obey my voice, and [e] I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

[d] Deut. 4. 1. Exod. 15. 5. Lev. 26. 12.

24 But they hearkened not, nor inclined *their* ear, but walked in the counsels *and* in the ‖ imagination of their evil heart, and † went backward, and not forward.

‖ Or, *stubbornness.* † Heb. *were.*

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even [m] sent unto you all my servants the prophets, daily rising up early and sending *them:*

[m] 2 Chron. 36. 15.

26 Yet they hearkened not unto me, nor inclined their ear, but [n] hardened their neck: they did worse than their fathers.

[n] Chap. 16. 12.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth ‖ correction: truth is perished, and *is* cut off from their mouth.

‖ Or, *instruction.*

29 ¶ Cut off thine hair, *O Jerusalem,*

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16. — *the whole seed of Ephraim.*] That is, all the ten tribes, who are often called by the name of Ephraim, that being the principal tribe among them. Their first king Jeroboam was of that tribe. See Is. vii. 2. *W. Lowth.*

16. *Therefore pray not thou for this people,* &c.] Nothing but an universal reformation, which God foresaw would not be effected, could deliver the Jews from that captivity and desolation, which He had threatened to bring upon them. In some cases the intercessions of good men have been so far prevalent, as to rescue sinners from the punishments they deserved; but here God declares, that nothing but a general amendment shall avert the judgments threatened. *W. Lowth.*

18. *The children gather wood,* &c.] All the sort of them, of all ages and both sexes, conspire together in their idolatry: children, fathers, women, put their hands to the work, and all agree to offer cakes, in the way of sacrifice, to the sun or moon. *Bp. Hall.*

—— *cakes*] Certain idolatrous cakes, artificially prepared of dough, and offered to the moon under the title of the queen of heaven. *Parkhurst.*

—— *queen of heaven,*] When we consider that the moon was at the beginning appointed to "rule the night," as well as the sun "to rule the day," Gen. i. 16; and that she manifestly does so, since her light is greater than that of all the planets and stars put together; and that the idolaters called the sun, or solar fire, not only Lord of heaven, but also King, there can be little doubt, but by "the queen of heaven," they meant the moon. *Parkhurst.*

19. *Do they provoke me to anger? — do they not provoke themselves* &c.] Do they think to shew their malice towards Me, as if they could hurt Me by their wickedness? Will not their sins turn at last to their own utter confusion? *W. Lowth.*

21. — *Put your burnt offerings unto your sacrifices, and eat flesh.*] The burnt offerings, after they were flayed, were to be consumed wholly upon the altar, Levit. i. 9; whereas in the sacrifices of the peace offering, only the fat was burnt upon the altar, the remainder belonging partly to the priest, and the rest was spent in a religious entertainment. See Lev. vii. 29—34; Deut. xii. 11, 18. Here the Prophet tells the Jews, they may, if they please, eat the flesh of their burnt offerings, as well as of their peace offerings, for God will accept neither of them from their hands; (see chap. vi. 20;) and looks upon them only as common meats; compare Hos. viii. 13. *W. Lowth.*

22. *For I spake not — concerning burnt offerings or sacrifices.*] God hereby intimates, that He did not primarily intend to appoint this way of worship, and to impose it upon the Jews, as that which was most suitable to His own nature, and most agreeable to Him, but that He condescended to it, as most accommodated to their state and inclination, because of the carnality of their hearts, and the promeness of the people to idolatry. *Mlyn. Tillotson.* It is a way of speaking, usual in Scripture, to express the preference due to one thing over another, in terms which express the rejecting of that which is less worthy: and thus we may understand the text here in correspondence with the parallel passage of Hosea, "I desired mercy, and not sacrifice," chap. vi. 6: the words in both places implying, that God always laid a greater stress upon sincere obedience, than on external observances; and designed the latter, as so many mounds and fences to guard and preserve the former. *W. Lowth.*

24. — *and went backward, and not forward.*] The metaphor is taken from headstrong oxen, that draw back and refuse to put their necks under the yoke: see ver. 26; Nehem. ix. 29; Hos. iv. 16. In the same sense the word "backsliding" is often applied to the Jews in this prophecy. *W. Lowth.*

29. *Cut off thine hair,* &c.] Mourn thou solemnly, O Jerusalem; and express thy sorrow by publick acts of humiliation, that the world may take knowledge of it. *Bp. Hall.* The cutting off of the hair was commonly practised in the time of great sorrow and mourning, chap. xlvii. 5; xlviii. 37; Is. xv. 2. *W. Lowth.*

This custom prevailed, not only amongst the Jews, but amongst Pagans also. Homer represents Achilles, as well as his soldiers, cutting off their hair at the funeral of Patroclus. *Pope.*

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and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

[a] 2 Kings 23. 10. chap. 19. 5.

31 And they have built the [a] high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither † came it into my heart.

† Heb. *came it upon my heart.*

[b] Chap. 19. 6.

32 ¶ Therefore, behold, the days [b] come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

[c] Chap. 16. 4. & 34. 20. Psal. 79. 2.

33 And the [c] carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

[d] Isai. 24. 7. chap. 16. 9. & 25. 10. & 33. 11. Ezek. 26. 13. Hos. 2. 11.

34 Then will I cause to [d] cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

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CHAP. VIII.

1 *The calamity of the Jews, both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He threateth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

— *the generation of his wrath.*] That is, a race of men obnoxious to God's wrath: in the same sense the Apostle speaks of "the children of wrath." Eph. ii. 3. *Dr. Blayney.*

30. — *they have set their abominations in the house* &c.] Meaning the image and altars for idolatrous worship, which Manasseh had set up in the temple and the courts near it. See chap. xxiii. 11; xxxii. 34; 2 Kings xxi. 4, 7; xxiii. 4. This gave occasion for other profanations of the temple in aftertimes. See Ezek. viii. 5, 6, &c. *W. Lowth.*

31. *And they have built the high places of Tophet,* &c.] Respecting "Tophet," &c. see note at 2 Kings xxiii. 10.

—— *which I commanded them not,*] So far was God from commanding this practice, that He expressed the greatest detestation of it, and forbade it under the severest penalties: compare chap. xxxii. 35; and Lev. xx. 1—5. The words are spoken by the figure, called Meiosis, by which a great deal more is implied than expressed; see Deut. xvii. 3: where the text, speaking of the worship of the host of heaven, adds, "which I have not commanded:" the meaning is, I expressly forbade it. See instances of the like form of expression, Is. lxv. 12; Jer. ii. 8; Prov. xviii. 5; xxviii. 21; Rom. i. 28. *W. Lowth.*

32. — *it shall no more be called Tophet,* &c.] So great a slaughter shall be therefore in Jerusalem, that there shall not be room enough in the valley of Tophet for the burial of the slain; and therefore that valley shall change its name, and be called, "the valley of slaughter." *Bp. Hall.*

King Josiah first of all "defiled" this place, as it is said in 2 Kings xxiii. 10; that *is*, polluted it, or unconsecrated it, by burying dead bodies in it; compare ver. 16 of that chapter. And afterwards, when great numbers died in the siege of Jerusalem, and the famine that followed, it became a common burying-place of the Jews; see chap. xix. 6; whereby was fulfilled that prophecy of Ezekiel, chap. vi. 5; "I will lay the *dead carcases of the* children of Israel before their idols." Compare Lev. xxvi. 30; Ezek. vi. 4, 5, 13. *W. Lowth.*

34. — *will I cause to cease — the voice of mirth,* &c.] No more marriages shall be contracted in Jerusalem; no more shall there be heard in the cities of Judah the voice of mirth, and the songs of joy, and the noise of instruments of musick, which were wont to accompany these sorts of feasts. See chap. xvi. 9; xxv. 10; xxxiii. 11. *Calmet.*

There is no feast in the East without musick and dances, certainly then they are not omitted in nuptial solemnities. The noise of the musick, &c, is probably to be understood by "the voice of the bridegroom, and the voice of the bride," rather than the voices of the persons themselves. The voices of the "bridegroom" and of the "bride" appear to be distinctly mentioned, because in the East the women do not feast with the men. See note on Esth. i. 9. *Sir J. Chardin, Harmer.*

Chap. VIII. ver. 1—3. These three verses ought not to have been separated from those of the preceding chapter. *Dr. Blayney.*

1. *At that time, saith the Lord, they shall bring out the bones* &c.] The calamity, which I will bring upon the Jews and Jerusalem, shall not rest in the living, but shall reach to the very dead: for the very bones of their kings, and princes, and priests, and prophets, shall be torn up out of their graves. *Bp. Hall.*

2. — *they shall not be gathered, nor be buried,*] The bones, thus scattered about, shall not be gathered or laid up in their sepulchres. Not to enjoy the common rites of burial is spoken of as an aggravation of men's calamities, chap. xxii. 19; xxxvi. 30; Is. xiv. 19, 20; Eccles. vi. 3. *W. Lowth.*

The terrible and just vengeance of God upon the crimes and idolatries of the Jews, in destroying their city, and in causing their carcases to be exposed in the very place where they had exercised their abominable idolatries, ought to excite our very serious attention. God, provoked with the sins of the Jews, destroyed them and their temple, and gave them up to their enemies, as He had before done the kingdom of the ten tribes. Let us grow wise by their example, as well as by the example of those Christian churches, whose candlestick, that is, the light of God's word, has been removed from them, because they abused it. Such considerations should produce in our hearts a wholesome dread of the judgments of God, and should effectually move us to regard Him with fear, and to serve Him with sincerity. *Osterwald.*

3. — *of this evil family,*] See the note on chap. i. 15.

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4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

[a] Isai. 1. 3.

7 Yea, [a] the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly ‖ in vain made he *it;* the pen of the scribes *is* in vain.

9 [b] ‖ The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and † what wisdom *is in* them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [c] covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [d] healed the hurt of the daughter of my people slightly, saying, [e] Peace, peace; when *there is* no peace.

12 Were they [f] ashamed when they had

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‖ Or, *the liar, or, the vain writing of the scribes hath wrought falsehood.* [b] Chap. 6. 15.

‖ Or, *Here they been taken, &c.*

† Heb. *the wisdom of word thing.*

[c] Isai. 56. 11. chap. 6. 13.

[d] Chap. 14. [e] Ezek. 13. 10. [f] Chap. 3. 3. & 6. 15.

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4. *Moreover thou shalt say unto them,* &c.] In that part of the prophecy which next follows, the difference of speakers requires to be attended to; the transitions being quick and sudden, but full of life and energy. The Prophet at first in the name of God reproves the people's incorrigibility; he charges their wise ones with folly, and threatens them with grievous calamities, ver. 4—15. In the three next verses he seems to address his countrymen in his own person, and as one of the people who dwelt in the open towns, advising those, that were in the like situation, to retire with him into some of the fortified cities, and there wait the event with patience; since there was nothing but terrour abroad, and the noise of the enemy, who had already begun to ravage the country, ver. 16—18. God speaks, ver. 17; and threatens to bring foes against them that should be irresistible. The Prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land; whilst the voice of God, like that of conscience, breaks in upon her complaints, and shews her that all this ruin is brought upon her by her own infidelities, ver. 18—20. The Prophet once more resumes the discourse, he regrets that no remedy can be found to close up the wounds of his countrymen, and pathetically weeps over the number of the slain, ver. 21; chap. ix. 1. *Dr. Blayney.*

—— *Shall they fall, and not arise? shall he turn away, and not return?*] See the note on Gen. xix. 26.

The day of Jerusalem's visitation drew near: destruction was coming upon her like a whirlwind out of the north. Jeremiah appeared with a commission from above to predict as much, and withal to assign the reason. It was, not that the people had sinned—more or less all have sinned: not that they had grievously sinned—all sin may be forgiven: but that they, having sinned, and having grievously sinned, refused to repent, without doing which no forgiveness can be obtained; it cannot indeed be expected. That had happened to Israel, which often happens to others: temptations to evil had prevailed; single acts had grown into habits, and habits had grown inveterate, till they had at length lost the power, and even the desire, to reform and amend. In this situation of things, the Almighty is introduced expostulating with His people; "Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return?" In the whole circle of common life, where men are usually guided by common sense, is there any instance to be found of a similar conduct? Was it ever seen, was it ever heard, that when a man had experienced the misfortune of falling, he should not wish and endeavour to rise again; that when he had by mistake gone out of his way, he should not, upon better information, be desirous of returning into it?—"Why then is this people of Jerusalem slidden back by a perpetual backsliding," one that is never to cease, or have an end? "They hold fast deceit," and, knowing it to be but deceit, for such every sinner well knows it to be, yet "they refuse to return." *Bp. Horne.*

6. *I hearkened and heard,* &c.] God is next pleased to speak of Himself after the manner of men, as inclining His ear, and with the affection of a parent fondly listening to catch the first accents of sorrow and contrition that should break forth from the relenting heart of his offending child: "I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done?" No remorse, no reflexion, no sensibility; hardened in vice, and regardless of danger, they pursued with fury and impetuosity their way to perdition; "every one turned to his course, as the horse rusheth into the battle." *Bp. Horne.*

7. *Yea, the stork in the heaven knoweth her appointed times;* &c.] This earnest expostulation and tender complaint are succeeded by a beautiful allusion to the birds of the air, that species of them styled "birds of passage." They, by instinct, return annually, at a set time, to the country they had left; whereas, by all the reasoning, and all the exhortation in the world, obdurate man cannot be prevailed upon to forsake his iniquity, and return to God who made him. *Bp. Horne.*

—— *her appointed times:*] That is, such times as the Creator hath appointed these animals, and hath accordingly for this end imprinted on their natures such an instinct, as exciteth and moveth them thus, at proper times, to fly from one place to another more convenient for them. *Dr. Derham.*

—— *the judgment of the Lord.*] His law, or system of laws: that rule of moral conduct, which God prescribed for their observance; and which He furnished them with the means of knowing as certainly, as those birds of passage are taught by what we call natural instinct all that is convenient for them. See Is. i. 3. *Dr. Blayney.*

8. *How do ye say, We are wise,* &c.] How do ye priests and scribes say, "We are wise, and the law of the Lord is with us," when in the mean time ye live contrary to it? Certainly, if this be to know, and make a right use of the law, the law should seem to be to small purpose, either in the making or writing of it. *Bp. Hall.*

—— *the pen of the scribes is in vain.*] See notes at Ezra vii. 6: Matt. ii. 4. The expression in the text may relate to the answers, which those who were skilled in expounding the law gave in writing, when they were consulted in any difficult case: compare chap. xviii. 18. *W. Lowth.*

9. *The wise men are ashamed,* &c.] Those that have made their profession of wisdom have shamed themselves by their unanswerable practice: lo, they have cast off all care of doing that, which the word of God enjoins them; and how then can they challenge any true wisdom unto themselves? *Bp. Hall.*

10. — *that shall inherit them:*] Rather, that shall enter into possession. The Hebrew verb properly signifies to possess that which was the property of others, and therefore implies a dispossession of the former owners. *Dr. Blayney.*

committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ‖ I will surely consume them, saith the LORD: *there shall be* no grapes [s] on the vine, nor figs on the [b] fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [l] water of ‖ gall to drink, because we have sinned against the LORD.

15 We [c] looked for peace, but no good *came;* *and* for a time of health, and behold trouble!

16 The snorting of his horses was heard from [t] Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and † all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* [m] charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint † in me.

19 Behold the voice of the cry of the daughter of my people † because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no [n] balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people † recovered?

CHAP. IX.

1 *Jeremiah lamenteth the Jews for their manifold sins,* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threateneth both Jews and Gentiles.*

OH † [a] that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring *men;* that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

Before CHRIST about 600.

§ Or, *In gathering I will consume.*
[s] Isai. 5. 1, &c.
[b] Matth. 21. 19. Luke 13. 6, &c.

[l] Chap. 9. 15. & 23. 15.
‖ Or, *poison.*
[c] Chap. 14. 19.

[t] Chap. 4. 15.

† Heb. *the fulness thereof.*

[m] Psal. 58. 4, 5.

† Heb. *upon.*

Before CHRIST about 600.

† Heb. *because of the country of them that are far off.*

[n] Chap. 46. 11.
† Heb. *gone up?*

about 600.
† Heb. *Who will give my head,* &c.
[a] Isai. 22. 4. chap. 4. 19.

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13. — *there shall be no grapes on the vine,* &c.] These expressions appear to be metaphorical; signifying, that the nation should be deprived of all their real advantages, and also of what was ornamental, by a severe dispensation of God's providence. *W. Lowth, Dr. Blayney.*

14. — *let us be silent there:*] The verb, rendered "be silent," implies forbearing to act, as well as to speak. The Prophet therefore hereby seems to advise, not to take measures of resistance, as they would be ineffectually employed against what God had determined. *Dr. Blayney.*

—— *water of gall*] Or, bitter water; that is, a severe judgment, which is often expressed by "the cup of God's wrath," or "displeasure." See chap. xxv. 15, 17; and ix. 15; xxiii. 15. *W. Lowth.*

16. — *from Dan:*] Nebuchadnezzar, having subdued Phenicia, passed through the tribe of Dan in his way to Jerusalem. *Dr. Blayney.*

—— *strong ones;*] The word, thus translated, signifies horses in several places: see chap. xlvii. 3; Judg. v. 22; and it is so understood here by the Seventy. *W. Lowth.*

17. — *which will not be charmed,*] See note at Ps. lviii. 4. That some persons possessed the power of rendering serpents harmless, is a well attested fact: but whether by certain herbs, or musical sounds, or by breaking out their teeth, or in what manner, is uncertain. Whatever were the methods commonly practised, the enemies of the Jews are here compared to such serpents as were not to be mollified or disarmed by any of those means: "They shall bite you, saith the Lord." *Dr. Blayney.*

19. *Behold the voice of the cry* &c.] For, behold, methinks I hear already the shrieks and cries of the Jews, because of the Babylonians, that are come in upon them from Chaldea; and yet they are still ready to presume upon their title and interest with God; and say, Is not the Lord worshipped by us in Zion? *Bp. Hall.*

20. *The harvest is past,* &c.] "The harvest is past, the summer is ended," which might have given us hopes and opportunities of succours; yet we hear of none from Egypt, or any other our associates: so that we have now lost all hopes of deliverance. *Bp. Hall.*

21. — *I am black;*] I look ghastly, as those who are dying: compare chap. xiv. 2; Joel ii. 6; Nahum ii. 10. *W. Lowth.*

22. *Is there no balm in Gilead;*] Either that particular balsam, now distinguished by the same name, and much celebrated by various ancient writers for its costliness and its medicinal virtues: or, as Bochart contends, the resin drawn from the terebinthus or turpentine tree, which was well known to have healing virtues; at least sufficient to answer the Prophet's question on this occasion: which was metaphorically to ask, if there were no salutary means within reach, or no persons that knew how to apply them, for the relief of his country from those miseries, with which it was afflicted. *Dr. Blayney.*

Chap. IX. ver. 2. *Oh that I had* &c.] The corrupt and profligate manners of the people are here set forth at large, and the denunciations of Divine vengeance are renewed against them, ver. 2—16. God summons the mourning women to bewail the calamities of the nation, ver. 17—22; forbids setting any value on personal endowments, except the knowledge of God and His attributes only, ver. 23, 24; and shews the punishment of the surrounding nations, circumcised and uncircumcised, to be near at hand. *Dr. Blayney.*

—— *a lodging place of wayfaring men:*] Travellers in the East are not, nor ever were, accommodated at inns on the road, after the manner of the European nations. In some towns indeed, but not in all, there are large publick buildings provided for their reception, which they call caravanseras: but these afford merely a covering, being absolutely without furniture, Judg. xix. 15. And, in passing through the desert, it is well if they can light upon a

Before CHRIST about 600.

3 And they bend their tongues *like* their bow *for lies*: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not *me*, saith the LORD.

[b] Chap. 12. 6. Mic. 7. 5, 6.

4 [b] Take ye heed every one of his ‖ neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

‖ Or, friend.

‖ Or, mock.

5 And they will ‖ deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [c] deceit: *one* speaketh [d] peaceably to his neighbour with his mouth, but † in heart he layeth ‖ his wait.

[a] Ps. 12. 2. & 120. 3. [d] Ps. 28. 3.

† Heb. *in the midst of him.*

‖ Or, *wait for him.*

9 ¶ [e] Shall I not visit them for these *things?* saith the LORD: shall *not* my soul be avenged on such a nation as this?

[e] Chap. 5. 9. 29.

10 For the mountains will I take up a weeping and wailing, and for the ‖ habitations of the wilderness a lamentation, because they are ‖ burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; † both the fowl of the heavens and the beast are fled; they are gone.

‖ Or, *pastures.*

‖ Or, *desolate.*

† Heb. *from the fowl even to, &c.*

Before CHRIST about 606.

11 And I will make Jerusalem heaps, *and* [f] a den of dragons; and I will make the cities of Judah † desolate, without an inhabitant.

[f] Chap. 9. 11.

† Heb. *desolation.*

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the ‖ imagination of their own heart, and after Baalim, which their fathers taught them:

‖ Or, *stubbornness.*

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, [g] with wormwood, and give them water of gall to drink.

[g] Chap. 8. 14. & 23. 15.

16 I will [h] scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

[h] Lev. 26. 33.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

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cave, or a hut, which some one before them may have erected for a temporary shelter. This is what appears to be here meant by "a lodging place;" a solitary, and not very comfortable, situation; but yet preferable to the chagrin of living continually in the society of men of profligate manners. *Dr. Blayney.*

6. *Thine habitation is in the midst of deceit;*] These are the words of God to the Prophet. *W. Lowth.*

——*through deceit they refuse to know me, saith the Lord.*] The knowledge of God, which is true religion, is incompatible with the habitual practice of any wickedness. And therefore it is natural enough for those, who are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be *sure* at least to be very troublesome to them. For this cause they are ready to "say unto God, Depart from us, for we desire not the knowledge of Thy ways," Job xxi. 14. *Dr. Blayney.*

7. — *Behold, I will melt them, and try them;* &c.] In the fire of affliction. *Bp. Hall.*

10. — *the habitations of the wilderness*] This is more properly rendered in the margin, "the pastures of the wilderness." Compare Joel i. 19; ii. 22. "The wilderness" sometimes signifies the plain or champaign country, and is opposed to the mountains: see Isa. lxiii. 13; Lam. iv. 19; Joel i. 19. *W. Lowth.* It properly signifies a thinly inhabited country, used chiefly for sheep-walks. *Dr. Blayney.*

—— *neither can men hear the voice of the cattle;*] There shall be heard no more, in the plains or on the mountains, either the bleating of sheep, or the lowing of oxen: there shall no animal, wild or tame, be seen any more. *Calmet.*

11 — *a den of dragons;*] A place of horrour and desolation. *Bp. Hall.* The word, translated "dragons," among several other significations, is taken for a serpent, such as are usually found in ruins and desolate places. Compare chap. li. 37; Is. xiii. 21. xxxiv. 13; Ps. xliv. 19. *W. Lowth.*

12. *Who is the wise man,* &c.] In this style of interrogation the Prophet indirectly declares himself to be the person qualified by Divine inspiration to answer the question proposed in the latter part of the verse; which he accordingly does in the verse that follow. *Dr. Blayney.*

15. — *I will feed them,* — *with wormwood,* &c.] Compare this expression with Ps. lxxx. 5; 1 Kings xxii. 27. *W. Lowth.* See the note on Deut. xxix. 18.

17. — *the mourning women,* — *cunning women,*] It was an ancient custom of the Hebrews, at funerals, and on other like occasions, to make use of hired mourners, whose profession it was to exhibit in publick all the signs and gestures of immoderate and frantick grief, and by their loud outcries and doleful songs to excite and stir up a real passion of sorrow in others. Women were chiefly employed in this office; and St. Jerome, in his comment upon this verse, says, that the practice was continued in Judea down to his days. As it required a degree of skill to discharge this office for that *reason* these "*mourning women*" are likewise called "cunning;" that is, *skilful* women. Frequent allusions to this custom are to be met with in Scripture, particularly 2 Chron. xxxv. 25; Eccles. xii. 5; Amos v. 16; Matt. ix. 23; Mark v. 38. Nor was this practice peculiar to the Jews, as many instances of it occur in heathen writers. *Dr. Blayney.*

It is usual at funerals in Barbary to hire women, who, like "the mourning women" of old, are mistresses of the art, and indeed perform their parts with such proper gestures and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. *Dr. Shaw.*

Travellers inform us, that the same practice prevails in most of the provinces of the Levant. *Calmet.*

Before CHRIST about 600.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of *his* mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

[1] 1 Cor. 1. 31. [2] 2 Cor. 10. 17.

24 But [1] let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

Before CHRIST about 600.

25 ¶ Behold, the days come, saith the LORD, that I will † punish all *them which are* circumcised with the uncircumcised;

† Heb. *visit upon.*

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* † in the [a] utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [b] uncircumcised in the heart.

† Heb. *cut off into corners, or, having the corners of their hair polled.*

[a] Chap. 25. 23. [b] Rom. 2. 28, 29.

CHAP. X.

1 *The unequal comparison of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastors.* 23 *He maketh an humble supplication.*

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

about 600.

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

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21. *For death is come up into our windows,* &c.] For the Chaldeans have scaled our walls, and entered into our cities; and are now breaking upon us in our houses, to inflict a sudden and cruel death upon us, wherein they will spare no age or sex, but put all without mercy to the sword. *Bp. Hall.*

22. — *as the handful after the harvestman,* &c.] This alludes to the manner of reaping corn in a field, where the reaper, as soon as he has cut what he can hold in his hand, lets it fall, and passes on; but is usually followed by another, who gathers what is cut, and binds it into sheaves. But here it is said, that there would be none to gather; and consequently the corn, after being cut, would lie neglected and rot on the ground: which renders the simile a very apt one. *Dr. Blayney.*

23. — *Let not the wise man glory in his wisdom,* &c.] Let not men value themselves for their wisdom, strength, or riches, which are things of themselves of a very uncertain continuance, and such calamities are coming, (see ver. 25, 26,) in which they will stand the owners of them in very little stead. The only true valuable endowment is the knowledge of God, not as He is in Himself, which is too high an attainment for poor mortals to pretend to, but with respect to His dealings with man; to have a serious sense of His mercies to the penitent, of His judgments to the obstinate, and of His truth and integrity, in making good His promises and threatenings to both. 'Tis in the exercise of these attributes God chiefly delights; and 'tis by these He desires to make Himself known to the world; and he, that forms an apprehension of God chiefly with regard to these perfections, will always demean himself suitably towards Him. "Judgment" and "righteousness" are often equivalent terms; but if we distinguish them here, "judgment" denotes God's severity against the wicked, and "righteousness" His truth or holiness. *W. Lowth.*

26. *Egypt, and Judah, and Edom,* &c.] See these judgments denounced more at large, chap. xxv. 19, &c. The Prophet places Judah among the heathen nations, because the Jews were, in effect, that is, in a spiritual sense, uncircumcised as well as they: contenting themselves with the outward sign of circumcision, without endeavouring to procure the inward purity signified by it. *W. Lowth.*

— *all that are in the utmost corners,*] If we prefer the marginal reading, "they that have the corners of their hair polled," the expression denotes those Arabians who cut their hair upon the fore part of the head round, and let the hair behind grow long; which custom of theirs Herodotus mentions, and tells us, that they did it in imitation of Bacchus. It is probable, that the precept in Lev. xix. 27, "Ye shall not round the corners of your heads," hath reference to this custom, which was a rite in several countries near Judea, whereby they devoted themselves to the worship of some false god. *W. Lowth.*

Chap. X. The beginning of this chapter to the end of ver. 16 contains an earnest dissuasive against the practice of heathen idolatry, setting forth the vanity of idols in comparison with the true God. And this, no doubt, was designed by way of precaution to the Jews against the time of their removal out of their own land, to dwell amongst idolaters, as is predicted, ver. 17, 18. *Jerusalem lamenteth the completion of her ruin, ver. 19; and humbly supplicateth the intervention of God's mercy, ver. 23* to the end. *Dr. Blayney.*

Ver. 2. — *be not dismayed at the signs of heaven;* &c.] The word of God, far from encouraging groundless and superstitious horrours, cautions against them strongly. In all ages and nations, men have been terrified with eclipses of the sun and moon; in many, with conjunctions, oppositions, and aspects of the stars, and other celestial appearances: things altogether harmless. Therefore such groundless terrours the Prophet expressly condemns. But whatsoever things are real instruments of our Maker's will, we are to consider as such; and respect all that is wrought by them, as proceeding from His appointment. *Abp. Secker.*

— *the signs of heaven;*] The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from whence so much good or evil was supposed to be derived. *Dr. Blayney.*

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3 For the † customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

† Heb. *statutes*, or, *ordinances are vanity.*

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

[a] Ps. 115. 5. [b] Isa. 46. 1, 7. [c] Isa. 41. 23.

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

[d] Psal. 86. 8, 10.

7 Who would not fear thee, O King of nations? for ‖ to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

[e] Rev. 15. 4. ‖ Or, *it befeeth thee.*

8 But they are † altogether brutish and foolish: the stock *is* a doctrine of vanities.

† Heb. *in one, or, at once.*

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the

[f] Isa. 41. 29. Hab. 2. 18. Zech. 10. 2.

work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

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10 But the LORD *is* the † true God, he *is* the living God, and an † everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

† Heb. *God of truth.* † Heb. *king of eternity.*

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He [g] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

[g] Gen. 1. 6. chap. 51. 15.

13 When he uttereth his voice, *there is* a ‖ multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings ‖ with rain, and bringeth forth the wind out of his treasures.

‖ Or, *noise.* ‖ Or, *for rain.* ‖ Or, *a meteor* [h] *to lruits*

14 Every man ‖ is [k] brutish *in his* know-

[h] Psal. 135. 7. [i] Chap. 51. 17, 18.

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5. *They are upright as the palm tree,*] This comparison agrees very well with those ancient statues which were seen in Egypt and elsewhere, before the Greeks had carried the art of sculpture to that perfection, to which it afterwards arrived. The Orientals, before the empire of the Greeks, had very little taste for things of this sort. Their figures were carved in a straight line, with their hands hanging down and fixed to their sides, their eyes closed, their feet joined: so that they differed little from the trunks of the palm trees, to which Jeremiah here compares them. *Calmet.*

7. — *for to thee doth it appertain:*] To Thee doth fear appertain. *Dr. Durell.*

—— *among all the wise men of the nations,* &c.] The phrase, "among all the wise," or the wisest, "of the nations," may signify, either all those nations which were most distinguished for the cultivation and improvement of their rational faculties; or else those from whom better notions of God and religion might have been expected, than from the rude and illiterate vulgar. And yet the fact was, that all their boasted wisdom and knowledge had failed of leading them to an object of worship, in any degree corresponding with the infinite perfections and majesty of the Divine nature. *Dr. Blayney.*

8. *But they are altogether brutish* &c.] "They that make images are like unto them," saith the Psalmist, Ps. cxv. 8; that is, they are equally stupid and insensible. An image is called "a teacher of lies," Hab. ii. 18. *W. Lowth.*

9. — *Tarshish,* — *Uphaz,*] For "Tarshish," see the notes at 1 Kings ix. 28; x. 22, Bochart supposes "Uphaz" to be the same with Ophir in India. *W. Lowth.* Concerning Ophir see the former note on Kings.

—— *blue and purple is their clothing:*] The excellency of the Tyrian purple is celebrated by both sacred and profane authors. And the blue, which from many passages in Scripture we find to have been in great request, was also imported from remote countries, as an article of elegant and expensive luxury. See Ezek. xxvii. 7, 24. *Dr. Blayney.*

—— *they are all the work of cunning men.*] As the insignificancy of idols may be argued from the vile and perishable matter out of which they are composed, (see Is. xliv. 19,) the same may be inferred from their being indebted to the art and labour of man for all their costly ornaments, their splendid outward shew. "They are all," says the Prophet, internally and externally, "the work of cunning" or skilful men. And so says the prophet Hosea, "All of it the work of the craftsmen," chap. xiii. 2. Upon what ground then could the thing formed pretend to a nature more excellent than its former? *Dr. Blayney.*

10. — *at his wrath the earth shall tremble,*] Jeremiah here represents the power and the greatness of God by the effects which they produce in nature. The things which strike men with most astonishment are earthquakes, thunder, lightning, the production of rain and winds, the creation of the universe. All these things are the work of the Lord. *In His wrath He* makes the earth tremble. When He speaks, He causes the thunder. If He make the lightning shine, it is to cause the rain to descend from the clouds. The winds are shut up in *His* treasures; He confines them by His power. He draws from the ends of the earth the materials, of which He forms the clouds. Such was the notion of the Hebrews concerning the production of these effects, which strike mortals with astonishment. They referred them immediately to God, as their natural cause. *Calmet.*

11. *Thus shall ye say unto them,* &c.] This verse is written in Chaldee, as if the Prophet designed to put these words in the mouths of the Jews, wherewith they might make a publick profession of their own faith in the true God, and be able to answer the heathens that would entice them to idolatry. *W. Lowth.* The title, "Creator of heaven and earth," that is, of the universe, (see note on Gen. i. 1,) is that which most especially characterizes and distinguishes the true God from all false and fictitious deities: see Ps. xcvi. 5; 2 Kings xix. 15, 19; Acts xiv. 15; xvii. 24. *Dr. Isaac Barrow.*

—— *even they shall perish from the earth,* &c.] The Prophet foretells, that there shall be a final period put to idolatry: see ver. 15; Is. ii. 18; xlv. 16; Zech. xiii. 2. God hath already blotted out the names of many of the heathen idols, as an earnest of the utter destruction of the remainders of idolatry in His due time. *W. Lowth.*

13. *When he uttereth his voice,* &c.] When God signifies His will and pleasure; (compare Job xxxviii. 34;) or when He sends His thunder, called in Scripture the "voice of God;" the clouds immediately fall down in abundance of rain; and that moisture, coming upon the ground that was scorched with heat before, does not only cool and refresh it, but makes all vegetables grow and flourish in it. *W. Lowth.*

14. *Every man is brutish in his knowledge:* &c.] Every work-

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ledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

[t] Chap. 51. 19.

16 [t] The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

† Heb. inhabitress.

17 ¶ Gather up thy wares out of the land, O † inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

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21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [s] north country, to make the cities of Judah desolate, *and* a [t] den of dragons.

[s] Chap. 1. 15. & 5. 15. & 6. 22. [t] Chap. 9. 11.

23 ¶ O LORD, I know that the [m] way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

[m] Prov. 16. 1. & 20. 24.

24 O LORD, [s] correct me, but with judgment; not in thine anger, lest thou † bring me to nothing.

[s] Ps. 6. 1. & 38. 1. chap. 30. 11. † Heb. diminish me.

25 [s] Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

[s] Ps. 79. 6.

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man is brutish, while he so employs his skill as to make a god to himself by his own art: every founder, if he had but reason to consider it, must needs be confounded in himself, at the *sight* of his own folly, in making that image which he will adore. *Bp. Hall.*

15. *They are — the work of errors:*] The making of them is owing to men's erroneous notions concerning the nature of God. See ver. 8. *W. Lowth.*

16. *The portion of Jacob is not like them:*] Upon the principles of heathenism, every nation was committed to the care and superintendency of its own tutelary god; who might with propriety be styled its own "portion," on account of the peculiar relation that subsisted between them. "The portion of Jacob" therefore is the same as the God of Jacob; He who had taken upon Himself the guardianship and protection of that family. But He was distinguished from all the rest, who, as before observed, were falsehood and vanity all of them, having no other existence than as lifeless images, the work of deluded men; whereas He was the Creator of the universe, of all that exists; and, that there might be no room to mistake the Being intended, He is further characterized as He who made choice of Israel for the special object of His concern, had marked him out for His own possession, as with a measuring rod; and to whom the name of Jehovah belonged. *Dr. Blayney.*

—— *the rod of his inheritance:*] This expression is taken from the first division of the land of Canaan, when the inheritance of each tribe and family was meted out with a line or a rod. *W. Lowth.*

17. *Gather up thy wares out of the land,* &c.] The Prophet here returns to his former denunciations against Jerusalem, and warns her to move her effects, and prepare for her going into captivity; compare Ezek. xii. 3; for though she thought herself secure, as dwelling in a place of great strength and well fortified, yet her enemies should prevail and take it. *W. Lowth.*

18. — *Behold, I will sling out* &c.] Behold, I will suddenly and violently cast out the inhabitants of the land, as a stone out of a sling. *Bp. Hall.*

—— *at this once,*] Or, "at this time." This implies, that though they had been often saved by God's providence from hostile attacks, they would however on this occasion find it otherwise. *Dr. Blayney.*

19. *Woe is me* &c.] In this and the following verses, the Prophet seems by anticipation to suggest motives of patience and consolation to his country, in regard to the evils that were coming upon her. These he puts into her own mouth, and makes her observe, first, that her affliction, though great, was such as by experience she had found to be tolerable: secondly, that she had less reason to complain of what she suffered, as it was no other than might have been expected from the misconduct of those who had the direction of her affairs: and lastly, that she was not without hope in the mercy of God, who, upon the humble supplication of His people, might be moved to mitigate their chastisement, and turn His hand against the heathen that oppressed them. *Dr. Blayney.*

20. *My tabernacle is spoiled,* &c.] My cities and houses are rifled and destroyed, as if they were so many shepherds' tents. See the note on chap. iv. 20. *W. Lowth.* By the breaking of the cords, the use of which is to fasten the tent on every side to stakes in the ground, and on the breaking of which the tent falls, it is implied that all the supports of city and country were gone. *Poole.*

23. *O Lord, I know that the way of man is not in himself:* &c.] Success does not depend upon human endeavours, but upon God's good pleasure; compare Ps. xxxvii. 23; Prov. xx. 24; and therefore Thou canst easily disappoint all the designs of our enemies. *W. Lowth.*

24. *O Lord, correct me, but with judgment;* &c.] O Lord, correct me, but in a gracious moderation; not in the extreme rigour of Thy justice; not, as we have deserved, in Thy wrath and displeasure. *Bp. Hall.*

The speaker here humbly entreats Almighty God to deal out His corrections in such a moderate degree, as to shew that He aimed at the amendment, and not the destruction, of the offender. The Hebrew word here translated "judgment," properly signifies "calm and dispassionate judgment," which stands opposed to the hasty sallies of anger and furious revenge. And though the latter cannot actually exist in God, it is sometimes however nominally attributed to Him, whenever the effects of His displeasure are so violent, as to stop nothing short of utter ruin; although such a proceeding may be justifiable upon the most solid principles of reason and equity. As therefore to "punish with anger," implies an unrelenting rigour and severity; so to "correct with judgment," admits the use of such moderation, as is consistent with the sinner's personal safety, whilst it promotes his reformation. *Dr. Blayney.*

25. *Pour out thy fury upon the heathen* &c.] Let Thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies, see chap. i. 15; who do not acknowledge Thy providence, but ascribe all their successes to their own idols. *W. Lowth.*

CHAP. XI.

Before CHRIST about 608. 1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill Jeremiah.*

about 608. THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [a] Cursed *be* the man that obeyeth not the words of this covenant,

[a] Deut. 27. 26. Gal. 3. 10.

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, [b] Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

[b] Lev. 26. 3, 12.

[c] Deut. 7. 12.

5 That I may perform the [c] oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, † So be it, O LORD.

† Heb. *Amen.*

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the ‖ imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

Before CHRIST about 608. ‖ Or, stubbornness.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [d] the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

[d] Heb. *to go forth of.* Prov. 2. 18. Isa. 1. 5. chap. 14. 11. Ezek. 8. 16. Mic. 3. 4.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able † to escape; and [e] though they shall cry unto me, I will not hearken unto them.

† Heb. *to go forth.*

[e] Prov. 1. 28.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their † trouble.

† Heb. *evil.*

13 For *according to* the number of thy [f] cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* † shameful thing, *even* altars to burn incense unto Baal.

[f] Chap. 2. 28.

† Heb. *them.*

[g] Chap. 7. 16. & 14. 11.

† Heb. *evil.*

14 Therefore [g] pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their † trouble.

[h] Isa. 1. 15, &c.

15 [h] † What hath my beloved to do in

† Heb. *What is my beloved in my house?*

Chap. XI. ver. 1. *The word that came to Jeremiah* &c.] The prophecy contained in this and the following chapter may not improperly be assigned to the reign of Josiah; only to the latter end of it, when the people, who in the eighteenth year of that prince had solemnly engaged to perform the obligations of the Divine covenant, may in course of time be supposed to have relapsed into their former disregard and neglect. The Prophet is therefore sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience, ver. 1—8. He denounceth evil against the inhabitants of Judah and Jerusalem for their idolatrous apostacy, ver. 9—17; and being informed of the conspiracy of the men of Anathoth against his life by Divine revelation, he prayeth against them, and is authorized to foretell their utter destruction. *Dr. Blayney.*

3. — *Cursed be the man* &c.] It is a way of speaking usual in Scripture, to denounce God's judgments in the form of imprecation: so the Apostle pronounces an excommunication, by saying, "Let him be accursed," or "Anathema," Gal. i. 8; 1 Cor. xvi. 22. To the same sense St. Paul saith of Alexander the coppersmith, "The Lord reward him according to his works," 2 Tim. iv. 14. Thus the imprecations we meet with in several of the Psalms are to be understood as so many predictions, or denunciations of God's judgments. Accordingly St. Peter, speaking of the 109th Psalm, saith, that in it the Holy Ghost "spake before (or prophesied) by the mouth of David concerning Judas," Acts i. 16. *W. Lowth.*

A wholesome instruction is to be derived from the curse, which God denounces against those who keep not His covenant. Let us reflect on this, and remember that God hath made a more excellent covenant with us than with the Jews; and that this covenant engages us still more strictly to hear His voice, and to do all that He hath commanded us; so that, if we break it, we shall incur a much heavier punishment. We ought farther to consider, that it is not only by worshipping idols that the Divine covenant is broken; but that may be done likewise by breaking the vows which we have made to God, and by withdrawing our hearts from Him and giving them to the world. *Osterwald.*

5. — *Then answered I, and said, So be it, O Lord.*] The Prophet confirms the words of this curse, according to the form prescribed in Deut. xxvii. 26; and thereby approves the justice of it. *W. Lowth.*

9. — *A conspiracy is found among the men of Judah,* &c.] The men of Judah and the inhabitants of Jerusalem have banded together and conspired wilfully in evil, and have resolved to encourage each other in wickedness. *Bp. Hall.*

11. — *though they shall cry unto me, I will not hearken unto them.*] Their destruction was irreversible upon supposition of their continuance in their evil ways, which God foresaw they would do. *W. Lowth.*

15. *What hath my beloved to do in mine house,* &c.] What have the Jews, once My beloved people, to do in My house, saith God, seeing they have committed spiritual fornication with many idols;

Before CHRIST about 608. mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? ‖ when thou doest evil, then thou rejoicest.

‖ Or, *when thy evil is.*

16 The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*: then thou shewedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

† Heb. *the stalk with his bread.*

[1] 1 Sam. 16. 7. [2] 1 Chron. 28. 9. Psal. 7. 9. chap. 17. 10. & 20. 12. Rev. 2. 23.

20 But, O LORD of hosts, that judgest righteously, that [2] triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

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22 Therefore thus saith the LORD of hosts, Behold, I will † punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

† Heb. *visit upon.*

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAP. XII.

1 *Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin.* 5 *God admonisheth him of his brethren's treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent return from captivity.*

RIGHTEOUS *art* thou, O LORD, when I plead with thee: yet ‖ let me talk with thee of *thy* judgments: [a] Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

‖ Or, *let me reason the case with thee.*

[a] Job 21. 7. Psalm 27. 1. & 73. 3. Hab. 1. 4.

2 Thou hast planted them, yea, they have taken root: † they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

† Heb. *they go on.*

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and those sacrifices, which now they pretend to offer, are not holy oblations, but profane and common flesh? Yea, O My people, thou art come to that height of impiety, as that thou rejoicest in evil. *Bp. Hall.*

—— *the holy flesh is passed from thee?*] The flesh of thy sacrifices, which thou offerest up unto Me, as an atonement for thy sins, doth not at all profit thee, being polluted and rendered unacceptable to Me, through those many and great sins, in which thou continuest without remorse, and even takest a pride in committing them: see chap. vi; and compare Hag. ii. 12, 13, 14. *W. Lowth.*

16. *The Lord called thy name, A green olive tree,* &c.] St. Paul plainly alludes to this verse, Rom. xi. 17. The Jewish nation, in its flourishing state, is sometimes compared to a vine, sometimes to an olive tree, chiefly because of the fruits of good works, which God might justly expect from them, after all the care and pains He had bestowed upon them, to make them thrive and fructify. See Ps. lii. 8. *W. Lowth.*

—— *with the noise of a great tumult*] These words signify the confused murmur of the Chaldean army, coming tumultuously to desolate Jerusalem and its dependencies with fire and sword. *Dr. Blayney.*

18. *And the Lord hath given me knowledge of it,* &c.] This relates to the evil designs of the men of Anathoth against the Prophet, which, he saith, God had revealed to him. See the following verses. *W. Lowth.*

19. — *Let us destroy the tree with the fruit thereof,* &c.] Let us not only burn his prophecies, but kill the man: let us despatch him from off the earth. *Bp. Hall.*

20. — *let me see thy vengeance on them:* &c.] O God, I do not desire it in any malice to them, or thirst of revenge, but in a holy zeal for Thy glory: being by Thee so directed, and committing my cause to Thee, I pray for a sight of Thy just retribution to them. *Bp. Hall.*

23. — *the year of their visitation.*] When I will visit their sins upon them: see chap. xxiii. 12; xlvi. 21; xlviii. 44; l. 27. The words "year" and "day" often signify a set or determined time. See Is. lxi. 2. *W. Lowth.*

Chap. XII. The Prophet here ventures freely, though with professions of confidence in the Divine justice, to expostulate with God concerning the prosperity of wicked men in general; whose punishment he solicits, attesting the mischiefs that were continually brought on the land by their unrestrained wickedness, ver. 1—4. In reply he is forewarned to expect, that, in proportion to the power of his enemies, his own personal grievances would naturally increase; whilst the distractions of the state, and the unkindness of his kinsfolks, precluded him all hopes of either publick or private redress, ver. 5, 6. But God expressly challenges the national calamities as the result of His own special determination and judgment. He had discarded His people for their malicious behaviour towards Him, and they were therefore given up to the outrage and devastation of fierce and merciless invaders, ver. 7—13. At last He promises them a restoration in future, and threatens punishment upon their heathen neighbours who had oppressed them; but with this reservation, that such of these, as would come over to His established worship, He would receive and incorporate into His Church; but the unbelieving part should be utterly extirpated. *Dr. Blayney.*

Ver. 1. *Righteous art thou, O Lord,* &c.] Though I doubt not of Thy justice and holiness, yet suffer me to argue with Thee concerning the prosperity of the wicked, and the afflictions of the righteous: a dispensation, which hath in all ages been made an objection against Providence, and upon that account been a stumblingblock even to good men: see Job xii. 6; xxi. 7, &c.; Ps. xxxvii. and lxxiii. *W. Lowth.*

2. — *thou art near in their mouth, and far from their reins.*] The true character of hypocrites, who, according to Isaiah's description of them, "honour God with their lips, but their heart is far from Him," Isaiah xxix. 13; Mark vii. 6. "The reins" in Scripture signify the thoughts and inward dispositions. *W. Lowth.*

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3 But thou, O LORD, [b] knowest me: thou hast seen me, and tried mine heart † toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

[b] Psal. 17. 3. † Heb. *with thee.*

4 How long shall the land mourn, and the herbs of every field wither, [c] for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

[c] Psal. 107. 34.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

[d] Chap. 9. 4.

6 For even [d] thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ‖ they have called a multitude after thee: believe them not, though they speak † fair words unto thee.

‖ Or, *they cried after thee fully.* † Heb. *good things.*

7 ¶ I have forsaken mine house, I have left mine heritage; I have given † the dearly beloved of my soul into the hand of her enemies.

† Heb. *the love.*

8 Mine heritage is unto me as a lion in the forest; it ‖ † crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as a* ‖ speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, ‖ come to devour.

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† Or, *collected.* ‖ Or, *come then to some.*

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my † pleasant portion a desolate wilderness.

† Heb. *portion of desire.*

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

[e] Lev. 26. 16. Deut. 28. 38. Mic. 6. 15. Hag. 1. 6.

13 [e] They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will [f] pluck them out of their land, and pluck out the house of Judah from among them.

[f] Deut. 29. 28. chap. 24. 6. 31. 37.

15 And it shall come to pass, after that I have plucked them out I will return, and

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4. — *because they said, He shall not see our last end.*] That is, He will not concern Himself about rewarding or punishing us hereafter. The inference, which bad men are apt to draw from God's past forbearance, is, that He is totally regardless of the moral conduct of mankind. Hence, promising themselves the same impunity in future, which they have hitherto experienced, they are led to a free indulgence of all their vicious inclinations. Accordingly the Psalmist, complaining, as the Prophet does here, of the prosperity of the wicked, represents their behaviour and their principles in terms exactly similar. See Ps. xciv. 5, 6, 7. *Dr. Blayney.*

5. *If thou hast run with the footmen, &c.*] Here God answers the complaint of the Prophet, and applies a proverbial expression to his case. *W. Lowth.* The sense of the proverb seems to be, If thou art not able to encounter less dangers, how wilt thou be able to overcome greater? *Poole.*

—— *in the swelling of Jordan?*] The ravages of war and hostile invasion are often represented in Scripture under the image of a river rising rapidly above its banks, and carrying all before it. To these inundations the river Jordan was very subject. *Dr. Blayney.*

9. *Mine heritage is unto me as a speckled bird, &c.*] My people are become wild and savage, (see ver. 8,) and not to be tamed; and, like "a speckled" or "taloned bird," are only fit for prey and deeds of violence. And as all the rest of the birds flock round such an one, and are ready to pull it to pieces; so I have stirred up all the enemies of My people to annoy them on every side; compared here to so many beasts of prey: see chap. ii. 15; Isa. lvi. 9; Hab. ii. 17. The word here rendered "speckled" is of an uncertain signification, being found but in this one place of the Bible, unless perhaps, 1 Sam. xiii. 18, where some look upon it as a proper name. The Septuagint understand it of the hyena, which sense is followed by Bochart. But if we take it in either signification, the sense is much the same. *W. Lowth.*

10. *Many pastors have destroyed my vineyard,*] By "many pastors" are meant the generals of the Chaldean army; so the Chaldee paraphrase rightly explains it: see ver. 12, and compare chap. vi. 3. God calls Judea "His vineyard and pleasant portion," because of the care He took to cultivate and improve it, and the fruit He might justly have expected from it: see the note on chap. xi. 16. *W. Lowth.*

12. — *upon all high places through the wilderness:*] Rather, "upon all the plains in the wilderness;" that is, the smooth plots of greensward in the waste or uncultivated country, which afford pasturage to the cattle. *Dr. Blayney.* See note on chap. iv. 10.

13. — *they shall be ashamed of your revenues*] Or, "Be ye ashamed of your increase." God's displeasure shall make all your designs abortive, they shall not bring forth their expected fruit, and you shall be seized with shame and confusion to see yourselves disappointed: compare chap. ii. 36, 37. The word "revenues," or "increase," alludes to the "reaping of thorns," mentioned in the foregoing part of the verse. *W. Lowth.*

14. *Thus saith the Lord against all mine evil neighbours, &c.*] This prophecy threatens chiefly Idumeans, Moabites, Ammonites, and Philistines, against whom Jeremiah prophesies, chap. xlvii, xlviii, and xlix; and Ezekiel, chap. xxv. These are called "evil neighbours," because of the spite and ill-will which they shewed toward the Jews on all occasions, at this time especially, when most of them joined with the Chaldeans and Syrians in opposing them: see 2 Kings xxiv. 2. This sin is particularly laid to their charge by the Prophets, and they are threatened with captivity chiefly on that account: see chap. xlix. 1, 2; Ezek. xxv. 3, 6, 8, 12, 15; Amos i. 11; Obad. ver. 10; Zeph. ii. 8. *W. Lowth.*

15. *And it shall come to pass, after that I have plucked them out &c.*] The captivity threatened to the Jews and their neighbours seems to be confined to seventy years: see chap. xxv. 11; xxvii. 7; Is. xxiii. 15. We may observe likewise, that after Jeremiah hath threatened severe judgments upon several countries, he com-

Before CHRIST about 608. have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

[e] Jer. 60. 12. 17 But if they will not [e] obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

1 *In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people.* 12 *Under the parable of the bottles filled with wine he foretelleth their drunkenness in misery.* 15 *He exhorteth to prevent their future judgments.* 22 *He sheweth their abominations are the cause thereof.*

about 602. THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, Before CHRIST about 602. that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the ‖ imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

‖ Or, stubbornness.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

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cludes with a general promise of returning from their captivity in the latter days: see chap. xlviii. 47; xlix. 6, 39. Which promise relates probably to their conversion under the Gospel, called in Scripture "the latter days." *W. Lowth.*

16. — *then shall they be built in the midst of my people.*] I will make one Church of Jews and Gentiles; and if those nations shall frame themselves to the true worship of My name, and to the profession of the religion of My people, then will I establish them in My Church, as true and lively members thereof. *Bp. Hall.* The acceptance of the believing Gentiles is here clearly intimated; and their union with the Church of God, the middle wall of partition being broken down. See concerning the actual accomplishment of this prophecy, Eph. ii. 13—22. *Dr. Blayney.*

17. *But if they will not obey,* &c.] Those that will not have God and Christ to reign over them, shall in the end be punished with everlasting destruction. See Is. lx. 12; Luke xix 27; compared with Rev. xix. 21. *W. Lowth.*

It is never to be believed, that the wicked and the hypocrites shall escape unpunished, or that they are truly happy, because God spares them for a while. The threatenings of the Lord have sooner or later their effect: nor are they less sure, because He defers the execution of them. *Ostervald.*

Chap. XIII. This chapter contains a single and distinct prophecy, which, under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including individuals of every rank and denomination, ver. 15—21; and the cause of all the evils is assigned in the general corruption and profligacy of manners that prevailed without a prospect of amendment, ver. 22 to the end. The particular mention of the joint downfall of the king and queen (ver. 18) seems to justify the opinion which ascribes this prophecy to the beginning of the reign of Jehoiakim, whose fate with that of his queen is in like manner noticed together. *Dr. Blayney.*

Ver. 1. — *and put it not in water.*] God explains at ver. 11 what was meant by the symbol of the girdle or sash worn about the loins, namely, His people Israel, whom He purchased and redeemed of old, and attached to Himself by a special covenant; that as a girdle serveth for an ornament to the wearer, so they should be subservient to the honour and glory of His name. But, it is added, "they would not hear" or conform to His intentions; therefore being polluted with the guilt of their disobedience, they were in that state, and on that very account, to be carried into captivity; conformably to which the Prophet was directed, "not to put the girdle in water;" that is, not to wash it, but to leave it in that filthiness, which it had contracted in wearing. *Dr. Blayney.*

4. — *arise, go to Euphrates.*] God commanded the Prophet to hide the girdle by the bank of Euphrates, to signify the Jews being carried captive over that river, called "the waters of Babylon," Ps. cxxxvii. 1. Most commentators are of opinion, that this was performed by the Prophet only in a vision: it not being probable that God should send him on two such long journeys as are mentioned here, and ver. 6, merely upon this errand: see a like instance chap. xxv. 17. Several things are related in Scripture as actually done, which yet were only transacted in a vision. *W. Lowth.*

From Jerusalem to the Euphrates is more than 150 leagues. *Calmet.*

11. — *for a name, and for a praise,*] That they might have the honour of being called by My name, and that I might be glorified by their shewing forth My truth and praises to the world: see chap. xxxiii. 9. *W. Lowth.*

12. — *Every bottle shall be filled with wine:* &c.] My people is like to an earthen bottle; and every bottle shall be filled up to

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13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

† Heb. *a man against his brother.*

14 And I will dash them † one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, † but destroy them.

† Heb. *from destroying them.*

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause [a] darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

[a] Isa. 8. 22.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [b] mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

[b] Lam. 1. 2, 16. & 2. 18.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your ‖ principalities shall come down, *even* the crown of your glory.

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19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

‖ Or, *head tires.*

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall † punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

† Heb. *visit upon.*

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels ‖ made bare.

[c] Chap. 5. 19. & 16. 10.

‖ Or, *shall be violently taken away.*

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do *good*, that are † accustomed to do evil.

† Heb. *taught.*

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

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the brim with wine. Then shall the hearers take this prophecy in scorn, and say, What wonders are these thou tellest us? As if we knew not that the use of bottles is to be filled with wine! *Bp. Hall.*

13. — *Behold, I will fill all the inhabitants* &c.] Even thus every inhabitant of this land shall be filled up with the wine of God's wrath; and shall be, as it were, drunken therewith. *Bp. Hall.*

God's judgments are often represented under the figure of a cup full of intoxicating liquor: see this metaphor at large pursued, chap. xxv. 15, &c. *W. Lowth.* See Bp. Lowth's note on Is. li. 17.

14. *And I will dash them one against another,*] I will confound and destroy them all, as earthen vessels are broken to pieces, when they are dashed one against another. The words allude to the earthen bottles, which were to be filled with wine, ver. 12. Compare chap. xix. 10, 11; xlviii. 12. *W. Lowth.*

16. *Give glory to the Lord your God,* &c.] Confess your faults, (compare Josh. vii. 19,) and humble yourselves under His mighty hand, before He bring upon you the night of affliction. Light is the emblem of joy, and happy times are expressed by bright and pleasant days; as, on the contrary, troubles and calamities are represented by the night and darkness, when every thing looks melancholy and dismal: see chap. iv. 23; xv. 9; Is. v. 30; viii. 22; Joel ii. 10; Amos viii. 9, 10. *W. Lowth.*

——*the dark mountains.*] Before the time comes, when ye shall be forced to fly by night upon the mountains, for fear of your enemies. See chap. xvi. 16; Ps. xi. 1; Ezek. vii. 16; Matt. xxiv. 16. *W. Lowth.*

18. — *Humble yourselves, sit down:*] That sitting was a posture of humiliation under circumstances of affliction and distress, see Judg. xx. 26; Job ii. 8; Is. iii. 26. *Dr. Blayney.*

19. *The cities of the south shall be shut up,*] Judah lying south in respect of Chaldea, which in the next verse is characterized by the name of "the north," the "cities of the south" may mean the cities of Judah in general. Or, they may mean those cities in particular which lay in the southern parts of Judah, at the greatest distance from the enemy; which yet were subjected to the common calamity, as well as those which were nearer at hand. *Dr. Blayney.*

20. — *where is the flock that was given thee,*] Judah seems here to be addressed as a person, being asked with a sarcastical sneer what was become of all the numerous multitudes, which God had given her formerly, constituting, like flocks of sheep, the national wealth and glory? *Dr. Blayney.*

21. — *for thou hast taught them to be captains,* &c.] Some have understood the alliances, contracted heretofore with the Assyrians by Ahaz, and the conduct of Hezekiah towards the ambassadours of the king of Babylon, to be here alluded to, as having paved or prepared the way for the future invasion of the country by the Chaldeans. But I rather think the irreligious and wicked manners of the people are principally designed; which put them out of the protection of Almighty God, and rendered them an easy conquest to any enemy that came against them. Thus they taught their enemies to oppress and to be lords over them; against whom, but for their own faults, they might have maintained their security and independence. *Dr. Blayney.*

22. — *are thy skirts discovered, and thy heels made bare.*] Those enormous crimes deserve no less punishment than that of captivity; when thou shalt be carried away unto a strange country, stripped and bare, without any covering to thy nakedness; for such was the barbarous cruelty of conquerours to their captives: see Is. iii. 17; xx. 4; xlvii. 3; Lam. i. 8; iv. 21; Nahum iii. 5. *W. Lowth.*

23. — *then may ye also do good,* &c.] The meaning of this is, that they who are accustomed to do evil will find the work of repentance and reformation to be, not indeed impossible, but extremely difficult. The genius of sublime and figurative language requires such lively expressions, and describes things which are hard to be accomplished as quite impossible. That the words are to be thus understood appears from the whole chapter, which contains terrible denunciations against the Jews, of evils which should come upon them for their impiety. These threats are mixed with exhortations to repentance, and then follow the words, "Can the Ethiopian &c;" which must not therefore be taken as a declaration that they *could* not possibly repent: for then the Prophet ought not to have pressed them in the same discourse to amend their ways, and to give glory to the Lord, before He caused darkness, and before their feet stumbled, and they should fall to rise no more. *Dr. Jortin.*

24. — *the wind of the wilderness.*] See Bishop Lowth's note on Is. xxi. 1.

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25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? † when *shall it* once *be?*

† Heb. *after when yet?*

CHAP. XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

about 601. THE word of the LORD that came to Jeremiah concerning † the dearth.

† Heb. *the words of the dearths, or, restraints.*

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

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4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and † we are called by thy name; leave us not.

† Heb. *thy name is called upon us.*

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25. — *thy lot, the portion of thy measures from me,*] Or, "of thine inheritance," as the Chaldee paraphrase explains it. The expression is taken from the division of the land of CANAAN, by line or measure. *W. Lowth.*

——*trusted in falsehood.*] In false gods, who cannot help men in their troubles. See chap. x. 14. *W. Lowth.*

Chap. XIV. It may be presumed, that this prophecy was delivered in the beginning of Jehoiakim's reign, not long after the foregoing. The six first verses of this chapter foretell great distress that should be occasioned in Judah by means of a long drought. The Prophet in the name of the people makes a confession of sins, and supplicates the Divine mercy, ver. 7—9. God declareth His resolution to punish, and will not be entreated, ver. 10—12. Jeremiah complains of false prophets, who amuse the people with contrary predictions; God disclaimeth them, and threatens both them, and the people who listen to them, with sword and famine, ver. 13—18. The Prophet renews his supplications in the people's name and behalf, ver. 19 to the end of the chapter. *Dr. Blayney.*

Ver. 1. — *concerning the dearth.*] Or, "the drought:" so the word is rendered by the Greek, Chaldee, and Syriack versions; and so it is rendered by our translators also in chap. xvii. 8. The Hebrew word signifies *restraint*; that is, "when the heaven is shut up, that there is no rain," as the Scriptures express it, Deut. xi. 17; 1 Kings viii. 35. *W. Lowth.* That drought was a calamity incident to the land of Israel, and applied as a punishment for sin, may be seen from comparing Deut. xi. 17; xxviii. 23; 1 Kings viii. 35. *Dr. Blayney.*

2. — *the gates thereof languish;*] The gates of cities, being places of publick resort, where the courts of justice were held, and other common business transacted, seem here to be put for the persons that meet there: as when we say, "the court is in mourning," we mean the persons that attend the court or king's palace. So by this passage we are to understand, that all the persons who appear in publick are dejected, and put on black or mourning, on account of the national distress. *Dr. Blayney.* Or, that they look black and ghastly, and cast themselves down upon the ground out of grief and despair. Compare chap. viii. 21; xiii. 18. *W. Lowth.*

3. — *their little ones*] The meaner people. *Bp. Hall.* The younger members of their family, or their children. *Dr. Blayney.*

—— *to the pits,*] Or, "to the cisterns." Jerusalem was supplied with water by two lakes or pools, called "the upper pool," and "the lower pool;" see Is. vii. 3; xxii. 9; whence the water was conveyed in cisterns for the use of the city. *W. Lowth.*

—— *they were ashamed and confounded,*] At the disappointment. *W. Lowth.* See Job vi. 20.

—— *covered their heads.*] See note on chap. ii. 37.

4. *Because the ground is chapt,*] See note at Ps. cxliii. 6. The Prophet, by speaking of ploughmen, shews that he is speaking of the autumnal state of those countries: and if the cracks are so deep from the common dryness of their summers, what must they be when the rains are withheld, as in the present case, beyond the usual time? *Sir J. Chardin.*

5. — *forsook it.*] Namely, what she had just calved; (*Dr. Blayney.*) to seek for sustenance in some other place. *W. Lowth.*

6. — *they snuffed up the wind like dragons;*] They sucked in the air for want of water to cool their internal heat. Bochart observes, that the comparison to dragons or great serpents is very just; for Ælian describes these animals as standing daily for some hours with their heads erect and their mouths wide open towards the sky, and drawing in the air. Bochart adds, that the eyes of the wild asses are properly noticed, as being by nature extremely sharpsighted. But for want of nourishment these must fail and be exhausted. *Dr. Blayney.*

7. — *do thou it for thy name's sake:*] Deal not with us according to our deservings, but so as not to give occasion to strangers to speak evil of Thy name, to question Thy power, wisdom, or goodness. So God says, Ezek. xx. 9, 14, 22, 44, that amidst the various provocations He had received, He had still acted uniformly upon that principle. *Dr. Blayney.*

8. — *why shouldest thou be as a stranger in the land,*] Thou that wert wont to dwell and continue among Thy people, why shouldest Thou now be as a stranger that passes through the land, and lodges there a night, and away? *Bp. Hall.* As one who, having no permanent interest in the land, is little concerned for its welfare. *Dr. Blayney.*

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10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [a] Pray not for this people for *their* good.

[a] Chap. 7. 16. & 11. 14. Exod. 32. 10.

12 [b] When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

[b] Prov. 1. 28. Isa. 1. 15. chap. 11. 11. Ezek. 8. 18. Mic. 3. 4.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you † assured peace in this place.

† Heb. *peace of truth.*

14 Then the LORD said unto me, The prophets prophesy lies in my name: [c] I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

[c] Chap. 23. 21. & 27. 15. & 29. 8, 9.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

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17 ¶ Therefore thou shalt say this word unto them; [d] Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

[d] Chap. 13. 17. Lam. 1. 16. & 2. 18.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ‖ go about into a land that they know not.

‖ Or, *make merchandise against a land, and men acknowledge it not.*

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and *there is no* healing for us? [e] we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

chap. 5. 31.

[e] Chap. 8. 15.

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [f] we have sinned against thee.

[f] Psal. 106. 6. Dan. 9. 8.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAP. XV.

1 *The utter rejection and manifold judgments of the Jews.*
10 *Jeremiah, complaining of their spite, receiveth a*

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15. *Therefore thus saith the Lord concerning the prophets* &c.] The ministers of the Lord ought seriously to reflect upon what is here said of the crime and punishment of those false prophets, who promised peace to the Jews at the very time their ruin was approaching; that it may be a warning to them never to flatter sinners, nor lull them into security; but to speak always with zeal and sincerity what God has commanded. And the people ought likewise to learn from hence to hearken diligently to those who declare the truth to them sincerely and without flattery. *Ostervald.*

17. — *the virgin daughter of my people*] Those cities are called "virgins" which never came into a conqueror's hands. In the same sense the Prophet here calls Jerusalem "a virgin," because she had been hitherto under God's immediate protection, and preserved by Him from all attempts of her enemies: compare Amos v. 2. The dissolution of a government or body politick is called a "breach," by way of allusion to the breaking or disjointing of the limbs of an human body: see chap. viii. 21; Lam. ii. 13. *W. Lowth.*

18. — *both the prophet and the priest go about*] Or, wander "into a land that they know not." The priests and prophets confirmed the people in their corruptions and impenitence, thereby seeking to advance their own interest and authority: see chap. ii. 8; v. 31. To which sense the marginal reading renders the former part of the sentence thus, "The prophet and the priest make merchandise against a land;" and now they receive the reward of their prevarications, by going into captivity with those they have misled. See ver. 15. *W. Lowth.*

21. — *do not disgrace the throne of thy glory:*] Jerusalem is called the "city of God," Ps. xlviii. 1; lxxxvii. 3; as He was in a peculiar manner the King of the Jews, and this was His royal city, or chief seat of His kingdom: see chap. iii. 17. But the words are chiefly to be understood of the temple; and the Prophet beseeches God not to give that up to be profaned by infidels; the place which He had chosen for His peculiar residence; where He sat between the cherubims as upon a throne: see the note upon Is. lxvi. 1. *W. Lowth.*

Chap. XV. To the supplication at the close of the preceding chapter God replies by declaring, that not even the intercession of His favoured servants Moses and Samuel should divert Him from executing His purpose of vengeance against Judah, which is denounced in terms of great severity, ver. 1—9. At ver. 10, Jeremiah breaks out into a passionate exclamation, on account of the odium and persecution that was brought upon him. God reproves him for speaking slightingly of the Divine aid, the benefit of which he had already experienced; and threatens him with the loss of his fortunes, as a punishment for his sins, ver. 11—14. The Prophet deprecates the ill effects of God's displeasure, representing the cheerful readiness with which he had obeyed the Divine call, and the continual uneasiness he had felt in contemplating the melancholy subject of his commission, ver. 15—18. As-

promise for himself, 12 *and a threatening for them.*
15 *He prayeth,* 19 *and receiveth a gracious promise.*

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THEN said the LORD unto me, [a]Though [b]Moses and [c]Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

[a] Ezek. 14. 14.
[b] Exod. 32. 11, 12.
[c] 1 Sam. 7. 9.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; [d]Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

[d] Chap. 43. 11. Zech. 11. 9.

3 And I will [e]appoint over them four †kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

[e] Lev. 26. 16. † Heb. *families.*

4 And †I will cause them to be [f]removed into all kingdoms of the earth, because of [g]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

† Heb. *I will give them for a removing.* [f] Deut. 28. 25. chap. 24. 9. [g] 2 Kings 21. 11.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest?

† Heb. *to ask of thy peace?*

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

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7 And I will fan them with a fan in the gates of the land; I will bereave *them* of ‖children, I will destroy my people, *since* they return not from their ways.

‖ Or, whatsoever is dear.

8 Their widows are increased to me above the sand of the seas: I have brought upon them ‖against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

‖ Or, against the mother city a young man spoiling, &c. or, against the mother and the young men.

9 She that hath borne seven languisheth: she hath given up the ghost; [h]her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

[h] Amos 8. 9.

10 ¶ [i]Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

[i] Job 3. 1, &c. chap. 20. 15.

11 The LORD said, Verily it shall be well with thy remnant; verily ‖I will cause the

‖ Or, I will intreat the enemy for thee.

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surances of protection and security are renewed to him, on condition of obedience and fidelity on his part, ver. 19 to the end. *Dr. Blayney.*

Ver. 1. — *Though Moses and Samuel stood before me,* &c.] Moses obtained pardon for the people after their sin of making the golden calf, Exod. xxxii. 34; and *again*, after their despising the promised land, Numb. xiv. 20: Samuel's intercession prevailed for their deliverance out of the hands of the Philistines, 1 Sam. vii. 9: and these two persons are mentioned together, as remarkably prevalent by their prayers, Psal. xcix. 6, 8. But here God saith, that, if these very persons were alive, and in that near attendance to Him, which they formerly enjoyed, (for that is the import of the phrase "to stand before Him," see ver. 19; chap. xviii. 20; Deut. x. 8; 1 Kings xvii. 1;) yet even their prayers should not avert His judgments from His people: compare Ezek. xiv. 14. *W. Lowth.*

2. — *for death,*] It is obvious from the foregoing enumeration, that death here means the pestilence. See chap. xiv. 12. *Dr. Blayney.*

4. *And I will cause them to be removed into all kingdoms of the earth.*] Several Jews were carried captive into other countries, besides Chaldea; see note on chap. xxi. 14: others turned voluntary exiles, to avoid the miseries they saw coming upon their country; see chap. xl. 11. The words here are taken out of Deut. xxviii. 25; where Moses threatens them with a general dispersion over the world, which received its utmost completion after the destruction of Jerusalem by the Romans. *W. Lowth.*

6. — *I am weary with repenting.*] When God suspends the execution of His judgments, He is said to "repent of the evil" He had threatened; see chap. xviii. 8. This He had done so often, that He is represented as a man whose patience is at last quite tired out, it being to no purpose to withhold His hand any longer from striking. Compare Is. xliii. 24; Hos. xiii. 14; Mal. ii. 17. *W. Lowth.*

7. *And I will fan them with a fan in the gates of the land;*] I will toss and scatter them in all the defenced cities of the land, as corn is shaken and dispersed in the winnowing. *Bp. Hall.*

8. — *against the mother of the young men*] The nation in general is called "the mother" of each Jew in particular; Isaiah l. 1; Hosea ii. 2—5; or, as Lowth thinks, Jerusalem. *Abp. Secker.*

—— *a spoiler*] Nebuchadnezzar king of Babylon is undoubtedly here designed. In the margin, the preceding word is rendered "a young man;" this would very properly characterize the same person. For Josephus cites from Berosus, the Chaldean historian, a passage to the following purport; "that Nabopolassar king of Babylon, hearing that the provinces of Egypt, Cœle-Syria, and Phœnice had revolted, and being himself infirm from age, sent a part of his forces under his son Nebuchadnezzar, then in the prime of youth, by whom these provinces were again reduced." This was the expedition said to have been undertaken by him in the third year of Jehoiakim king of Judah: in the course of which, after having defeated the Egyptian army at Carchemish, he laid siege to Jerusalem, took, and plundered it, carrying away much spoil and many captives to Babylon. See chap. xlvi. 2; Dan. i. 1—3; 2 Kings xxiv. 1. *Dr. Blayney.*

9. *She that hath borne seven*] "Seven" is put for many: and the multitude of the inhabitants or children of Jerusalem, the mother city, is here alluded to. *Dr. Blayney.*

10. — *that thou hast borne me a man of strife* &c.] The Prophet here complains of the opposition he met with from his countrymen, for speaking unwelcome truths, which had occasioned him so much uneasiness, as if he had engaged in the most invidious of all occupations, and the most likely to engender strife, that of lending and borrowing upon usury. *Dr. Blayney.*

The Jews were forbidden to take usury of their brethren, Deut. xxiii. 19; especially of the poor, Exod. xxii. 25; which was thought so great an oppression, that it made the man who was guilty of it hated and cursed by every one. The Prophet saith, this was just his own case, every body was his enemy for delivering those messages which he had received from God. *W. Lowth.*

11. *The Lord said, Verily it shall be well with thy remnant;* &c.] The sense is, That the Prophet himself, his relations and family,

Before CHRIST about 601. enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will
[a] Chap. 17. 3. I give to the [a] spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with *thine* enemies into a land *which* thou know-
[b] Deut. 32. 22. est not: for a [b] fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did
[c] Ezek. 3. 3. Rev. 10. 9. † Heb. *thy name is called upon me.* [c] eat them; and thy word was unto me the joy and rejoicing of mine heart: for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

[d] Chap. 30. 15. 18 Why is my [d] pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* † fail? Before CHRIST about 601. † Heb. *be not as.*

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brasen [e] wall: and they shall [f] fight against thee, but [g] they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.
[e] Chap. 1. 18. & 6. 27. [f] Chap. 1. 19. [g] Chap. 20. 11.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foreseeth the utter ruin of the Jews,* 10 *because they were worse than their fathers.* 14 *Their return from captivity shall be stranger than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

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should escape the evils coming upon the Jewish nation when the "residue of them should be delivered to the sword," ver. 9. *W. Lowth.*

12. *Shall iron break the northern iron and the steel?*] The meaning probably is, Shall the *enemy* crush or overpower one whom I have made like the hardest iron or brass? alluding to what God said to the Prophet when He first engaged him in His service, chap. i. 18. "Iron from the north" is perhaps justly supposed to denote, in a primary sense, that species of hardened iron, or steel, called in Greek Chalybs, from the Chalybes, a people bordering on the Euxine sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people as being known in former times by the name of the Chalybes, but afterwards called Chaldæi; and mentions their iron mines. These however were a different people from the Chaldeans, who were united with the Babylonians. *Dr. Blayney.*

13. — *without price,*] That is, not making thee any compensation, but inflicting these losses upon thee as a punishment for thy sins. *Dr. Blayney.*

15. — *take me not away in thy longsuffering:*] The sense may be, according to our old version, "take me not away in the continuance of Thine anger:" the Prophet seeming to think, that, during a long course of God's anger against His people, he himself, however innocent, might naturally be involved in those sufferings, which were intended for the punishment of the guilty. *Dr. Blayney.*

16. *Thy words were found, and I did eat them;*] As soon as I received or understood Thy word, and the messages Thou didst deliver to me, I treasured them up in my memory; I meditated upon them, and did inwardly digest them. It was a pleasure to me to think, I should be an instrument of conveying Thy commands to my brethren, and that I should have the honour of being called Thy prophet or messenger. The receiving of God's word, by which the soul is nourished, is elsewhere compared to corporeal food: see Ezek. iii. 1, 3; Rev. x, 9; Is. lv. 1, 2; Amos viii. 11; John vi. 27. *W. Lowth.*

17. *I sat not in the assembly of the mockers,*] The word translated "mockers" is more properly rendered "them that make merry," chap. xxx. 19; xxxi. 4. In the preceding verse the Prophet had declared, that he had felt great satisfaction at first on being appointed to the office of God's messenger. But his joy was not of long continuance; the tenour of his commission was such as to affect him, like St. Paul, and much upon the same account, with "great heaviness and continual sorrow of heart," Rom. ix. 1. so that, renouncing all cheerful society, he indulged a solitary melancholy, in prospect of the dire effects of God's indignation against his unhappy country. *Dr. Blayney.*

God's judgments, as they were represented to the Prophet often raised such dreadful ideas in their mind, as to affect them on an extraordinary manner, especially if their threatenings concerned their own country, or the church of God: see chap. xxiii. 9. Ezek. iii. 14; Dan. vii. 28; Hab. iii. 2, 16. *W. Lowth.*

—— *because of thy hand.*] God's hand may be understood either of His judgments, which, being denounced by the Prophet, might be compared to a "hand" stretched out, and just ready to strike: or else of the prophetical impulse, which was strong upon Jeremiah, and in a manner forced him to be the messenger of evil tidings: compare 2 Kings iii. 15; Is. viii. 11; Ezek. i. 3; iii. 14. *W. Lowth.*

18. — *wilt thou be altogether unto me as a liar,*] The words might be better translated, "Wilt Thou be altogether unto me as a disappointment, and as waters that fail?" namely, that dry up and disappoint the thirsty traveller. The Prophet means, that God had in a manner deserted him for a time, had left him to struggle with difficulties unforeseen or unexpected, thereby disappointing in some measure his hopes of better success. Presently however, as if he had said too much, he corrects himself, and expresses his entire confidence in the Divine promises to support and strengthen him. See ver. 19—21. *Dr. Waterland.*

—— *as waters that fail?*] Compare Job vi. 15.

19. — *If thou return, then will I bring thee again, &c.*] If thou bethink thyself of this thine impatience, and of thy too great regard to this murmuring and disobedient people, I will so confirm thee that they shall be forced to acknowledge thee My faithful servant: and, if thou do wisely make difference betwixt erroneous doctrine and the truth, and betwixt godly and profane persons, then will I admit thee to be My mouth unto My people: do not thou give way to them in their vicious courses; but let them, if it may be, come in to thee. *Bp. Hall.*

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THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

[a] Chap. 15. 2. [b] Chap. 25. 33.

4 They shall die of [a] grievous deaths; they shall not [b] be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine;

[c] Chap. 7. 33. & 34. 20. Psal. 79. 2.

and their [c] carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

‖ *Or, mourning feast.*

5 For thus saith the LORD, Enter not into the house of ‖ mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor [d] cut themselves, nor make themselves bald for them:

[d] Lev. 19. 28. Deut. 14. 1.

‖ Or, *break bread for them, as* Ezek. 24. 17.

7 Neither shall *men* ‖ tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

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9 For thus saith the LORD of hosts, the God of Israel; Behold, [e] I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

[e] Isai. 24. 7, 8. chap. 7. 34 & 25. 10. Ezek. 26. 13.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [f] Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

[f] Chap. 5. 19. & 13. 22

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [g] worse than your fathers; for, behold, ye walk every one after the ‖ imagination *of his evil heart*, that they may not hearken unto me:

[g] Chap. 7. 26.

‖ Or, *stubbornness.*

13 [h] Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

[h] Deut. 4. 27. & 28. 64, 65.

14 ¶ Therefore, behold, the [i] days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

[i] Chap. 23. 7, 8.

Chap. XVI. The prophecy, which begins here, is continued to the end of the 18th verse of the next chapter. It may have been delivered, as well as those of the preceding chapters, towards the beginning of Jehoiakim's evil reign.

The Prophet is forbidden to marry or beget children, because of the judgments that were about to fall upon all the inhabitants of the land, both old and young, ver. 1—4. For the like reasons he is desired not to join with any of his neighbours either in their mourning or in their convivial mirth, ver. 5—9. He shews, that their calamities were the effect of their apostacy and disobedience, for which God would drive them into exile, and give them no quarter, till He had fully requited their wickedness, ver. 10—13. But their future restoration is immediately foretold, ver. 14, 15; as is also the conversion of the Gentiles, ver. 19—21. *Dr. Blayney.*

Ver. 6. — *neither shall men lament for them,*] The thoughts of men shall be wholly taken up with bewailing themselves: their own calamities shall be so great, they shall be unconcerned for the misfortunes of others. *W. Lowth.*

—— *nor cut themselves, nor make themselves bald*] See the notes on the places referred to in the margin.

7. *Neither shall men tear themselves for them in mourning,*] If this translation be correct, it is only a repetition of what went before. The translation in the margin, "neither shall men break bread for them," is much to be preferred. As to the custom alluded to, see the note on 2 Sam. iii. 35. To this custom the writer of the book of Tobit refers, when, amongst other good exhortations to his son, he directs him to "pour out his bread on the burial of the just," Tobit iv. 17. Sir J. Chardin tells us, that "the oriental Christians still make banquets of the same kind, by a custom derived from the Jews; and that healths were also drunk to the survivors of the family." These latter meant, no doubt, or were taken from, "the cup of consolation." In like manner he explains (as many other commentators have also done) "the bread of men," mentioned Ezek. xxiv. 17, as signifying "the bread of others;" the bread sent to mourners; the bread that the neighbours, friends, and relations sent. *Dr. Blayney.*

13. —*there shall ye serve other gods*] The opportunities of frequenting the publick worship of the true God shall be taken from you, as a just judgment for your neglect of His service in your own country; and you shall be exposed to the peril of committing idolatry, and being seduced by the Chaldeans to the worship of their idols. Compare Deut. iv. 28; xxviii. 36; 1 Sam. xxvi. 19. *W. Lowth.*

14. *Therefore, behold, the days come, saith the Lord,*] The particle, rendered "therefore," sometimes signifies "nevertheless;" (*W. Lowth.*) here it seems more properly to signify, "after this." *Dr. Blayney.*

God here gives the people notice of a future restoration, on purpose to guard them during their exile from falling into idolatry through despair, by letting them see they had still a prospect of recovering God's wonted favour and protection. *Dr. Blayney.*

—— *it shall no more be said, The Lord liveth*"&c.] The days come, wherein God shall not be celebrated so much by the memory of His deliverance of His people out of Egypt, which was long since done; as by the fresh remembrance of the great mercy, which He hath wrought for them, in bringing them back from their captivity in Babylon, and in all those lands whither they were driven. *Bp. Hall.*

Before CHRIST about 601. 15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

a Job 24. 21. Prov. 5. 21. chap. 32. 19. 17 For mine [a] eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit. Before CHRIST about 601.

20 Shall a man make gods unto himself, and [1] they *are* no gods?

[1] Chap. 2. 11.

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

CHAP. XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed,* 7 *in God is blessed.* 9 *The deceitful heart cannot deceive God.* 12 *The salvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is sent to renew the covenant in hallowing the sabbath.*

THE sin of Judah *is* written with a [a] pen of iron, *and* with the † point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars; [a] Job 19. 24. † Heb. *ncil.*

2 Whilst their children remember their altars and their [b] groves by the green trees upon the high hills. [b] Judg. 3. 7. Isai. 1. 29

3 O my mountain in the field, [c] I will give thy substance *and* all thy treasures to [c] Chap. 15. 13.

16. *Behold, I will send for many fishers,* &c.] But, in the mean time, their desolation shall be grievous and universal: I will call for the Chaldeans, who shall be as so many fishers, to drag them out of their good land; and as so many hunters, to chase them from their houses, and to drive them from all their refuges. *Bp. Hall.*

Enemies and oppressors are elsewhere represented under the metaphors of "fishers" and "hunters:" see Gen. x. 9; Amos iv. 2; Hab. i. 14, 15: because they use all the methods of open force and secret wiles, frequently compared to nets, in order to make men their prey: see Ezek. xii. 13; Hos. v. 1. These two similitudes imply, that the Chaldeans shall make an entire conquest and booty of the whole land, of its inhabitants and their riches; and what shall escape one party, shall fall into the hands of another. *W. Lowth.*

18. — *I will recompense their iniquity — double;*] Not double of what they deserved, but double of what, that is, much greater than, would have been inflicted on the heathen for the like offences. Compare Rev. xviii. 6. *Parkhurst.* See the note on Is. xl. 2.

—— *with the carcases of their detestable and abominable things.*] With the carcases of their abominable sacrifices, which they have made to their idols; and with those very shameful idols, to which they have sacrificed. *Bp. Holt.* Idols are elsewhere called "carcases," not only because they are without life, but also because of their filthiness and hatefulness in the eyes of God: see Lev. xxvi. 30; Ezek. xliii. 7, 9. *W. Lowth.*

19. *O Lord, — the Gentils shall come unto thee* &c.] The more emphatically to demonstrate the absurdity of forsaking the true God, and apostatizing to idolatry, the Prophet foretells, that the time will come when the Gentiles shall be ashamed of the idolatry of which they and their forefathers have been so long guilty, shall humbly confess this their sin, and address themselves in all their wants to the true God, as their only refuge and protection. *W. Lowth.*

20. *Shall a man make gods unto himself, and they are no gods?*] This seems to be a reply from God, accounting for what was said before, that the heathens had no benefit from the objects in which they placed their religious confidence, by asking whether it was likely that men could create gods, giving them power and perfections, which they had not in themselves? *Dr. Blayney.*

21. *Therefore, behold, I will this once cause them to know,*] The phrase, which our translation renders "this once," may be translated "at this time," as it is 2 Sam. xvii. 7. If we understand the verse of the Gentiles, mentioned in the foregoing verse, the sense is, that God will, at the time foretold, ver. 19, exert His power in an extraordinary manner for their conversion: compare Isai. lii. 10. If we apply the words to the Jews, they import, that He will manifest His power, in bringing upon them all the evils already threatened against them, and they should know that He is the LORD, the fulfiller of all His threatenings, as well as a performer of His promises. Compare Ezek. vi. 7; xii. 20; xxiv. 24, 27. *W. Lowth.* See the note on Exod. vi. 3.

Chap. XVII. In this chapter the Prophet describes in the first verses the attachment of Judah to idolatry, and foretelleth the fatal consequences. He contrasteth the accursed condition of him, who resteth his trust on man, with the blessedness of one, that trusteth in God; and illustrates both by apt comparisons, ver. 5—8. He sheweth, that, be the human heart ever so wily, God can detect, and will finally punish, its double-dealing, ver. 9—11. He acknowledgeth, that sure salvation cometh from God and from Him only, ver. 12—14. And, complaining of those that scoffed at his predictions, he prayeth for the Divine countenance and support against them, ver. 15—18.

The remaining part of the chapter is taken up with a distinct prophecy relative to the strict observance of the sabbath day; which the Prophet was sent, most probably immediately after the delivery of the foregoing, to proclaim aloud, in all the gates of Jerusalem, as a matter which concerned the conduct of every individual, and the general happiness of the whole. *Dr. Blayney.*

Ver. 1. — *with a pen of iron, and with the point of a diamond.*] This is spoken metaphorically, and is meant to denote that idolatry was indelibly fixed in their affections and memory, as much as if it had been engraved with instruments, capable of making the strongest and most durable impression, upon their hearts, as upon a writing tables, and upon their altars, so as to be for ever present before their eyes. Compare Deut. xi. 18—20; Prov. iii. 3; vii. 3. *Dr. Blayney.*

3. *O my mountain in the field, I will give thy substance* &c.] Rather, "O My mountain, I will give thy substance in the field," &c. Nations and princes of great power and eminence are figuratively called "mountains," in regard to their strength and elevation: see chap. li. 25; Isa. xli. 15; Zech. iv. 7. Judah is there-

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the spoil, *and* thy high places for sin, throughout all thy borders.

† Heb. *in thyself.*

4 And thou, even † thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed *be the* man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

[a] Psal. 2. 12. & 34. 8. & 125. 1. Prov. 16. 20. Isai. 30. 18. [b] Psal. 1. 3.

7 [a] Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [b] as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of ‖ drought, neither shall cease from yielding fruit.

§ Or, *restraint.*

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

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10 I the LORD [c] search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

[c] 1 Sam. 16. 7. Psal. 7. 9. chap. 11. 20. & 20. 12.

11 *As* the partridge ‖ sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

‖ Or, *gathereth young which she hath not brought forth.*

12 ¶ A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, the hope of Israel, [d] all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the [e] fountain of living waters.

[d] Psal. 73. 27. Isai. 1. 28. [e] Chap. 2. 13.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, [f] Where *is* the word of the LORD? let it come now.

[f] Isai. 5. 19.

fore styled God's mountain, as having been chosen by Him, and thereby raised to a degree of elevation above all other people. See chap. xxxi. 23. *Dr. Blayney.*

6. — *he shall be like the heath* &c.] That man shall be like the heath in a dry wilderness, that shall not partake of the sweet showers when they fall. *Bp. Hall.*

—— *in a salt land*] Saltness in Hebrew expresses barren ground; see Deut. xxix 23; Ps. cvii. 34; Zeph. ii. 9. *W. Lowth.*

The borders of the Dead sea, and of the Red sea, and part of Arabia Petræa, were barren from containing a quantity of various salts. *Calmet.*

9. *The heart is deceitful above all things*, &c.] The words were spoken by Jeremiah concerning his own countrymen, not all of them, probably, but the more corrupted part of the nation, who to their other vices had added a consummate hypocrisy; and of the hearts of these men he draws a most hideous picture, and describes them under three bad characters. The first is fraud and treachery: "the heart is deceitful above all things." The second is excessive malice: it is "desperately wicked." The third is deep dissimulation and hypocrisy, expressed in the way of question, "who can know it?" A worse representation than this can hardly be made of any creature: and therefore it must not be supposed that this was intended to be a description of human nature, or of the heart of man in general, but rather of the most habitual and depraved sort of sinners. *Dr. Jortin.*

—— *who can know it?*] The meaning is, that the wicked intentions of bad men are so covered over with fair appearances, that none but God can see through the disguise, as it follows in the next verse, "I the Lord search the heart." *Abp. Sharp.*

10. *I the Lord search the heart, I try the reins,*] Signifying, the most secret thoughts and motions of the soul: these God is said to "search" and "try," not as if it were a work of labour and difficulty to the Divine knowledge to penetrate the hearts of men, and to dive into their thoughts, but to signify to us the perfection and exactness of the Divine knowledge: as, when men would know a thing exactly, they search into every part of it, and examine every thing narrowly. On the same account He is elsewhere said "to weigh the spirits" of men, Prov. xvi. 2; intimating that He has that perfect knowledge of the secrets of men's hearts, which men have of those things that they weigh in a balance with the greatest exactness. *Abp. Tillotson.*

11. *As the partridge sitteth on eggs*, &c.] It is here said of the partridge, rather than of any other bird, that it "sitteth and hatcheth not," because, the partridge's nest being made on the ground, the eggs are frequently broken by men or other animals, and the bird is often obliged to quit them for fear of cattle, dogs, or sportsmen, which chills the eggs, and makes them unfruitful. Rain and moisture also may spoil them. *Calmet, Parkhurst.*

—— *and at his end shall be a fool.*] In the end shall find that he hath been a fool. *Bp. Hall.* So God calls the rich man, Luke xii. 20; who was cut off in the midst of his life, when he promised himself the enjoyment of many years. *W. Lowth.*

12. *A glorious high throne from the beginning* &c.] As in the preceding verses was set forth the vain dependence of him who seeks to advance himself by indirect methods; so here we are taught the solid foundation, which he builds upon, who has recourse to the Divine blessing, and seeks to recommend himself to the favour of that Being, to whom Israel was taught to look up for support, and whose kingdom from all eternity ruleth over all. *Dr. Blayney.*

13. — *they that depart from me shall be written in the earth,*] They that forsake My laws, saith God, and their reliance upon Me, shall not be registered among My people, nor shall their names be written in heaven, or in the book of life: compare Ezek. xiii. 9; Ps. lxix. 28; Luke x. 20; Phil. iv. 3; Ezra ii. 59. *W. Lowth.*

14. *Heal me, O Lord, and I shall be healed*; &c.] It is from Thee only that I expect comfort and relief in all my troubles and afflictions: see ver. 15, 16, 17. And as I acknowledge that all the blessings I enjoy come from Thee, so it is to Thee that I return all thanks and praise: compare Ps. cix. 1; cxlviii. 14; Deut. x. 21. The expression, "Save me, and I shall be saved," is much the same with that in chap. xxxi. 18, "Turn Thou me, and I shall be turned;" and both of them import, that it is the Divine assistance and blessing alone which can crown human endeavours with success. See the note there. *W. Lowth.*

15. *Behold, they say unto me, Where is the word of the Lord ?*] This is an objection common in the mouths of infidels and libertines, that God doth not speedily fulfil His promises and threatenings, so as to give them ocular demonstration of their certainty: see Is. v. 19; Amos v. 18; 2 Pet. iii. 4. This was objected against the truth of Jeremiah's prophecy by the unprincipled persons of the age. *W. Lowth.*

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16 As for me, [a] I have not hastened from *being* a pastor † to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

[a] Chap. 1. 4, &c. † Heb. *after thee.*

17 Be not a terror unto *me*: thou *art* my hope in the day of evil.

[b] Psal. 35. 4. & 40. 14.

18 [b] Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them *the day of* evil, and † [m] destroy them with *double* destruction.

† Heb. *break them with a double breach.* [m] Chap. 11. 20.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

[n] Neh. 13. 19.

21 Thus saith the LORD; [n] Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath

[o] Exod. 20. 8. & 23. 12. & 31. 13. Ezek. 20. 12.

day, as I [o] commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

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25 [p] Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

[p] Chap. 22. 4.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter is shewed God's absolute power in disposing of nations.* 11 *Judgments threatened to Judah for her strange revolt.* 18 *Jeremiah prayeth against his conspirators.*

THE word which came to Jeremiah from the LORD, saying. about 607.

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the ‖ wheels.

‖ Or, *frames, or seats.*

16. *As for me, I have not hastened from being a pastor* &c.] It is Thou, O Lord, that hast called me; and I have not dared to be averse from following Thee in that charge which Thou hast laid upon me; neither have I been ambitious and desirous of this sad and busy task, as Thou well knowest, and that which I have spoken is Thy true message, and no other. *Bp. Hall.*

19. — *the gate of the children of the people,*] This probably means the gate most frequented by the people, being that nearest the palace, where the kings of Judah held their most solemn courts of judicature. *Dr. Blayney.*

20. — *Hear ye the word of the Lord, ye kings of Judah,*] Compare chap. xix. 3. The words are directed both to the king himself, and likewise to the princes, or those of the blood royal: see ver. 25. The word "king," in the Hebrew language, signifies any person in authority: see chap. xxv. 20, &c; l. 41; li. 28. *W. Lowth.*

25. *Then shall there enter into the gates of this city* &c.] Compare chap. xxii. 4. Hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. And from the Prophet's advice to Zedekiah, chap. xxxviii. 17, it may be concluded, that if the king had listened to that counsel, the city would not have been destroyed, and he himself might have continued a tributary king under Nebuchadnezzar. It is true, that in several other chapters of this prophecy, God, upon foresight of the Jews' impenitence, pronounces a peremptory sentence upon them: see the note on chap. iv. 28. *W. Lowth.*

——*' riding in chariots and on horses,*] This is plainly a description of a state of peace and security, compare ver. 27: taken in any other sense, it must stand in contradiction to the law in Deut. xvii. 16, and to many other texts in Scripture. *Bp. Sherlock.*

26. — *from the plain, and from the mountains, and from the south,*] These divisions of the country, belonging to the tribe of Judah, may be found Josh. xv. 21, 33, 48; and these, together with the tribe of Benjamin, make up the whole kingdom of Judah, when taken separate from the kingdom of Israel, or of the ten tribes. See the same enumeration, chap. xxxii. 44. *Dr Blayney.*

Chap. XVIII. The prophecies and transactions, contained in this and the two following chapters successively, hang together, and must be referred to some part of the three first years of the reign of Jehoiakim. The Prophet is shewn, first, under the type of the potter, God's absolute authority over nations and kingdoms to regulate and alter their condition at His own discretion, ver. 1—10. He is then directed to exhort the people to avert the evil designed them by repentance and amendment; and upon their refusal to charge them with the guilt of unprecedented revolt, and to foretell their destruction, ver. 11—17. They conspire against him: he protesteth against their unmerited and ungrateful persecution of him, and calleth for justice against them. *Dr. Blayney.*

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4 And the vessel ‖ that he made of clay was marred in the hand of the potter: so he † made it again another vessel, as seemed good to the potter to make *it*.

‖ Or, *that he made was marred, as clay in the hand of the potter.*
† Heb. *returned and made.*

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [a] cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

[a] Isai. 45. 9. Wisd. 15. 7. Rom. 9. 20.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [b] pluck up, and to pull down, and to destroy *it*;

[b] Chap. 1. 10.

8 If that nation, against whom I have pronounced, turn from their evil, [c] I will repent of the evil that I thought to do unto them.

[c] Jonah 3. 10.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [d] return ye now every one from his evil way, and make your ways and your doings good,

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[d] 2 Kings 17. 13. chap. 7. 3. & 25. 5. & 35. 15.

12 And they said, [e] There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

[e] Chap. 2. 25.

13 Therefore thus saith the LORD; [f] Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

[f] Chap. 2. 10.

14 Will *a man* leave ‖ the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

‖ Or, *my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*

15 Because my people hath forgotten [g] me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the [h] ancient paths, to walk in paths, *in* a way not cast up;

[g] Chap. 2. 1 & 17. 13.
[h] Chap. 6. 16.

16 To make their land [i] desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

[i] Chap. 19. 8. & 49. 13. & 50. 13.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Ver. 6. — *cannot I do with you as this potter?*] The comparison of a potter, here proposed, does not signify that God has created men to destroy them, or render them unhappy, by the mere effect of His will; but the design of it was, to teach the Jews that they were in the hands of God, and that He was able to punish them, and afterwards to restore them: in the same manner as a potter, who, thinking to make a good vessel and not succeeding, might break it, and make another with the same clay. Thus God Himself explains it, when He says, that if a nation, which He had purposed to destroy, turned from its iniquity, He would not destroy it; and on the contrary, if a nation, which He had determined to bless, did not hearken to His voice, He would withdraw His favour from that nation. *Osterwald.*

7. *At what instant I shall speak concerning a nation,* &c.] God does not threaten evil, because He is resolved to inflict it; rather, He threatens it, that we may by our repentance prevent it, and so He may not inflict it. "He foretelleth," saith St. Chrysostom, "what He will bring upon us, for this very purpose, that He may not bring it upon us; and warneth before He striketh, to make us careful to avoid the stroke." God sends His servants, the Prophets, to threaten vengeance against sinners, not thereby to drive them from hope of mercy, but to draw them to repentance and humiliation. Nor is it to be accounted among the least of God's mercies, that, when He might in His just displeasure overwhelm us in the very act of sin, yet He forbeareth and forewarneth, and foretelleth and threateneth us, before He punish; that, if we will take any warning, He may do better to us than He hath said, and not bring upon us what He hath threatened. *Bp. Sanderson.*

8. — *I will repent of the evil*] See the notes on Gen. vi. 6.

10. — *I will repent of the good,* &c.] From this and the foregoing verse we may infer, that God's promises in Scripture, however uttered in general terms, are yet for the most part to be understood conditionally, according as men behave themselves, especially when applied to particular persons: see Numb. xiv. 34. And as God did justly reject those Jews who refused to embrace the Gospel, notwithstanding the general promises He had made to that people; so neither can particular Christians, nor Churches, lay any claim to God's general promise of preserving His Church, any further than as they adhere to that rule of faith and manners, which He hath prescribed to them in His holy word. *W. Lomth.*

11. — *return ye now every one from his evil way,*] See the note on chap. xvii. 23.

14. *Will a man leave the snow of Lebanon which cometh from the rock of the field?*] It is as strange and incredible for men to forsake the true God for idols, as it would be, for a thirsty traveller to forego the cold refreshing streams that come in his way. See Prov. xxv. 25. Lebanon derives its name from the whiteness of the snow which, even in the heat of summer, covers its top. *W. Lomth.*

By its exceeding height it proves a conservatory for abundance of snow, which thawing in the heat of summer affords supplies of water to the rivers and fountains in the valleys below. *Maundrell.*

It appears also, that the snow of mount Lebanon is used in the summer to mix with wine, for the purpose of cooling it: and it may have been employed in the same way in the time of Jeremiah. See note at Prov. xxv. 13. *Harmer.*

— *or shall the cold flowing waters that come from another place be forsaken?*] The passage may be translated, "Shall the running waters be forsaken for the muddy waters?" and so it is parallel to chap. ii. 13, 18. Or, the sense is much the same if translated, "Shall the running waters be forsaken for strange waters, or waters that come from another place?" that is, waters conveyed in pipes or conduits. See the margin. *W. Lomth.*

15. — *have caused them to stumble in their ways* &c.] The worship of idols hath perverted them from following the old beaten track, plainly set forth in the law of Moses, and in the examples and practice of former ages; see chap. vi. 16; and hath engaged them in such new and untried ways of worship, as will end in their utter ruin, ver. 16. *W. Lomth.*

17. *I will scatter them as with an east wind*] The calamities of war and the like wasting judgments are elsewhere compared to an east wind, which is dry and blasting. See Is. xxvii. 8; Ezek. xvii. 10; xix. 12; Hos. xiii. 15. *W. Lomth.*

I will shew them the back, and not the face,] I will not so much as look upon them in their distress. *Bp. Hall.*

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18 ¶ Then said they, Come, and let us devise devices against Jeremiah; [k] for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him ‖ with the tongue, and let us not give heed to any of his words.

[k] Mal. 2. 7.

‖ Or, *for the tongue.*

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

[l] Psal. 109. 10.

† Heb. *pour them out.*

21 Therefore [l] deliver up their children to the famine, and †pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

† Heb. *for death.*

23 Yet, LORD, thou knowest all their counsel against me † to slay *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

Under the type of breaking a potter's vessel is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

Before CHRIST about 606.

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of † the east gate, and proclaim there the words that I shall tell thee,

† Heb. *the gate.*

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [a] tingle.

[a] 1 Sam. 3. 11. 2 Kings 21. 12.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, [b] which I commanded not, nor spake *it*, neither came *it* into my mind:

[b] Chap. 7. 31, 32.

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [c] carcases

[c] Chap. 7. 33. & 16. 4.

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18. *Then said they,* Come, *and let us devise devices* &c.] The people to whom Jeremiah had delivered his message from God, seem to have been incensed against him on much the same ground as the Jews were in aftertimes against our Saviour and His apostles. They had persuaded themselves, that God had intended for them a perpetual establishment; and would accordingly provide them with a constant succession of men in all departments to preserve and maintain the general welfare; namely, priests to direct all matters of law and religion; wise statesmen to manage their civil concerns; and Prophets to make known to them the immediate will of God on all important and extraordinary occasions. Upon this presumption they inferred, that Jeremiah, who foretold the contrary, was a false prophet, and as such they determined to punish him. *Dr. Blayney.*

—— *let us smite him with the tongue,*] Let us raise slanders and accusations against him. *Bp. Hall.*

20. — *they have digged a pit for my soul.*] To entrap and destroy me; as men dig pits to ensnare wolves, bears, and other wild beasts. *Calmet.*

21. *Therefore deliver up their children to the famine,* &c.] Since they are thus incorrigible, I shall not any more intercede for them; but let them be overtaken by those calamities of fire and sword, with which Thou hast threatened them. See chap. xvi. 4; and the note on chap. xi. 20. *W. Lowth.*

Chap. XIX. Under the type of breaking a potter's vessel, Jeremiah, in the presence of the elders of the priests and people, foresheweth the ruin and desolation of Judah and Jerusalem for their sins, ver. 1—13; and repeateth the like denunciations in the court of the temple, ver. 14, 15: for which being beaten and imprisoned by Pashur, captain of the temple, on his release he pronounceth a terrible sentence against Pashur and his friends, foretelling their being carried away captives with all Judah unto Babylon, where Pashur and all that belonged to him should die in exile, chap. xx. 1—6. Jeremiah complaineth of the mockery of his enemies, and their malicious attempts to hurt him, but professeth his trust, that God would still defeat their purposes, and avenge his wrongs; and celebrateth his deliverance with a song of praise, ver. 7—13. He bitterly lamenteth his being born to a life of so much sorrow and uneasiness, ver. 14 to the end. *Dr. Blayney.*

Ver. 1. — *a potter's earthen bottle,*] An earthen pitcher, with a narrow neck, made to drink from. *W. Lowth.*

—— *the ancients*] "The ancients of the people;" the members of the great Sanhedrim: compare chap. xxvi. 17; Exek. viii. 11. "The ancients of the priests;" the heads of the four and twenty courses: see 1 Chron. xxiv. 4. *W. Lowth.* See the note on chap. xxvi. 10.

2. — *which is by the entry of the east gate,*] The valley of Hinnom lay south of the temple. In the Hebrew it is the gate Harsith, which some interpret the *dung gate*, mentioned Nehem. ii. 13; others the *potter's gate;* the potter's field being near the temple. See Zech. xi. 13; Matt. xxvii. 10. *W. Lowth.*

3. — *his ears shall tingle.*] A scriptural phrase to denote uncommon astonishment. See 1 Sam. iii. 11; 2 Kings xxi. 12. *Calmet.*

4. — *nor the kings of Judah,*] The good kings of former times, such as David, Asa, Jehoshaphat, Hezekiah, and Josiah. *W. Lowth.*

5. — *to burn their sons — unto Baal,*] See notes at Levit. xviii. 21; 2 Kings xxiii. 10; and on chap. xxxii. 35.

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will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

[c] Chap. 18. 16. & 49. 13. & 50. 13.

8 And I will make this city [c] desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

[d] Lev. 26. 29. Deut. 28. 53. Lam. 4. 10.

9 And I will cause them to eat the [d] flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot [†] be made whole again: and they shall [‡] bury *them* in Tophet, till *there be* no place to bury.

[†] Heb. [‡] *Sealed.* [‖] Chap. 7. 32.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose [e] roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

[e] Chap. 32. 29.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

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CHAP. XX.

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW Pashur the son of [a] Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

[a] 1 Chron. 24. 14.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖ Magor-missabib.

‖ That is, *fear round about.*

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [b] will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

[b] 2 Kings 20. 17.

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8. — *an hissing.*] "Hissing" seems to mean here an inarticulate sound, expressing not so much contempt, as astonishment mixed with horrour. See chap. xviii. 16. *Dr. Blayney.*

9. — *I will cause them to eat the flesh* &c.] See particularly Deut. xxviii. 53, with the note upon it.

12. — *and even make this city as Tophet:*] A place of slaughter and burial for the inhabitants. *Bp. Hall.*

13. — *upon whose roofs they have burned incense unto all the host of heaven,*] The Jews having their houses with flat roofs, (see Deut. xxii. 8,) there dedicated altars to the host of heaven, where they could have the fullest view of them: see 2 Kings xxiii. 12; Zephan. i. 5. *W. Lowth.*

14. — *he stood in the court of the Lord's house;*] The great court of the temple, which is called the "outer court," Ezek. xlvi. 21. *W. Lowth.*

15. — *upon all her towns*] All the cities of Judah and Benjamin are meant, which acknowledged Jerusalem for their metropolis, and were subordinate to her. *Dr. Blayney.*

Chap. XX. ver. 1. *Now Pashur the son of Immer the priest,* &c.] The family of Immer was the sixteenth in order of the four and twenty courses of the priests: see 1 Chron. xxiv. 14: and this Pashur, by being head of his family, had a principal authority in directing matters relating to the temple, and keeping good order there. He is therefore called "chief governour," or "a chief governour in the house of the Lord:" see 1 Chron. xxiv. 5. So Hilkiah, Zechariah, and Jehiel, are called "rulers of the house of God," 2 Chron. xxxv. 8; because the first of them was chief priest, and the other two probably heads of their courses. *W. Lowth.*

2. — *the stocks*] More properly "the house of correction." The original word occurs twice besides; chap. xxix. 26, and 2 Chron. xvi. 10; in both which places it is rendered simply a "prison;" and is mentioned as a punishment due to or inflicted on one, who assumed the character of a prophet without a proper call; or was presumed to have behaved unbecomingly as such. It is probable, that Pashur, having caused Jeremiah to be beaten or scourged, ordered him into confinement afterwards; whence he released him the next day. *Dr. Blayney.*

—— *the high gate of Benjamin,*] This gate was probably on the north side of the city, (Ezek. ix. 2,) and so named from its situation towards the tribe of Benjamin. *Dr. Wells.*

3. — *Magor-missabib.*] See the margin. God's calling him by that name implies, that He would render him such as He called him. So when God called Abram by the new name of Abraham, He assigns the reason, "for a father of many nations have I made thee." Gen. xvii. 5. *Dr. Blayney.*

5. — *all the strength of this city,* &c.] All its wealth, and all that the inhabitants have gotten by their industry. The word rendered "strength" is elsewhere translated "treasure;" Prov. xv. 6; Ezek. xxii. 25. *W. Lowth.* Or, the word rendered "strength" means *the men of war,* who constitute the strength of a city or state. *Dr. Blayney.*

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6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was ‖ deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

‖ Or, *was deceived.*

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then *I* said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a [c] burning fire shut up in my bones, and I was weary with forbearing, and [d] I could not *stay*.

[c] Psal. 39. 3.

[d] Job 32. 18.

10 ¶ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. [†] All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

† Heb. *every man of my peace.*

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11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [e] prevail: they shall be greatly ashamed; for they shall not prosper: *their* [f] everlasting confusion shall never be forgotten.

[e] Chap. 1. 19. & 15. 20.

[f] Chap. 23. 40.

12 But, O LORD of hosts, that [g] triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

[g] Chap. 11. 20. & 17. 10.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

14 ¶ [h] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

[h] Job 3. 1. chap. 15.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [i] overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

[i] Gen. 19. 25.

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7. *O Lord, thou hast deceived me,* &c.] The original word here may signify to "persuade" or "allure," and that by fair, as well as by indirect, means. The passage alludes to that encouragement, which the Prophet received from God, either at his first appointment, chap. i. 7, 8, 17—19; or afterwards, when he began to complain of hardships, chap. xv. 19—21. The meaning therefore of the Prophet's words in this place is consistent with the most perfect piety and reverence toward God: who, he says, had prevailed on him to undertake an honourable, though painful, employment; and had encouraged him to go on with it by assurances, which he acknowledges to have been made good, ver. 11—13; notwithstanding the unmerited scorn and reproaches of his countrymen had often tempted him to wish that he could withdraw himself out of the way, ver. 8, 9. *Dr. Blayney.*

8. *For since I spake, I cried out, I cried violence and spoil;*] Or, "I cried out of violence, and complained aloud of spoil." Since I began to prophesy, I have reason to complain of the hardships which I have undergone upon that account: see chap. xi. 19, &c; xv. 15; xviii. 18. This verse may also be thus explained: Since I began to prophesy as God commanded me, I have freely expostulated with my countrymen of the violence and oppression of which they have been guilty; see chap. vi. 7; and therefore all the requital that I have had for the faithful discharge of my office, has been contempt and ill usage. *W. Lowth.*

9. *— was in mine heart as a burning fire*] What is here meant probably is, that the conscience of the Prophet would not let him be easy in suppressing that which he knew it was his duty to speak out. In like manner St. Paul says of himself, that "necessity was laid upon him, so that woe would be to him if he preached not the Gospel, the dispensation of which was committed unto him," 1 Cor. ix. 16, 17. The Psalmist makes use of the like expression, "the fire burned," to denote the inward agitation he felt, whilst he endeavoured to stifle the sentiments which laboured for utterance, Ps. xxxix. 3. *Dr. Blayney.*

There is no heat so raging and insupportable, as that in the bosom of an honest man on doing any thing which he ought not to have done, or refraining from that which his conscience informs him he ought to do. *Lord Clarendon.*

10. *For I heard the defaming of many, fear on every side.*] Or, Magor-missabib. Many upbraided me with the ill usage I received from Pashur, and with my prophecy against him, by the name of Magor-missabib. If we follow the received translation, as the expression is the same with Psalm xxxi. 13, so the sense seems to be much the same in both places; namely, From the slanderous reports raised about me, I had reason to apprehend some evil design against my life, as well from treacherous friends, as from open enemies. *W. Lowth.*

— — Report, say they, and we will report it. All my familiars &c.] My pretended friends encourage one another in spreading false reports of me; or desire to hear from my mouth more prophecies, in hopes to find some matter of accusation against me, whereby they might take away my life, and so satisfy their desire of revenge. *W. Lowth.*

12. *But, O Lord of hosts, that triest the righteous,*] Who makes trial of his faith and patience by affliction. See Ps. xi. 5. *W. Lowth.*

14. *Cursed be the day* &c.] What we here read is a lamentation written in a poetical strain, like the dirges which the mourning women used to sing; wherein strong poetical figures are used, and all the circumstances brought in, that are proper to raise the passions, but which it would be extremely wrong to interpret in a strict and literal sense; and therefore the imprecations of the Prophet are not to be looked upon as so many expressions of indignation and malice, but rather of mourning and sorrow. Divested of this poetical heightening, all that the Prophet says amounts only to this; that the man, who had brought his father the tidings of his birth, had been in reality the messenger of ill news instead of good; for that, as things had turned out with him, it would have been a kinder and more charitable office to have strangled him in the womb, than to have assisted in bringing him into the world, to lead a life of so much bitterness and disquietude. *W. Lowth, Dr. Blayney.* Compare Job iii. 1.

15. *— the man who brought tidings to my father,*] It is the custom in Persia, to announce to the father the birth of his male children with particular ceremonies. *Sir J. Chardin.* And something of this kind appears to have prevailed among the Jews. *Hottinger.* See Job iii. 3; and the note there.

16. *— let him hear the cry in the morning, and the shouting at noontide;*] The alarm of war, or such a rejoicing as the enemies make over the vanquished. The verse signifies the being perpetually beset with terrours of hostile invasion. *W. Lowth.*

Before CHRIST about 605. 17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

[k] Job 3. 20. 18 [k] Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

1 *Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzar's war.* 3 *Jeremiah foretelleth a hard siege and miserable captivity.* 8 *He counselleth the people to fall to the Chaldeans,* 11 *and upbraideth the king's house.*

about 589. THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. Before CHRIST about 589.

5 And I myself will fight against you with an [k] outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. [k] Exod. 6. 6.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in the city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that [l] abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [c] his life shall be unto him for a prey. [l] Chap. 38. 2. [c] Chap. 39. 18. & 45. 5.

Chap. XXI. From the two first verses of this chapter we learn, that it was delivered in answer to a message sent by king Zedekiah, when Nebuchadnezzar was coming to make war against him: that is, about the ninth year of his reign. All the intermediate prophecies therefore of Jehoiakim's reign, and of the eight first years of Zedekiah's, ought properly to precede this.

This chapter contains the first of those prophecies, which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon; and which are continued on to the taking of Jerusalem, related in chap. xxxix, in the following order: chap. xxi, xxxiv, xxxvii, xxxii, xxxiii, xxxviii, xxxix.

The message in this chapter has by some been confounded with that in chap. xxxvii: but they appear to be clearly distinct from each other. From the reply given to that in chap. xxxvii, it is manifest, that the Chaldeans, who had been besieging Jerusalem for some time, had already raised the siege, and were gone to meet the Egyptian army, leaving the Jews in great hopes that they would never return again. But the terms of this message seem to imply, that the king of Babylon had but just commenced his hostilities against Judah, of which Zedekiah informs the Prophet, as of a matter that might not have come to his certain knowledge; and desires him to intercede with God, that He would divert the storm by some such extraordinary interposition, as He had been wont to manifest in favour of His people, ver. 1, 2. The answer likewise takes no notice of any siege or operations past, but simply regards the future, which it is declared should end unfortunately, because God would take an active part against the inhabitants of Judah, and would deliver both their city, and also the king and his people into the hands of their merciless enemies, ver. 3—7. It is further shewn, that the only resource of the people for safety was to surrender to the Chaldeans, ver. 8—10. And for the royal house, they are warned to prevent the effects of God's indignation by doing justice and right, and not to trust to their strong hold, which would stand them in no stead when God was bent on their destruction, ver. 11 to the end. The time of this transaction therefore, I conceive to be in the ninth year of Zedekiah, previous to the siege of Jerusalem, which began in the tenth month of that year. *Dr. Blayney.*

Ver. 2. — *Nebuchadrezzar*] Dr. Kennicott has observed, that in the printed copies the name of the king of Babylon is thus spelt in twenty-six other places of this book; and in ten places, Nebuchadnezzar. There is a great variation in the manuscripts. *Dr. Blayney.*

—— *if so be that the Lord will deal with us according to all his wondrous works,*] If He will shew His wonderful power, in giving us a total deliverance from the hands of our enemies the Chaldeans. *W. Lowth.*

4. — *Behold, I will turn back the weapons of war* &c.] I will utterly disable all your forces, and your weapons that are in your hands, from hurting or opposing your enemies, or helping yourselves. *Bp. Hall.*

5. *And I myself will fight against you* &c.] By the executioners of My wrath, the sword, the famine, and the pestilence. I will plainly appear on your enemies' side, by the success I will give to their arms. *W. Lowth.*

7. — *he shall smite them with the edge of the sword;*] Zedekiah himself was not put to death, but was carried to Babylon, where he died: see chap. xxiv. 5. But his sons and his great men were slain by the command of Nebuchadnezzar; see 2 Kings xxv. 7, 8. It is common with all writers to express that indefinitely, which is true of the greater part of the persons concerned. *W. Lowth.*

9. — *he that goeth out,— shall live,*] God had declared His purpose of giving up the Jews and the neighbouring countries to the dominion of the Chaldeans, chap. xxv. 9; xxvii. 6. So they, who would comply with his declared will, should preserve their lives; the rest should be destroyed, as fighting against God. *W. Lowth.*

—— *his life shall be unto him for a prey.*] Or, "as spoil." This is a proverbial expression, found also in chap. xxxviii. 2; xxxix.

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10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

about 609.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [a] † Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

[a] Chap. 22. 3. † Heb. *Judge.*

13 Behold, I *am* against thee, O † inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

† Heb. *inhabiteress.*

14 But I will † punish you according to the [a] fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

† Heb. *visit upon.* [a] Prov. 1. 31.

CHAP. XXII.

1 *He exhorteth to repentance, with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

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2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [a] Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

[a] Chap. 21. 12.

4 For if ye do this thing indeed, [b] then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

[b] Chap. 17. 25. † Heb. *for David upon his throne.*

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

18: xlv. 5. The meaning is, that his life shall be saved under such circumstances, that he shall have reason to look upon himself as extremely fortunate, or to speak more properly, as indebted to the favour of Divine providence for a singular and extraordinary benefit. *Dr. Blayney.*

12. — *Execute judgment in the morning.*] The king was supreme judge in all causes and controversies; see 2 Sam. viii. 15. The courts of judicature usually sat in the morning; see note at Ps. ci. 8. *W. Lowth.*

13. — *O inhabitant of the valley, and rock of the plain.*] A description of Jerusalem. The former expression denoting the lower part of the city, which was surrounded with hills; see Ps. cxxv. 2: the latter describing mount Zion; compare chap. xvii. 3. *W. Lowth.*

14. — *I will kindle a fire in the forest thereof.*] The word "forest" is often metaphorically taken for a city in the prophetical writings: because its stately buildings, or its principal inhabitants, resemble tall cedars standing in their several ranks. See chap. xxii. 7; Is. xxxvii. 24; Ezek. xx. 46; Zech. xi. 1. *W. Lowth.*

The Prophet in this chapter declares, that if the people would submit themselves to the Chaldeans, and obey the voice of God, they should be spared; but if not, they should perish. Thus God gave proofs of His goodness, at the same time that He exercised His justice. This shews very plainly, that the perdition of sinners is not so determined, but that they may prevent it. God is always inclined to pardon and spare them, even when He chastises them; and if at last He overwhelms them with His judgments, it is because He is forced to it by their impenitence. *Osterwald.*

Chap. XXII. The prophecy which follows to chap. xxiii. ver. 9, was evidently delivered in the reign of Jehoiakim; for it speaks of his immediate predecessor as already gone into captivity, and foretells the death of Jehoiakim himself. It is likewise probable, that it followed immediately after what is said, in the 19th and 20th chapters, to have passed in the temple precincts; from whence, as from higher ground, the Prophet is ordered to "go down to the house of the king of Judah." Compare chap. xxxvi. 12.

The beginning of this prophecy is an address to the king of Judah, his servants, and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne, and preventing the ruin of both *prince* and people, ver. 1—9. The captivity of Shallum is declared to be irreversible, ver. 10—12. Jehoiakim is severely *reproved for his* tyrannical oppressions, and his miserable *end foretold, ver.* 13—19. His family is threatened with a continuance of the like *calamities*; the fall and captivity of his son Jeconiah are explicitly set forth, and the perpetual exclusion of his seed from the throne, ver. 20—30. The name of Zedekiah is not mentioned for obvious reasons; but he is no doubt principally intended in the two verses of chap. xxiii, under the general character of those evil shepherds, who should be punished for dispersing, instead of feeding, the flock. *In* the six following verses, with which the prophecy concludes, the people are *consoled with gracious* promises of future blessings; of their return from captivity, and of happier times under better governours; of the glorious *establishment* of the *Messiah's* kingdom; and, it may be, of the subsequent restoration of all the dispersed Israelites to dwell once more in their own land. *Dr. Blayney.*

Ver. 3. *Thus saith the Lord; Execute ye judgment* &c.] Kings and magistrates are God's vicegerents; their principal business is to "execute judgment" and justice in the earth. If they pervert or neglect this, they abuse the authority they have received of God; they rebel against their own liege Lord and Sovereign, and violate the great end and design of their *office*; *at the* same time that they sap and weaken by degrees the foundation of their own power. *Wogan.*

4. — *then shall there enter in by the gates of this house.*] See the note on chap. xvii. 25. Instead of "the gates of this house," the text there reads, "the gates of this city:" and the context here shews, that the prophecy is directed, not only to the king's court in particular, but likewise to the whole city of Jerusalem, one part of which was called the city of David; and the whole looked upon as a royal city, and the place of their king's residence. Compare ver. 2, and 8. *W. Lowth.*

6. — *Thou art Gilead unto me, and the head of Lebanon:*] Lebanon was the highest mountain in Israel; and was therefore an

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7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [c] Wherefore hath the LORD done thus unto this great city?

[c] Deut. 29. 24. 1 Kings 9. 8.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

[d] Lev. 19. 13. Deut. 24. 14, 15. Hab. 2. 9.

13 ¶ Woe unto [d] him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

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14 That saith, I will build me a wide house and † large chambers, and cutteth him out ‖ windows; and *it is* ceiled with cedar, and painted with vermilion.

† Heb. *throughaired.*
‖ Or. *my windows.*

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him:* *was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ‖ violence, to do *it*.

‖ Or. *incursion.*

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

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apt emblem of the reigning family, advanced to the highest rank and dignity in the state. Gilead was the richest and most fertile part of the country. The meaning then is plainly this, By My providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing: but the same power, that raised thee, will likewise be exerted in reducing thee to the lowest state of indigence and distress. *Dr. Blayney.*

Hence we are taught, that the greater privileges any church or nation enjoys, the sorer will prove its punishment, if it abuses the favour and goodness of God. *Wogan.*

7. — *they shall cut down thy choice cedars,*] The Prophet, having compared the king's palace or the city of Jerusalem to Lebanon, (ver. 6,) here pursues the metaphor, and threatens to destroy both houses and inhabitants by the Chaldean army: see the note on chap. xxi. 14. *W. Lowth.*

8. *And many nations shall pass by this city,* &c.] They who had heard that this city had been called the city of God, and the place of His especial residence, would be astonished to find it the scene of His judgments and vengeance. Thus was fulfilled that threatening of Moses, that God would make the Jews "an astonishment" to other nations; Deut. xxviii. 37. See likewise 1 Kings ix. 8. *W. Lowth.*

10. *Weep ye not for the dead,* &c.] "Weep not for the dead;" that is, for the good Josiah, who, though dead, was happy, and in peace; but weep rather for his wicked son Shallum, or Jehoahaz; who, after a very short and impious reign, was carried captive into Egypt, and was never to return or see his native country any more. *Wogan.*

11. — *Shallum the son of Josiah*] The son of Josiah, who immediately succeeded his father on the throne, was Jehoahaz, whom Pharaoh-necho deposed after a reign of three months, and carried captive to Egypt, where he died, 2 Kings xxiii. 30—34. It is therefore probable, that, before he ascended the throne, his name was Shallum, which he changed for Jehoahaz, as his brothers Eliakim and Mattaniah also assumed the names of Jehoiakim and Zedekiah on the like occasion, 2 Kings xxiii. 34; xxiv. 17. *Dr. Blayney.*

13. *Woe unto him that buildeth his house by unrighteousness,* &c.] The Prophet proceeds to denounce God's judgments against Jehoiakim, who succeeded Shallum; but taking no warning by his brother's fall, nor forsaking the sins that had caused it, becomes also a monument of Divine vengeance, and a fearful example to warn others. *Wogan.*

14. — *large chambers,*] Several modern travellers give accounts of the large and lofty halls, and of different contrivances for letting in fresh air into the eastern houses; and Sir J. Chardin speaks of the great size of the eastern windows. *Harmer.*

—— *it is ceiled with cedar,* &c.] In houses of better fashion in Barbary, the chambers are hung with velvet or damask from the middle of the wall downwards; the rest is adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of pannels, with gilded mouldings, and scrolls of the Koran intermixed. The Prophet Jeremiah exclaims against some of the eastern houses, that were "ceiled with cedar, and painted with vermilion." *Dr. Shaw.* At Aleppo, the walls and ceilings of the state apartments are adorned with flowers, fruits, or other fancy ornaments, painted in lively colours, intermixed with gilding, and richly varnished. *Dr. Russell.*

15. *Shalt thou reign, because thou closest thyself in cedar?* &c.] Dost thou think to reign ever the more happily and securely, because thou hast closed up thyself in cedar? Thy father, good king Josiah, lived in much content and happiness, by doing justice and right unto his subjects, and prospered in so doing. *Bp. Hall.*

—— *did not thy father eat and drink,*] That is, did not he live in a state suitable to his character? But at the same time governing with impartial justice and equity, he enjoyed in consequence thereof that solid and true felicity, which nothing but the practice of virtue and religion, emphatically called "the knowledge of God," can bestow. *W. Lowth. Dr. Blayney.*

18. — *They shall not lament for him,* &c.] The Prophet repeats part of the funeral dirge, which the publick mourners used at such solemnities; see the note on chap. ix. 17; xx. 14; and compare 1 Kings xiii. 30; signifying that Jehoiakim should not be buried with those solemn lamentations, with which the memory of his predecessors, particularly that of his father, had been honoured: see 2 Chron. xxxv. 25. *W. Lowth.*

Before CHRIST about 602. Fulfilled 599. 598.

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

† Heb. prosperities.

21 I spake unto thee in thy † prosperity; *but* thou saidst, *I will not hear.* This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

† Heb. inhabitress.

23 O † inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

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26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

† Heb. lift up their mind.

27 But to the land whereunto they † desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 *He prophesieth a restoration of the scattered flock.* 5 *Christ shall rule and save them.* 9 *Against false prophets,* 33 *and mockers of the true prophets.*

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19. *He shall be buried with the burial of an ass,* &c.] His carcase shall be shamefully left unburied; exposed to the fowls of the air, or to ravenous beasts; even as the carcase of an ass, which is left to rot in a ditch. *Bp. Hall.*

And so it came to pass. For being taken by the Chaldeans, as they were carrying him captive to Babylon, he died by the way, and they would not stay to bury him, but threw his body into a ditch, where it lay exposed "in the day to the heat, and in the night to the frost," as the Prophet had foreseen in his Divine vision. See chap. xxxvi. 30. *Reading.*

20. *Go up to Lebanon, and cry;* &c.] This is an ironical expression, addressed to Jerusalem, or more probably to the royal house or family of Judah; the whole chapter being a prophecy concerning it and its several branches. She is styled "inhabitant *of Lebanon,*" (ver. 23,) for the same reason as her state and dignity is denoted by "the head (or summit) of Lebanon," (ver. 6,) as being highest of all. See the note there. Here she is called upon ironically to go to the tops of the highest mountains, and to the frontiers of the country, and cry aloud for help to the neighbouring powers, but in vain; since all those who had any inclination to favour her, the Egyptians in particular, were themselves crushed and disabled by the arms of the king of Babylon. *Dr. Blayney.*

—— *cry from the passages:*] From the borders or rivers, which are the bounds of your country. *W. Lowth.*

21. *I spake unto thee in thy prosperity; but thou saidst, I will not hear.*] The common infirmity of mankind, who, being elated with prosperity, think themselves too wise to need good advice, and therefore put off all attention to it till they are in extremities, when it will do them little or no benefit. *W. Lowth.*

22. *The wind shall eat up all thy pastors,*] God's judgments are compared to a scorching and blasting wind. See chap. iv. 12; Isai. xli. 16; lvii. 13. This, *it is* here said, should consume all the heads and governours of the family; as it happened to the four last kings of it in succession. *Dr. Blayney.*

23. *O inhabitant of Lebanon,* &c.] See the notes on chap. xxi. 14, and ver. 20 of this chapter.

—— *how gracious shalt thou be*] That is, from having been obstinate and inflexible in prosperity, thou wilt be changed by adversity, and be made courteous and condescending, ready to comply with and follow admonition and good advice. *Dr. Blayney.*

24 — *though Coniah — were the signet upon my right hand,* &c.] Though he were never so near and dear to Me, continuing always under My eye and superintendance; (compare Cant. viii. 6; Hag. ii. 23;) yet his wickedness would make him forfeit all My favour towards him: *see 2 Kings xxiv. 9. W. Lowth.* Coniah appears to have been another name for Jeconiah.

26. *And I will cast thee out, and thy mother that bare thee,*] See this fulfilled in 2 Kings xxiv. 15.

28. *Is this man Coniah a despised broken idol?*] An interrogation by way of admiration. The meaning is, Would any one have thought that this man, who was invested with royal dignity, should come to be no better than a broken image of royalty, divested of all power and authority, and an object of scorn and reproach? Nothing can be more contemptible than a broken idol, which can be put to no further use, and is no longer an object of worship, but of derision. *W. Lowth.*

—— *wherefore are they cast out, he and his seed,*] The children, which he probably had after he was carried to Babylon, where he lived many years a captive; see 2 Kings xxv. 27; though none of them lived to succeed to the royal authority. *W. Lowth.* See below, note on ver. 30.

30. — *Write ye this man childless,*] Not that Jeconiah died absolutely childless. Other parts of Scripture positively assert him to have had children, 1 Chron. iii. 17, 18; Matt. i. 12. And both verse 28, and the subsequent part of this verse, imply that he either had, or should have, seed. But the historians and chroniclers of the times are called upon and directed to set him down "childless;" because he should have no child to succeed him on the throne. *Dr. Blayney.*

It is no improper reflexion which may be drawn from the denunciations contained in this chapter, and from the subsequent accomplishment of them, that if the crimes here threatened with special judgments, such as oppression and violence, fraud and extortion, covetousness and injustice, have destroyed the thrones and families of the mightiest princes; how shall sinners and oppressors of inferiour quality expect to escape the punishments denounced against all such violations of the Divine law? *Wogan.*

Before CHRIST 599.

[a] WOE be unto the pastors that destroy and scatter the sheep of my pas-
[a] Ezek. 34. 2. ture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [b] shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

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[b] Chap. 3. 15. Ezek. 34. 11, 12.

5 ¶ Behold, [c] the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

[c] Chap. 33. 14, 15. Isai. 4. 2. & 40. 11. Dan. 9. 24. John 1. 45.

6 [d] In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, † THE LORD OUR RIGHTEOUSNESS.

[d] Deut. 33. 28.
† Heb. *Jehovah-tsidkenu.*

Chap. XXIII. ver. 2. — *the pastors that feed my people*;] That undertake the care of My people, though they do not faithfully execute their trust. *W. Lowth.*

—— *have not visited them: behold, I will visit upon you* &c.] In Scripture language, to "visit" any one is to take such notice of him, and treat him in such a manner, as his condition requires. "The day of God's visitation" therefore, when wicked persons or nations are the subject, is the day of His vengeance, Is. x. 3; but that "the Lord hath visited and redeemed His people," is the highest expression of His love, Luke i. 68. In this passage of Jeremiah these different senses of the word are found together in a beautiful opposition. *Abp. Secker.* "To visit," in scriptural language, signifies to send good or evil judicially. *Dr. Johnson.*

3. *And I will gather the remnant* &c.] In that happy time of restoration, I will gather the remnant of Mine elect people out of all countries, both them of Judah and of Israel, into the bosom of My Church; where they shall be fruitful of all good works. *Bp. Hall.*

4. *And I will set up shepherds over them which shall feed them:*] I will set over them holy, conscientious, able pastors, which shall feed them with the bread of life. *Bp. Hall.*

5. *Behold, the days come, saith the Lord,* &c.] It hath been universally agreed by Christian, and allowed by several of the most eminent Jewish, interpreters, that this is a prophecy of the coming of Christ, and the glorious state of God's Church consequent thereupon. Nor is it possible to think of any other person or event, to which the characters here mentioned agree; whilst they all evidently conspire to point out the Messiah and His kingdom. *Dean Stanhope.*

—— *I will raise unto David a righteous Branch,*] It is an usual figure, for the head of a family, and the descendants from him, to be represented by the root or body of a tree, and the branches growing out of that tree. God therefore having frequently declared, that the Messiah should be born of the house and lineage of David, the Prophet, here and in chap. xxxiii. 15, with allusion to this figure, mentions it as an act of Divine power and mercy, that "God would raise unto David a righteous Branch." *Dean Stanhope.* The Messiah is often called "the Branch," to denote His descent from the stock of David: see Isai. iv. 2; Zech. iii. 8; vi. 12: and compare Isaiah xi. 1. *W. Lowth.*

—— *and a King shall reign and prosper,*] The Messiah was, continually from the time of David, foretold under this character; and, as such, He was expected by the Jews. Accordingly the New Testament abounds in affirmations concerning the regal character of Jesus; in conformity with which, though His kingly authority be not so visibly and powerfully exerted, as it shall one day be, yet we are not left under any reasonable doubt, whether our blessed Lord be the promised Messiah. The amazing vengeance taken on His murderers, in destroying their city and their constitution; and the no less wonderful success of His Gospel, propagated and preserved in opposition to all its enemies, are instances of His unlimited "power in heaven and in earth," Matt. xxviii. 18. The enlightening of Jews and Gentiles, by bringing such multitudes of the one, and so many nations of the other, to the acknowledgment of the truth, are a partial completion of the prophecies, though there be still a nobler in reserve, when the fulness of both shall come in. He reigns now actually in the hearts of men, and subdues the most formidable of our enemies by the holiness of His law, and the mighty operations of His grace. His dominion and conquest indeed will be much more absolute, when the time shall come for every enemy to be utterly destroyed. In the mean time we may be well assured, that what remains shall certainly come to pass, because nothing has hitherto failed of what was seasonable and expedient to be done, as an evidence of Christ's regal authority. *Dean Stanhope.*

—— *and shall execute judgment and justice in the earth.*] This character is elsewhere given of the kingdom of Christ; see Ps. lxxii. 2; Is. xi. 5; xxxii. 1; His laws being the most perfect rule of righteousness, and He Himself the most impartial Rewarder of every man according to his works, Rev. xxii. 12. *W. Lowth.*

6. *In his days Judah shall be saved, and Israel shall dwell safely:*] The laws which Christ has enacted are so holy, so wise, so good, that, if duly observed, the effect of them must be such exact justice, such uninterrupted order and peace, such gentleness and good-will, and universal charity, as would make even an heaven upon earth. Thus would the true Judah, the Israel of God, they that believe and practise His blessed doctrine, dwell in profound safety. *Dean Stanhope.*

Or we may understand this prophecy to be in part fulfilled in all true believers, the mystical Israel; and that it will probably receive its utmost completion when the Jewish nation shall be restored; a blessing foretold by most of the ancient Prophets, who generally join Judah and Israel together, as equally sharers in the blessings, and forming no more two, but one kingdom. See note on chap. iii. 18. *W. Lowth.*

—— *and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*] He shall really be what the title imports; (see the note on Is. vii. 14;) He shall be "JEHOVAH," or the true God, and "our Righteousness," or the means of our justification: compare Is. xlv. 24, 25; 1 Cor. i. 30. The title of Jehovah is elsewhere given to the Messiah by the Prophets; see Is. xl. 10; xlviii. 17; Hos. i. 7; Zech. ii. 10, 11; Mal. iii. 1; and being that name which denotes the essence and immutability of God, and acknowledged by the Jews as incommunicable to any creature, intimates to us the Divinity of Christ. By the personal union of this to the human nature, and by the invaluable merit which His sufferings thence derived, He expiated the sins of the whole world, and so became "our Righteousness." *W. Lowth, Dean Stanhope.*

We seldom find the kingdom of Christ mentioned, but Righteousness is immediately mentioned as the first fruits of it. Righteousness left the earth at the fall of Adam, and returned again to visit and to bless it, at the birth of Christ. He was conceived without stain, lived without sin, and died without guilt. He conversed in the world, yet contracted none of its pollution. His bitterest enemies, Jews and Gentiles, joined to attest His uprightness. See Matt. xxvii. 19; Luke xxiii. 4; Matt. xxvii. 4; Luke xxiii. 47. The kingdom which He came to establish was a king-

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7 Therefore, behold, [c] the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

[c] Chap. 16. 14. 15.

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of ‖ swearing the land mourneth; the pleasant places of the wilderness are dried up, and their ‖ course is evil, and their force *is* not right.

‖ Or, *cursing.*

‖ Or, *violence.*

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

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13 And I have seen ‖ † folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

‖ Or, *an abhorred thing.* † Heb. *unsavoury.*

14 I have seen [d] also in the prophets of Jerusalem ‖ an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as [e] Sodom, and the inhabitants thereof as Gomorrah.

‖ Or, *filthiness.*

[d] Isai. 1. 9

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [f] wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ‖ profaneness gone forth into all the land.

[e] Chap. 5. 14. & 9. 15.

‖ Or, *hypocrisy.*

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say *still* unto them that despise me, The LORD hath said, [h] Ye shall have peace; and they say unto every one that

[h] Chap. 6. 14. & 8. 11. Ezek. 13. 10. Zech. 10. 2.

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dom of righteousness. He called men from the way of sin by His sermons; He allured them from its pleasures by His example; He cleansed them from its guilt by His blood; and rescued them from its power by His Spirit. Thus did Jesus of Nazareth answer His title of "the Just One;" and evince Himself to be the true Melchisedek, or "King of Righteousness." *Bp. Horne.*

7, 8. *Therefore, behold, the days come, saith the Lord,* &c.] This wonderful work of God's, in restoring the Jewish nation after their dispersions all the world over, together with the bringing in of the fulness of the Gentiles, which will be also effected by these means, will so far exceed the miracles which He wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. *W. Lowth.*

Meanwhile, the deliverance of Israel after the flesh is infinitely surpassed by the rescue of Israel after the Spirit from a tyranny and bondage, with which the Egyptian is not worthy of being named. And the remembrance of the former is in great measure swallowed up and defaced by the abolition of those ceremonial rites and festivals; in the place of which have succeeded the two Christian sacraments, and our seasons of publick thanksgiving, as commemorations and perpetual monuments of this latter and better redemption. *Dran Stanhope.*

9. *Mine heart within me is broken because of the prophets;*] The following head of prophecy, though probably delivered at the same time with the foregoing one, treats of a subject entirely different. Jeremiah testifies the horrour he felt within him on contemplating the wickedness of the priests and prophets of Judah, and the vengeance which God was about to execute upon them for the corruption which had been diffused through the whole land, by the influence of their evil doctrines and example, ver. 9—15. He exhorts the people in the name of God, not to listen to the words of the prophets, who prophesied of peace when evil was determined, and would infallibly take place, as would in time appear; and charges those prophets with speaking of themselves, and not from the Divine commission, ver. 16—22. God asserts His omnipresence and omniscience; and reproveth the audaciousness of the false prophets, who affected to place their own idle dreams on a level with the all-powerful and efficacious word of Divine revelation; declaring Himself against the several species of those impostors, ver. 23—32. In fine, He requireth all sorts of persons to desist from an indecency in common use, of styling His word "a burden;" and threatens severely to punish those, who, in defiance of this command, should continue to cast such a slur upon it. *Dr. Playfair.*

— all my bones shake; I am like a drunken man, &c.] The Prophets were sometimes struck with a dreadful apprehension of those judgments which they denounced upon others. See the note on chap. xv. 18; Is. xv. 5; Hab. iii. 6. *W. Lowth.*

10. *— for because of swearing the land mourneth;*] However slightly some may think of taking God's name in vain, it is a notorious fact, that all manner of crimes grow common and barefaced along with it: and therefore, in proportion as that increases among any people, they gradually ripen for destruction. Accordingly we find the Prophet here declaring expressly, that, "because of swearing the land mourneth." And Hosea puts that down in the first place, as the leading sin of those many, for which "the Lord had a controversy with the children of Israel. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish," Hos. iv. 1, 2, 3. *Abp. Secker.*

— and their course is evil, and their force is not right.] Or, "And their violence is evil," as in the margin. Men abuse their power to the wronging and oppressing of their brethren, and add violence to the power they are possessed of, in order to compass their wicked designs. *W. Lowth.*

11. *— in my house have I found their wickedness,*] See the note on chap. vii. 30.

13, 14. *— I have seen folly in the prophets of Samaria;* &c.] He compares the sins of the prophets of Samaria and of those of Jerusalem together, and pronounces the latter to be more enormous; because the prophets of Jerusalem pronounced their false prophecies in the name of the true God, and made Him responsible for all their impostures: the wickedness of their lives also reflected dishonour upon His name and religion. Compare chap. iii. 11. *W. Lowth.*

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walketh after the ‖ imagination of his own heart, No evil shall come upon you.

‖ Or, stubbornness.

18 For who hath stood in the ‖ counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

‖ Or, secret.

[i] Chap. 30. 23.

19 Behold, a [i] whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

[k] Chap. 30. 24.

20 The [k] anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: *in* the latter days ye shall consider it perfectly.

[l] Chap. 14. 14. & 27. 15.

21 [l] I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

[m] Psal. 139. 7, &c. Amos 9. 2, 3.

24 Can any [m] hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Before CHRIST 599.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, [n] as their fathers have forgotten my name for Baal.

[n] Judges 3. 7. & 8. 33.

28 The prophet † that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

† Heb. with whom is.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [o] I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

[o] Deut. 18. 20. chap. 14. 14, 15.

31 Behold, I *am* against the prophets, saith the LORD, ‖ that use their tongues, and say, He saith.

‖ Or, *that smooth their tongues.*

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by

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18. *For who hath stood in the counsel of the Lord,* &c.] As if the Prophet had said, Who among these false prophets can pretend to have the secret counsels of the Almighty communicated to him? Compare 1 Cor. ii. 16. *W. Lowth.*

19. *Behold, a whirlwind of the Lord* &c.] This is spoken metaphorically. See chap. iv. 11, 12.

20. *The anger of the Lord shall not return,* &c.] "It shall not return unto Me void," as we read in Is. lv. 11. The expression is taken from a messenger, who comes back without executing his commission. *W. Lowth.*

—— *in the latter days ye shall consider*] At last ye shall by woeful experience find all this verified, and shall then be deeply affected by it. *Bp. Hall.*

22. *But if they had stood in my counsel,* &c.] If they had received a commission and directions from Me, and had delivered them accordingly to My people, they would have laboured to turn them back from their vicious courses. *Bp. Hall.*

23. *Am I a God at hand, saith the Lord, and not a God afar off?*] Can these false prophets think to impose upon Me, or vent their own dreams in My name, and I not discover them? As if either distance or secrecy could place any thing out of the reach of My power and knowledge. *W. Lowth.*

In these words are set forth three Divine perfections, to expose the folly of those wicked men who thought, or who acted as if they thought, that they could sin securely, and that God had no knowledge of, and took no notice, of their ways. God therefore, by the mouth of His Prophet, declares that He is present in all places: "Do not I fill heaven and earth? saith the Lord." He declares, that no transactions can escape His inspection: "Can any hide himself in secret places, that I shall not see him? saith the Lord." These two perfections are mentioned expressly. A third is plainly implied, namely, His irresistible power: for if a sinner, who thinks to conceal himself from his Maker, is not only mistaken, but pursues his own ruin, the reason is, because God, who is present every where, and who beholds every thing, hath also a power to deal with every one as His wisdom shall direct Him. His presence is infinite, His knowledge is unlimited, and His power is irresistible. *Dr. Jortin.*

28. *The prophet that hath a dream,* &c.] Away with all fraud in this holy service: that prophet, which hath but dreamed, let him confess it is but a dream; and he, that hath indeed a vision and word from Me, let him deliver it as My message faithfully: for what hath this "chaff" of idle dreams to do with the pure grain of My visions and revelations? *Bp. Hall.* The difference between true prophecies and counterfeits is as evident as that between "the chaff" and "the wheat." *W. Lowth.*

29. *Is not my word like as a fire? saith the Lord: and like a hammer?*] Like a "fire," to dissolve and melt the hearts of relenting sinners; but like a strong "hammer," to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Witness Saul submitting to the reproof of Samuel, 1 Sam. xv. 24; the Ninevites repenting at the menaces of Jonas, Jonah iii. 5; Felix trembling at the reasoning of St. Paul, Acts xxiv. 25; and Ahab mourning, when Elijah telleth him of his sin, and forewarns him of his punishment, 1 Kings xxi. 29. That, which in the Epistle to the Hebrews is spoken, if I mistake not, of the essential WORD of GOD, the second Person in the ever blessed Trinity, is also in an analogy true of the revealed word of God, the Scriptures of the Prophets and Apostles; that it is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," Heb. iv. 12. *Bp. Sanderson.*

30. —*the prophets,* —*that steal my words*] That fraudulently keep back the word of the Lord *from* the people; and that take from each other, *by* compact and agreement, those prophecies, which themselves have falsely devised, and unjustly ascribed to God. *Bp. Hall.*

31. —*that use their tongues, and say,* &c.] Who, by their smooth tongues, persuade the people it is the word of the Lord which they deliver, when it is nothing but their own fancy. *Bp. Hall.*

Before CHRIST 599. their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even † punish that man and his house.

† Heb. visit upon.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

[r] Chap. 20. 11.

40 And I will bring [r] an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

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CHAP. XXIV.

1 *Under the type of good and bad figs, 4 he foreshoweth the restoration of them that were in captivity,* 6 *and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, two about 598. baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [a] king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

[a] 2 Kings 24. 12. 2 Chron. 36. 10.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

† Heb. for badness.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

† Heb. the captivity.

6 For I will set mine eyes upon *them* for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

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33. *And when this people,* &c.] The remaining part of this chapter is directed against those, who called the word of God, spoken by the true Prophets, "a burden," by way of reproach; meaning, that it always portended evil, and never good; a burden signifying a calamitous prophecy. Ahab intended to cast the same slur on the prophet Micaiah, when he represented him as one that "never prophesied good concerning him, but evil," 1 Kings xxii. 8. *Dr. Blayney.* The Jews quibbled on the word, which in the original has different senses. See the note on Is. xiii. 1.

36. — *every man's word shall be his burden;* &c.] You shall be severely accountable for your loose and profane speeches, wherewith you deride and pervert the words and messages of God Himself. *W. Lowth.* The words of God were delivered with a salutary tendency to warn sinners of the danger of their situation, and to call them to repentance. Those therefore, who make a right use of them, will have no cause to complain; but those, who despise and reject them, pervert that, which should have been for their wealth, into an occasion of falling. *Dr. Blayney.*

39. — *I will utterly forget you,*] Rather, "I will take you up altogether:" "I will carry you away, or remove you," as a burden; with a more striking and pertinent allusion to what was said in the foregoing verses. *W. Lowth, Dr. Blayney.*

Chap. XXIV. This is one of those prophecies, which were delivered after the reign of Jehoiakim, and in the former or peaceable part of Zedekiah's reign, before he renounced his allegiance to the king of Babylon: of those prophecies the following appears to be the most proper arrangement: chap. xxiv, xxix, xxx, xxi, xxvii, xxviii.

We cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of Jeconiah and the people with him into captivity, as from an event which happened but a little before.

Under the type of good and bad figs, God representeth to Jeremiah the different manner in which He should deal with the people that were carried away captive, and with those that were left behind; shewing His favour and kindness to the former in their restoration and reestablishment; but pursuing the latter with unrelenting judgments unto utter destruction. *Dr. Blayney.*

Ver. 1. — *two baskets of figs were set before the temple of the Lord,*] The vision represented two such baskets of figs, as used to be offered up for firstfruits at the temple. See Deut. xxvi. 2. *W. Lowth.*

— *the carpenters and smiths,*] The former is a general name for any handicraftsman, whether working in wood or in metal: it is probable that the latter word means properly the "armourers." And it is reasonable to presume, that the king of Babylon would be solicitous to carry off all these, with intent not only to employ them in his own service, but to prevent the Jews, who were left behind, from furnishing themselves with arms in case of a revolt. *Dr. Blayney.*

6. — *I will build them, and not pull them down;*] This may be understood both of the prosperous estate, which God would give

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7 And I will give them [b] an heart to know me, that I *am* the LORD: and they shall be [c] my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil [d] figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them [f] to [e] be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[b] Deut. 30. 6. chap. 32. 39. Ezek. 11. 19. & 36. 26, 27.

[c] Chap. 30. 22. & 31. 33. & 32. 38.

[d] Chap. 29. 17.

[f] Heb. *for removing, or, vexation.*

[e] Deut. 28. 37. chap. 15. 4.

CHAP. XXV.

1 *Jeremiah reproving the Jews' disobedience to the prophets,* 8 *foretelleth the seventy years' captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine he foreshoweth the destruction of all nations.* 34 *The howling of the shepherds.*

607. Ending 606. Beginning.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

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3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [a] rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

[a] Chap. 29. 19.

5 They said, [b] Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

[b] 2 Kings 17. 13. chap. 18. 11. & 35. 15. Jonah 3. 8.

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this

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them in the land of their captivity, and likewise contains a promise of restoring them and their posterity to their own country, chap. xxix. 10. *W. Lowth.*

7. *And I will give them an heart to know me,* &c.] Compare chap. xxix. 12, 13. To these first captives chiefly belong those blessings, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to His commandments: compare chap. xxx. 22; xxxi. 33; xxxii. 38, 39. These were accomplished in the times after the captivity, when the Jews adhered constantly to their religion, and were very careful not to fall into idolatry. *W. Lowth.*

Chap. XXV. This chapter seems to come next in succession to chap. xxii, xxiii. It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year. For the defeat of the Egyptians at Carchemish, and the subsequent taking of Jerusalem, are both placed in the same year. But from ver. 9, I think it may be concluded, that Nebuchadnezzar had but just entered upon his expedition, and had not yet carried into execution any of those designs, for which God there says He would "send and take" him.

The Prophet reproveth the Jews for their disregard of the Divine calls to repentance, ver. 1—7. He foretelleth their subjugation, together with that of the neighbouring nations, to the king of Babylon for seventy years, and the fall of the Babylonish empire at that period, ver. 8—14. The same is foreshewn under the symbol of the cup of God's wrath, with which Jeremiah is sent, perhaps in a vision, unto all the nations, which are enumerated at large, to make them drink of it to their utter subversion, ver. 15—29. And the like prophecy is the third time repeated in a strain of sublime and poetick imagery, ver. 30 to the end. *Dr. Blayney.*

Ver. 1. — *that was the first year of Nebuchadrezzar*] That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death. *Dr. Blayney.* Daniel, writing in Chaldee, follows the computation in use among the Chaldeans, Dan. ii. 1. *W. Lowth.*

3. *From the thirteenth year of Josiah — unto this day, that is the three and twentieth year,*] For Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years; and this was the beginning of Jehoiakim's fourth year. *W. Lowth.*

4. — *all his servants the prophets,*] There were several Prophets contemporary with Jeremiah; two of whom are mentioned in Scripture, the prophet Zephaniah, and Urijah the son of Shemaiah, concerning whom see chap. xxvi. 20. *W. Lowth.*

9. — *Nebuchadrezzar the king of Babylon, my servant,*] Kings and princes are the great instruments of Providence with respect to human affairs. Some of them God raises up *to be executioners* of His judgments upon sinful people; such was he of whom God saith, Hos. xiii. 11, "I gave thee a king in Mine anger." Such was Nebuchadnezzar here spoken of, whom God calls His "servant," because he "wrought for Him," as God speaks concerning him, Ezek. xxix. 20; that is, he executed God's judgments upon Tyre; God making use of his ambition and desire of conquest, and prospering his arms, in order to the punishment of the neighbouring countries for their sins: see a like instance in the king of Assyria, whom God calls "the rod of His anger," Is. x. 5. *W. Lowth.*

Almighty God so orders the devices of men by His overruling providence, as to make them subservient to His everlasting counsels: for "all things serve Him:" Ps. cxix. 91. Happy, thrice

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land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

† Heb. *I will cause to perish from them.*

10 Moreover † I will take from them the ‖ voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the milstones, and the light of the candle.

‖ Chap. 7. 34. & 16. 9. Ezek. 26. 13. Hos. 2. 11.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

[a] 2 Chron. 36. 21, 22. Ezra 1. 1. chap. 29. 10. Dan. 9. 2.

12 ¶ And it shall come to pass, [a] when * seventy years are accomplished, *that* I will † punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

* Beginning about 606.

Ending about 536.

† Heb. *visit upon.*

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

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14 For many nations and great kings shall [c] serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

[c] Chap. 27. 7.

15 ¶ For thus saith the LORD God of Israel unto me; Take the [d] wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

[d] Isai. 51. 17. Psal. 75. 8. Job 21. 20.

16 And they shall drink, and be mad, because of the sword that *I* will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

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happy they, that do Him voluntary service; that can say with David, and in his sense, "Behold, O Lord, how that I am Thy servant;" Ps. cxvi. 16; that have devoted themselves faithfully, and accordingly exert their endeavours to do Him true and laudable service, by obeying His revealed will. But certainly, whether they will or not, though they think of nothing less, they shall serve Him to the furthering and accomplishing of His secret will. As we find "My servant David" often, as His servant in one respect, so we sometimes meet with "My servant Nebuchadnezzar," as His servant in the other. *Bp. Sanderson.*

—— *perpetual desolations.*] It is a common observation, that the Hebrew word, rendered "perpetual," does not always signify eternity or perpetuity in a strict sense. Here the sense of the word is to be restrained to the period of seventy years, mentioned ver. 11. See the note on chap. xxxii. 40. *W. Lowth.*

10. — *the sound of the milstones, and the light of the candle.*] In the East the people grind their corn at break of day; and on going out in a morning, one hears every where the noise of the mill, accompanied with the voice and songs of those that grind. *Sir J. Chardin.* There is an affecting contrast in the text. Gloomy shall be the silence of the morning, melancholy the shadows of the evening: no cheerful noise to animate the one, no enlivening ray to brighten the darkness of the other. Desolation shall every where reign. *Harmer.*

—— *the light of the candle.*] Jeremiah here makes the taking away of the light of the candle, and a total desolation, the same thing. The houses of Egypt at this time are never without lights. Maillet assures us, they burn lamps, not only all the night long, but in all inhabited apartments in a house: and that the poor would rather retrench part of their food than neglect it. *Harmer.*

11. — *shall serve the king of Babylon.*] That is, Nebuchadnezzar and his successors. The word "king" is elsewhere used collectively for a succession of kings in the same family or kingdom. See the note on Is. xxiii. 15. *W. Lowth.*

—— *seventy years.*] This period of the servitude of the "nations" must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, (see the notes on 2 Kings xxiv. 1; 2 Chron. xxxvi. 21; Ezra i. 1,) on the accession of Cyrus, an end was put to the Babylonish monarchy; Babylon itself became a subject and dependent province, and began to experience those Divine visitations, which terminated at length in what is so justly called in the next verse "perpetual desolations." *Dr. Blayney.*

12. — *I will punish the king of Babylon,* &c.] God often punishes the persons whom He makes instruments of His vengeance upon others, for those very things which they did by His appointment; because their intent was purely to carry on their own ambitious and cruel purposes, and not to fulfil God's will, or advance His glory. So that the *evil* they did was altogether their own, and the good that was produced out of it was to be ascribed to God. See a remarkable passage to this purpose, relating to Sennacherib, Is. x. 5—16. *W. Lowth.*

—— *and will make it perpetual desolations.*] See the notes on chap. l. 3, &c.

13. — *all that is written in this book.*] Those prophecies are meant which are to be found all together from chap. xlvi. to li. inclusively; and which the Greek version has introduced in this place. *W. Lowth, Dr. Blayney.*

14. *For many nations and great kings shall serve themselves of them also.*] Or, "shall exact service of them," or "make use of their service." *Dr. Blayney.* Those proud and imperious Chaldees, which held My people in servitude for many years, will I give to be a prey to other great kings and nations, and they shall share their dominions among them. *Bp. Hall.*

15. — *Take the wine cup of this fury at my hand.*] Those circumstances which constitute the good and evil of human life are often represented in Scripture as the ingredients of a cup, which God, as Master of a feast, mixes up, and distributes to the several guests as He thinks fit. See Matt. xx. 22; xxvi. 39. Accordingly, by this image of "the cup of the wine of God's wrath," we are to understand those dreadful and afflictive judgments which an incensed God was about to inflict on the objects of His displeasure. And Jeremiah the Prophet, who announced them, is considered as acting the part of a cupbearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the intoxication, that is, the terrour and astonishment, the confusion and desolation, which should prevail amongst them. See Bp. Lowth's note on Is. li. 21; and compare Rev. xiv. 10; xvi. 19. *Dr. Blayney.*

—— *cause all the nations,— to drink it.*] This must be either a vision, or perhaps only a course of figurative expressions, signifying that Jeremiah was to foretell, that these nations should drink of the cup of God's anger, just as he is said, in chap. i. 10, to be set over nations, to root out, &c; when the meaning was only to foretell that they should be rooted out. *Abp. Secker.* See the note on chap. xiii. 4.

16. — *be moved, and be mad.*] That astonishment, and those unsettled counsels and resolutions, which are here mentioned as the effects of God's judgments, are elsewhere compared to drunkenness: see chap. li. 57; Lament. iv. 21; Is. xix. 14; Nahum iii. 11; Hab. ii. 16. *W. Lowth.*

17. *Then took I the cup* &c.] The Prophet either did this in vision, or else he actually did what is figuratively designed, that

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18 *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

[e] Chap. 49. 7, &c.

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of *Ashdod,*

[h] Chap. 48. 1.
[i] Chap. 49. 1.
[k] Chap. 47. 4.

21 [g] Edom, and [k] Moab, and the children of [l] Ammon,

[g] Or, *region by the sea side.*
[l] Chap. 49. 23.

22 And all the kings of [k] Tyrus, and all the kings of Zidon, and the kings of the ‖ isles which *are* beyond the [t] sea,

[m] Chap. 49. 8.
[t] Heb. *out off into corners,* or, *having the corners* of the hair *polled.*

23 [m] Dedan, and Tema, and Buz, and all † *that are* in the utmost corners,

[n] Chap. 9. 26.
[o] Chap. 49. 31.

24 And all the kings of Arabia, and all the kings of the [n] mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [o] Elam, and all the kings of the Medes,

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[o] Chap. 49. 34.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the [p] city † which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon *all the inhabitants of the earth,* saith the LORD of hosts.

[p] 1 Pet. 4. 17.
† Heb. *upon which my name is called.*

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is, be publickly denounced the judgments of God severally against these nations. It is most likely that this narrative was either written by the Prophet himself, or dictated by him to Baruch, who wrote for him, after the destruction of Jerusalem, when a compilation was made of all his prophecies: this supposition will account for the words, "as it is this day," found at the close of the 18th verse. *Dr. Blayney.*

20. *And all the mingled people,*] Probably a mixture of several nations, who dwelt either upon the coasts of the Mediterranean, or upon those of the Red sea. *W. Lowth.* Or, the words may be joined with the preceding, and may denote all the foreigners resident in Egypt, who had by intermarriages formed connexions with the Egyptians. In Exod. xii. 38, we read of "a mixed multitude," distinct from the children of Israel, that went up with them out of Egypt. *Dr. Blayney.*

—— *all the kings of the land of Uz,*] This was the country of Job: concerning its situation see the note on Job i. 1.

The kings mentioned here and in the following verses were petty princes of several clans or colonies. See the note on chap. xvii. 20. *W. Lowth.*

—— *the remnant of Ashdod,*] Or, Azotus; which had been greatly injured by two sieges, in which it was taken, the one by Tartan, the Assyrian general, mentioned Is. xx. 1; the other by Psammitichus, king of Egypt, who, as Herodotus relates, retook it after the longest siege that had ever been known in those times. *Dr. Blayney.*

22. —*the kings of the isles which are beyond the sea,*] Or rather, "the region by the sea side," as in the margin: meaning the people upon the coast of the Mediterranean sea. The word "island" in the Hebrew signifies any region or country: see the note on Is. xx. 6. *W. Lowth.* See also the note on Gen. x. 5.

23. *Dedan, and Tema, and Buz,*] Dedan was descended from Abraham by Keturah, Gen. xxv. 3. It was probably he that founded the city Dedan, which however in process of time seems to have been annexed to Edom. See chap. xlix. 8; Ezek. xxv. 13. Tema was one of the sons of Ishmael, Gen. xxv. 15; and a city or district called after him was situate near the mountains which separate Arabia from Chaldea. Buz was the brother of Huz, Gen. xxii. 21; and settled most probably in his neighbourhood. Elihu, the most discreet of Job's friends, was a Buzite, Job xxxii. 2. *Dr. Blayney.*

—— *all that are in the utmost corners,*] Probably the inhabitants of the peninsula of Arabia. *Dr. Blayney.* See the note on chap. ix. 26.

24. —*the mingled people that dwell in the desert,*] Meaning such as inhabited the great desert country lying between Mesopotamia and Palestine. These may have been called "mingled" either from their manner of inhabiting the desert promiscuously, and in common, without any fixed property or abode, but settling for a time where they found pasture, and then removing with their flocks to another place: or else, more probably, from their being made up of people of different descents. *Dr. Blayney.*

25. —*Zimri,*] A people of Arabia, descended from Zimran, Abraham's son by Keturah, Gen. xxv. 2. *W. Lowth.*

—— *Elam, and— the Medes,*] See the note on chap. xlix. 34. The Medes and Persians were commonly confederates, and partakers of the same good or ill fortune. *W. Lowth.*

26. —*all the kings of the north, far and near,*] By the kings of the north that were "near," the kings of Syria were probably meant; see chap. xlix. 23. Those that are "far off" may mean the Hyrcanians and Bactrians, who are reckoned by Xenophon among those, that were subjected or oppressed by the king of Babylon; and perhaps others besides of the neighbouring nations, that were compelled to submit to the Babylonish yoke. All these lay to the north of Judea, and at a great distance. *Dr. Blayney.*

—— *all the kingdoms of the world,* &c.] This must be understood with a limitation to that part of the continent which the Jews had any correspondence or acquaintance with; just as "all the world" stands for the whole Roman empire, Luke ii. 1. The ambition of a prince like Nebuchadnezzar, who aimed at universal monarchy, could not help occasioning great distress and confusion, both among those who felt, and among those who dreaded, the power of his arms. *Dr. Blayney.*

—— *and the king of Sheshach shall drink after them.*] Sheshach means Babylon, as appears from chap. li. 41. *Dr. Blayney.* It is thought that Babylon was so called from one of its idols, named Shach, which was worshipped there, and to which a festival was kept for five days together; and that the term is used by way of reproach. It is said that during this festival Cyrus took Babylon. See chap. li. 41. *Burder.*

28. *And it shall be, if they refuse to take the cup* &c.] If they either do not believe thy threatenings, or else disregard them, as thinking themselves sufficiently provided against hostile invasion, you shall let them know, that the judgments denounced against them are God's irreversible decree. *W. Lowth.*

29. *For, lo, I begin to bring evil on the city* &c.] Judgment often begins at the house of God, for the correction of God's people, and for a warning to others; but the heaviest strokes of it are

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30 Therefore prophesy thou against them all these *words*, and say unto them, The LORD shall [a] roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

[a] Joel 3. 16. Amos 1. 2.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [f] lamented, neither gathered, nor buried; they shall be dung upon the ground.

[f] Chap. 16. 4.

34 ¶ [g] Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for † the days of your slaughter and of your dispersions are accomplished; and ye shall fall like † a pleasant vessel.

[g] Chap. 4. 8. & 6. 26.

† Heb. *your days for slaughter.* † Heb. *a vessel of desire.*

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape.

† Heb. *flight shall perish from the shepherds, and escaping from, &c.*

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is † desolate because of the fierceness of the oppressor, and because of his fierce anger.

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† Heb. *a desolation.*

CHAP. XXVI.

1 *Jeremiah by promises and threatenings exhorteth to repentance.* 8 *He is therefore apprehended,* 10 *and arraigned.* 11 *His apology.* 16 *He is quit in judgment, by the example of Micah,* 20 *and of Urijah,* 24 *and by the care of Ahikam.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

610. Ending. 609. Beginning.

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; [a] diminish not a word:

[a] Acts 20. 27.

3 If so be they will hearken, and turn every man from his evil way, that I may [b] repent me of the evil, which I purpose to do unto them because of the evil of their doings.

[b] Chap. 18. 8.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [c] Shiloh, and will make this city a curse to all the nations of the earth.

[c] 1 Sam. 4. 12. chap. 7. 12, 14. Psal. 78. 60

7 So the priests and the prophets and all

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reserved *for the ungodly*: compare chap. xlix. 12; 1 Pet. iv. 17, 18; Luke xxiii. 31. *W. Lowth.*

30. — *The Lord shall roar from on high,* &c.] The Lord shall declare from heaven His great fury and indignation against the wicked: He shall roar like a fierce lion, and shout out aloud, and call up the Babylonians to their task of slaughter, as they, that tread the grapes, by their loud cries encourage each other to the work. *Bp. Hall.*

34. *Howl, ye shepherds,* &c.] Shepherds are here the same with princes or generals, chap. ii. 8; vi. 3. In pursuance of the same metaphor, by the "principal of the flock" are meant the great and rich men of each nation that is here prophesied against. Of them it is foretold, that they shall "wallow themselves in the ashes," as a token of mourning and lamenting over their misfortunes: see chap. vi. 26. *W. Lowth.*

—— *and ye shall fall like a pleasant vessel.*] That is, Ye who are esteemed above the common rank shall undergo the fate of a precious vessel, made of a crystal or gem, which being let fall is shattered to pieces; its original value being no security against such disasters. *Dr. Blayney.*

38. *He hath forsaken his covert, as the lion:*] That is, to desolate the land, as a lion forsakes his covert to go in quest of prey. *Poole.*

Chap. XXVI. This, as well as the preceding chapter, was delivered in the early part of the reign of Jehoiakim. Jeremiah is directed to foretell the destruction of the temple and city of Jerusalem, without a speedy repentance and reformation, ver. 1—6. On this account he is apprehended and accused before the council of a capital offence; he enters on his defence, and is acquitted; his advocates urging the precedent of Micah in the reign of Hezekiah, ver. 7—19. But from a contrary precedent it appears, that his life would have been in great danger, had he not met with a powerful protector. *Dr. Blayney.*

Ver. 2. — *Stand in the court of the Lord's house,*] The great court was the place, where both men and women ordinarily worshipped when they brought no sacrifice: for when they offered a sacrifice, they were to bring it *into the inner court,* otherwise called the court of Israel, or of the priests. *Dr. Lightfoot.*

—— *unto all the cities of Judah,*] This was probably at the feast of tabernacles, when all the males were obliged to appear before the Lord. *Abp. Usher.* It is evident that "the cities" here are put for their inhabitants. *Dr. Blayney.*

6. — *like Shiloh,*] See the note on chap. vii. 12.

—— *and will make this city a curse* &c.] Men shall use this phrase as a form of execration, God make thee like Jerusalem: compare chap. xxiv. 9: on the contrary, to make one a blessing implies that his name should be mentioned as a signal instance of God's favour. *W. Lowth.* See the note on Gen. xlviii. 20.

7. — *the prophets*] See the note on chap. xxv. 4.

Before CHRIST about 609. the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate *without an inhabitant*? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ‖ in the entry of the new gate of the LORD's *house*.

‖ Or, *at the door.*

11 Then spake the priests and the prophets unto the princes and to all the people, saying, † This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

† Heb. *The judgment of death is for this man.*

12 ¶ Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

[a] Chap. 7. 3.

13 Therefore now [a] amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [b] repent him of the evil that he hath pronounced against you.

[b] Verse 19.

14 As for me, behold, I *am* in your hand: do with me † as seemeth good and meet unto you.

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† Heb. *as it is good and right in your eyes.*

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; *This* man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [c] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [d] Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

[c] Mic. 1. 1. about 710.

[d] Mic. 3. 12.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought † the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

† Heb. *the face of the LORD.*

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who

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The Septuagint rightly understand the word of the false prophets, such as was Hananiah, mentioned chap. xxviii. Compare xxix. 1; xxxvii. 19. So the word "prophet" is taken Hos. ix. 8. *W. Lomth.*

—— *in the house of the Lord.*] That is, in the court before the house of the Lord, ver. 2; compare ch. vii. 10. The outer courts being holy ground, and dedicated to God's worship, are called by the name of the temple. So the treasury, where Christ preached, is called "the temple," John viii. 20; though it stood in the outer court of the temple. St. Paul is said to have entered "into the temple," that is, into the court before the temple, and the Jews to have laid hold on him there, Acts xxi. 26, 27. *W. Lomth.*

10. —*the princes of Judah*] These are the same who are called "the elders of the land," ver. 17. The kings counsellors, or chief officers of state, who were likewise members of the great Sanhedrim. It is uncertain when the great council, called the Sanhedrim, was instituted. Selden, and most other writers from the Jewish authors, date the rise of it from Moses's appointing the seventy elders, Numb. xi. 16. After several intermissions of the authority, which was sometimes laid aside by the calamities or corruptions of the times, or else superseded by that sovereign power, which was invested in the judges and kings, Jehoshaphat, when he set about a general reformation, restored this ancient tribunal: see 2 Chron. xix. 8. This being the supreme court of the nation, the persons that sat in it are called here the "princes of Judah;" compare chap. xxix. 2; xxxiv. 19; and "the elders of the land," ver. 17 of this chapter; and the "elders of the people," chap. xix. 1, and by the Evangelists; see Matt. xxvii. 1; Luke xxii. 66; and "the senate of the children of Israel," Acts v. 21. The same are probably meant by the "seventy men of the ancients of the house of Israel," mentioned Ezek. viii. 11. The word Sanhedrim is without doubt of Greek original, derived from a word, which in the Greek Testament often signifies this great council; and from thence is adopted into the Jewish language, by Rabbinical writers, as many other Greek words are; but the council may still have been of much more ancient date, and expressed in the Old Testament by "rulers, princes, or elders, or the senate of the people." *W. Lomth.*

—— *sat down in the entry of the new gate* &c.] They sat down in that new gate of the temple, which king Jotham had built, to appease the tumult, and to hear the cause of Jeremiah. *Bp. Hall.*

14. *As for me, behold, I am in your hand:* &c.] Compare chap. xxxviii. 5. It was the proper business of the Sanhedrim to pass sentence upon prophets; and, if they found them guilty of making false pretences to prophecy, to put them to death, the punishment which the law had provided in that case, Deut. xviii. 20. *W. Lomth.*

18. — *Zion shall be plowed like a field,* &c.] See the note on Mic. iii. 12.

20. *And there was also a man that prophesied* &c.] According to the opinion of many commentators, the words that follow may be ascribed to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But it is more probable that the elders concluded their speeches, ver. 19; and that the writer of the narrative goes on to observe in his own person, that, notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to Jeremiah, but for the influence

Before CHRIST abt. 606. prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

about 609. 23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the † common people.

† Heb. *sons of the people.*

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAP. XXVII.

1 *Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar.* 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doth to Zedekiah.* 19 *He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

Before CHRIST about 598. IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

about 598. 2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and *to* the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them ‖ to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

‖ Or, *concerning their masters.*

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm,

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and authority of Ahikam, which were exerted to save him. *Dr. Blayney.*

23. — *cast his dead body into the graves of the common people.*] Or, "the sons of the people," as in the margin: by whom are meant the populace of the lowest order, who are buried in a publick place of burial, *having no distinct sepulchre to themselves*, as all persons of rank and character, and especially of so honourable an order as that of the Prophets, used to have. But the king's design was to brand his memory as far as he could by such an ignominious treatment of his remains. *Dr. Blayney.*

24. *Nevertheless the hand of Ahikam* &c.] Both he and his father Shaphan were chief ministers under Josiah, 2 Kings xxii. 12, 14. And the brothers of Ahikam, Gemariah, Elasah, and Jazaniah, were considerable men in those days with Ahikam, and members of the great council: chap. xxix. 3; Ezek. viii. 11. So Ahikam made use of his interest with them to deliver Jeremiah from the danger that threatened him. *W. Lowth.*

Chap. XXVII. It is evident (see the note on ver. 1) that the prophecies, contained both in this and the following chapter, belong to the fourth year of Zedekiah's reign. About this time ambassadours came to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, to solicit him, as it should seem, to join with them in a confederacy against the king of Babylon. On this occasion Jeremiah is ordered to put bands and yokes about his neck, and to send them afterwards to the beforementioned kings, declaring the sovereignty of Nebuchadnezzar and his successors to be of Divine appointment, and promising peace and protection to those who submitted quietly, but menacing evil in case of resistance, ver. 1—11. A like admonition is delivered to Zedekiah, advising him not to expose himself and his people to certain ruin by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon, ver. 12—15. The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels, which had been carried away to Babylon together with Jeconiah. Instead of which it is foretold, that the remaining vessels in the house of God, and in the king's house at Jerusalem, should be carried after the other, and should not be brought back till the appointed time of Judah's captivity was at an end, ver. 16 to the end. *Dr. Blayney.*

Ver. 1. — *Jehoiakim*] There is a difficulty in the date of this prophecy, because it plainly relates to the times of Zedekiah: see ver. 3, 12, 16. The least forced way of solving the difficulty is to say, that Jehoiakim is crept into the text instead of Zedekiah, by the negligence of the scribes, who might have their eyes upon the beginning of the last chapter or section. This emendation is confirmed by comparing this verse with the 3d, 12th, and 20th of this chapter, and with the beginning of the next. *W. Lowth. Dr. Blayney.*

2. — *Make thee bonds and yokes*, &c.] The Prophets foreshewed things by actions as well as by words. So Isaiah went "naked and barefoot," Isa. xx. 3. Ezekiel prophesied in like manner by signs, chap. iv. 1, &c; xii. 3; xxiv. 17—19. *W. Lowth.* And even in the New Testament we have a similar instance in the case of Agabus, Acts xxi. 11. *Dr. Waterland.* See note on Gen. xxxii. 25.

St. Jerome is of opinion, that the second term signifies *wooden forks*, or collars, such as criminals were sometimes forced to wear. This fork was fastened on their neck, and their arms were bound to it. Slaves were often treated in this manner. Thus Jeremiah, laden with this sort of "yoke," represented in a very lively manner the servitude of the nations under Nebuchadnezzar. *Calmet.*

3. *And send them to the king of Edom*, &c.] Jeremiah probably made several yokes, and put one of them upon his own neck, when he delivered his errand: and his so delivering his prophecy was "sending the yokes" to the princes mentioned: for we cannot reasonably suppose, that the ambassadours took the yoke at his hands, and carried them to their respective masters. Deluded as they were by the blandishments of their diviners, (ver. 9,) it is not to be supposed that they would have either chosen, or dared, to carry to their masters the yokes presented to them by Jeremiah. God revealed His design to the Prophet in such figurative, metaphorical language; and the Prophet reported the same as he had received it: these affecting images making the message more awful and solemn in the delivery, and giving it the advantage of a deeper and more durable impression. *Dr. Waterland.*

—— *the messengers which come to Jerusalem unto Zedekiah*] Ambassadours, who came from the kings before mentioned, either to congratulate Zedekiah on his accession to the throne, or to engage him in a confederacy against the king of Babylon. *W. Lowth.*

Before CHRIST about 598.
and [a] have given it unto whom it seemed meet unto me.

[a] Dan. 4. 17, 25, 32.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [b] my servant; and the beasts of the field have I given him also to serve him.

[b] Chap. 25. 9. & 43. 10.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

† Heb. *dreams.*

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

598. 12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [c] a lie unto you.

Before CHRIST 598.

[c] Chap. 14. 14. & 23. 21. & 29. 8.

15 For I have not sent them, saith the LORD, yet they prophesy † a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

† Heb. *in a lie*, or, *lyingly.*

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [d] captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

[d] 2 Kings 24. 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [e] carried to Babylon, and there shall they be until the day that I [f] visit them, saith the LORD; then will I bring them up, and restore them to this place.

[e] 2 Kings 25. 13. 2 Chron. 36. 18.

[f] 2 Chron. 36. 22. chap. 29. 10.

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7. — *him, and his son, and his son's son,*] Belshazzar, the last king of the Babylonian monarchy, (Dan. v. 30, 31,) was grandchild to Nebuchadnezzar, who is called his father, (Dan. v. 2,) that is, his *grandfather*, by an usual Hebraism. See 1 Kings xv. 3, compared with ver. 10; and 2 Kings viii. 26, compared with ver. 18. *W. Lowth.*

—— *until the very time of his land come:* &c.] Until the time be expired which God hath fixed for the period of that monarchy; and then many nations and great kings shall come, and divide it amongst them, as a common prey. *Bp. Hall.* See note on chap. xxv. 14.

10. — *and that I should drive you out,*] In this and the like passages, the expression, "that such a thing may be," does not at all signify the intention, to the end that it may be, but merely the event, so that it will be. *Dr. S. Clarke.*

12. *I spake also to Zedekiah, — saying, Bring your necks under the yoke* &c.] If ye submit yourselves to the Babylonians, ye shall both be preserved, and in due time restored. *Bp. Hall.* What the Prophet saith here to Zedekiah hath a particular weight in it, because Zedekiah had been made king of Judea by Nebuchadnezzar, and had taken an oath of fidelity to him, and of constant submission to his authority. See chap. xxxvii. 1; 2 Kings xxiv. 17; 2 Chron. xxxvi. 13; Ezek. xvii. 15—18. *W. Lowth.*

16. — *Behold, the vessels of the Lord's house* &c.] Several of the vessels belonging to the temple were carried away by the Chaldeans in the reigns of Jehoiakim and Jeconiah: see 2 Chron. xxxvi. 7—10; Dan. i. 2. *W. Lowth.*

19. — *the pillars, — the sea, — the bases,*] See 1 Kings vii. 15, 23, 27; and compare chap. lii. 17, &c.

22. — *there shall they be until the day that I visit them,* &c.] Until the time of their restoration and restitution by Cyrus, whom I will stir up to be gracious unto My people. *Bp. Hall.*

CHAP. XXVIII.

Before CHRIST about 596.

1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, sheweth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiah's death.*

about 596. AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

† Heb. *two years of days.* 3 Within † two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

† Heb. *captivity.*

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: *the* LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, *from* Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. Before CHRIST about 596.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the [a] yoke from off the prophet Jeremiah's neck, and brake it. [a] Chap. 27. 2.

11 And Hananiah spake *in* the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and *I* have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear *now*, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [b] † rebellion against the LORD. [b] Deut. 13. 5. chap. 29. 32. † Heb. *revolt.* about 595.

17 So Hananiah the prophet died the same year in the seventh month.

Chap. XXVIII. ver. 1. — *the same year, in the beginning of the reign of Zedekiah*.] This plainly refers to the time specified at the beginning of the last chapter, and confirms the conjecture there made, that Jehoiakim is put there by a mistake of the copies for Zedekiah. *W. Lowth.*

"The fourth year" may be called "the beginning of the reign of Zedekiah," not absolutely, but with reference to the middle and latter parts of it. *Dr. Blayney.*

2. — *I have broken the yoke of the king of Babylon*.] I will deliver and free My people from the captivity and bondage of the king of Babylon. *Bp. Hall.*

5. — *the prophet Hananiah*.] In what sense Hananiah was a prophet, see the note on chap. xxvi. 7. *Dr. Blayney.*

6. *Even the prophet Jeremiah said, Amen:* &c.] Thereby expressing his hearty concern for the good of his nation, and wishing that God would repent Him of the evil, wherewith He had threatened them by Jeremiah's ministry. *W. Lowth.*

13. — *yokes of iron*.] This emblem of national slavery is not unexampled in Scripture. Moses threatens the Hebrews on the part of God, to give them up to their enemies, who shall put on them "a yoke of iron," Deut. xxviii. 48. *Calmet.*

16. — *this year thou shalt die*.] As Hananiah limited the accomplishment of his prophecy to two years, to gain credit with the people by such a punctual prediction; so Jeremiah confines the trial of his veracity to a much shorter time. The event exactly corresponding to the prophecy, evidently shewed the falsehood of Hananiah's pretences. *W. Lowth.*

— *because thou hast taught rebellion against the Lord*.] Thou hast taught the people to disbelieve His word, and to act contrary to His decrees. *W. Lowth.* See note on chap. xxix. 22.

CHAP. XXIX.

Before CHRIST about 599. 1 *Jeremiah sendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their prophets,* 10 *and that they shall return with grace after seventy years.* 15 *He foretelleth the destruction of the rest for their disobedience.* 20 *He sheweth the fearful end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter against Jeremiah.* 30 *Jeremiah readeth his doom.*

about 599. NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

[a] 2 Kings 24. 12, &c. ‖ Or, *chamberlains.*

2 (After that [a] Jeconiah the king, and the queen, and the ‖ eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

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5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, [b] deceive you, neither hearken to your dreams which ye cause to be dreamed.

[b] Chap. 14. 14. & 23. 21. & 27. 15.

9 For they prophesy † falsely unto you in my name: I have not sent them, saith the LORD.

† Heb. *in a lie.*

10 ¶ For thus saith the LORD, That after [c] seventy years be accomplished at Babylon I will visit you, and perform my good word

about 606. [c] 2 Chron. 36. 21. 22. Ezra 1. 1. chap. 25. 12. & 27. 22. Dan. 9. 2.

Chap. XXIX. According to the proper arrangement, this chapter appears to follow the 24th; being the second of those which were delivered in the early part of Zedekiah's reign. See the note at the beginning of chap. xxiv.

Some embarrassment and incoherence are to be perceived in particular parts of this chapter, which are removed by transposing ver. 15, and placing it immediately before ver. 21, where it stands in the version of the Septuagint. By this emendation a due order and connexion is restored, both in the place from whence the verse is removed, and that to which it is restored.

This chapter contains the substance of two letters written at different times, as is evident from comparing ver. 28 with ver. 4, 5; although the title at the beginning announces only one, and there is no mark of distinction to be found afterwards. The distinction however is certainly to be made at the end of ver. 20. For in the first letter the Prophet exhorts the captives to accommodate themselves to their present circumstances, under an assurance that their captivity would last to the end of seventy years; after which period, and not before, God would visit and restore them. And, to prevent their listening to any false suggestions that might flatter them with hopes of a speedy return, he informs them of what would happen to their brethren that were left behind at Jerusalem, for whom a harder fate was reserved, than for those that had been carried away. After this, finding, as it should seem, upon the return of the messengers, the little credit his first message had met with, he sends a second to the same persons, denouncing the Divine judgments against three of their false prophets, by whose influence chiefly the people had been prevented from hearkening to his good advice. *Dr. Blayney.*

Ver. 1. — *to the prophets,*] Ezekiel and Daniel were then in captivity; Daniel in Babylon, and Ezekiel in Mesopotamia, on the river Chebar. Ezekiel did not begin prophesying till the fifth year of the captivity of Jeconiah; but Daniel was already acknowledged as a Prophet of the Lord. There were probably other Prophets also in that country, to whom Jeremiah addresses this letter; nor is it at all singular, that one Prophet should advise and instruct others. David received instructions from Nathan: and St. Peter informs us, that the Prophets applied themselves to the study of the writings of the more ancient Prophets. Daniel read and studied Jeremiah. The Chaldee under the name of "prophets" understands the scribes, or doctors of the law: the Seventy translate the Hebrew by "false prophets." *Calmet.*

2. — *and the queen,*] By "the queen" is meant Jeconiah's mother: see 2 Kings xxiv. 12, 15, 15; where an account is given of this captivity: and compare chap. xxii. 26; xxvii. 10; xxviii. 4, of this prophecy. *W. Lowth.*

—— *the eunuchs,*] The officers belonging to the court. *W. Lowth.*

3. — *whom Zedekiah — sent* unto *Babylon to Nebuchadnezzar*] To renew his promises of fidelity to him: see the note on chap. xxvii. 12. *W. Lowth.*

5. *Build ye houses, and dwell in them;*] Establish yourselves in Babylon, as in a place where ye shall abide a long time. Look upon it as your country. The Lord, meaning to point out to the Jews, that in a short time they should be carried away from their own land, told Jeremiah not to marry, nor to form any settlement in the land, chap. xvi. 2. Jonadab, the son of Rechab, commanded his posterity not to build houses, nor to cultivate fields, but to dwell all their life in tents, in order to denote a more complete estrangement from the things of the earth. On the contrary, to prove to the Jews of the captivity, that their banishment should be of long duration, they are told to build houses, to acquire possessions, to form marriages, in a word, to establish themselves at Babylon. *Calmet.*

7. — *seek the peace of the city* &c.] This shews us, that God would have us live in submission to the kings, under whose government we are placed, and pray for the prosperity of their dominions. *Osterwald.*

8. — *neither hearken to your dreams which ye cause to be dreamed.*] The passage should rather be rendered, "Neither hearken to your dreamers, or dealers in dreams, whom ye cause to dream:" the original word is used for persons that dream, chap. xxvii. 9, and should be taken in the same sense here. These dreamers might be said to be made, or encouraged, to dream by the easy credit given to their impostures, and the reputation and respect they thereby acquired. *Dr. Blayney.*

10. — *after seventy years be accomplished at Babylon*] This prophecy was first delivered in the fourth year of Jehoiakim, and

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toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end.

† Heb. *end and expectation.*

[a] Dan. 9. 3, &c.

12 Then shall ye [a] call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets *in* Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [b] sword, the famine, and the pestilence, and will make them like [c] vile figs, that cannot be eaten, they are so evil.

[b] Chap. 24. 10.

[c] Chap. 24. 8.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, † to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

† Heb. *for a curse.*

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19 Because they have not hearkened to my words, saith the LORD, which [d] I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

[d] Chap. 7. 13, 25.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted *in* the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the ‖ Nehelamite, saying,

‖ Or, dreamer.

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in

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the same year it began to be put in execution: seventy years from which time will bring us down to the first year of Cyrus, when he made proclamation for the restoration of the Jews, and the rebuilding of the temple at Jerusalem. (See the note on chap. xxv. 11.) This computation of the seventy years' captivity appears the truest and most agreeable to Scripture. But if we fix the commencement of the seventy years at the time when Jerusalem was burnt and destroyed, their conclusion will fall about the time when Darius issued his decree for rebuilding the temple, after the work had been suspended. Or if we fix their commencement at the time when Nebuzar-adan carried away the last remainder of the people, and completed the desolation of the land, their conclusion will fall about the time when the temple was finished and dedicated, and the first passover was solemnized in it. "So that," as Dean Prideaux says, "taking it which way you will, and at what stage you please, the prophecy of Jeremiah will be fully and exactly accomplished concerning this matter." It may be said to have been accomplished at three different times, and in three different manners; and therefore, possibly, all might have been intended, though the first, without doubt, was the principal object of the prophecy. *Bp. Newton.*

—— *I will visit you,*] There were but few of these captives, in comparison, who returned in person to their own country: see Ezra iii. 12. So this promise was chiefly fulfilled in their posterity; and it is common in Scripture to speak of blessings bestowed upon the children, as if they had been actually made good to their progenitors. See chap. xxxii. 5; and Exod. vi. 4; Mic. vii. 20. *W. Lowth.*

11. *For I know the thoughts that I think toward you,* &c.] I know what I have decreed concerning you; even favour and deliverance in My appointed time, and not extirpation and destruction: so that ye shall at the last have that happy issue which ye desire and expect. *Bp. Hall.*

16. *Know that thus saith the Lord* &c.] The many and grievous calamities which were to fall upon those who were left in their own land, are here noticed by the Prophet as affording a fresh argument to those of the captivity for composing themselves to that quietness and peace which he recommended, considering the comparatively easier lot which Providence had assigned to them. *Dr. Blayney.*

23. — *have committed adultery with their neighbours' wives,*] The Jewish rabbies, as Grotius here observes, have a traditionary notion, that these were the two elders who attempted the chastity of Susannah: the story of which they think to be true in part, though not altogether such as is represented in one of the books of the Apocrypha. *Dr. Blayney, W. Lowth.*

—— *I know, and am a witness,*] That is, I am not an inattentive witness of such enormities. *Dr. Blayney.*

24. — *the Nehelamite,*] We find such a place as Helam mentioned in 2 Sam. x. 16, 17. *Dr. Blayney.*

26. *The Lord hath made thee priest in the stead of Jehoiada*] Seraiah is said to have been the chief priest, and Zephaniah the

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the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [b] mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

[b] 2 Kings 9. 11. Acts 26. 24.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, *This captivity is* long: build ye houses, and *dwell in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; [i] because he hath taught † rebellion against the LORD.

[i] Chap. 28. 16.
† Heb. revolt.

CHAP. XXX.

1 God sheweth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 20 Wrath shall fall on the wicked.

THE word that came to Jeremiah from the LORD, saying,

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2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return *to* the land that I gave to their fathers, and *they* shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, ‖ of fear, and not of peace.

‖ Or, there is *fear, and not peace.*

6 Ask ye now, and see whether † a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

† Heb. *a male.*

7 [k] Alas! for that day *is* great, so that none *is like* it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

[k] Joel 2. 11. Amos 5. 18. Zeph. 1. 14, &c.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and [b] David their king, whom I will raise up unto them.

[b] Ezek. 34. 23. & 37. 24. Hosea 3. 5.

10 ¶ Therefore [c] fear thou not, O my

[c] Isai. 41. 13. & 43. 5. & 44. 1. Chap. 46. 28.

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second priest, when Jerusalem was taken, chap. lii. 24. Who then was Jehoiada? perhaps he was one that had been superseded in his office of second priest for being remiss in his duty; and therefore Zephaniah may have been reminded of him by way of intimation, that, as they had been both appointed for the same purposes, so Zephaniah might expect the same fate as his predecessor, if he copied the example of his negligence. The second priest officiated as substitute of the high priest, in case of absence or indisposition, and perhaps was always invested with subordinate authority. *Dr. Blayney.*

—— *for every man that is mad, and maketh himself a prophet,*] For every one that in a frantick humour takes upon him to be a prophet, and delivers his own distracted fancies for visions from God. *Bp. Hall.* See notes on chap. xx. 1, 2.

28. *For therefore he sent unto us* &c.] Or, "because he sent unto us, &c." *W. Lowth.*

32. — *he shall not have a man to dwell among this people;* &c.] None of his posterity shall remain to see My people restored again to their own land. *W. Lowth.*

—— *rebellion*] The original word properly signifies a declining or turning aside from the strait path, the path of truth and right. Here, and in chap. xxviii. 16, it means the presumption of uttering as a revelation from God what a man knew not to be so. *Dr. Blayney.*

Chap. XXX. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not be unreasonably presumed to have followed immediately after the preceding one, in which the restoration of the people from the Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration, that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations.

Both events are frequently thus connected together in the prophetick writings, and perhaps with this design, that when tha which was nearest at hand, should be accomplished, it might afford the strongest and most satisfactory kind of evidence; that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. *Dr. Blayney.*

Ver. 6. *Ask ye now, and see whether a man* &c.] All men seem to carry that concern in their looks, and discover such an uneasiness in their behaviour, under the apprehension of approaching evils, as women do when the time of their travail draweth near. Compare chap. vi. 24: and Nahum ii. 10. *W. Lowth.*

8. — *I will break his yoke from off thy neck,*] Rather, "I will break his yoke from off *his* neck, and will burst *his* bonds:" for the yoke and the bonds of Jacob are spoken of; there being no other person spoken of in the sentence, nor is Jacob directly addressed till afterwards in ver. 10. *Dr. Blayney.*

9. — *David their king,*] That is, the Messiah, who is often called by the name of David in the Prophets, as the Person, in whom all the promises made to David were to be fulfilled. See Isaiah lv. 3, 4; Ezek. xxxiv. 23; xxxvii. 24; Hos. iii. 5. *W. Lowth.*

Before CHRIST about 608. servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but

a Psal. 6. 1. chap. 10. 24. & 46. 28. I will correct thee a in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, ‡ Heb. *for binding up, or, preparing.* † that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

b Chap. 15. 18. 15 Why b criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee c shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. Before CHRIST about 608. c Exod. 23. Isai. 41. 11.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own ‖ heap, and the palace shall remain ‖ Or, *tell.* after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach

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11. — *though I make a full end of all nations,* — *yet will I not make a full end of thee:*] We have here ocular proof of prophecy accomplished in an instance without a parallel. It was repeatedly foretold, both in the Old and New Testament, that, for the rejection and murder of their Messiah, the Jews should be dispersed into all countries; yet that they should not be swallowed up and lost among their conquerors, but should still subsist, to latest times, a distinct people. By Jeremiah God declared, "He would make an end of the nations," their oppressors, "but He would not make an end of them." It cannot be said this prediction was written since the event: and certainly an occurrence more singular, or improbable, could not have been predicted. In the course of human affairs, who hath heard such a thing? Yet, so it is. The mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished like the shadows of the evening, or the phantoms of the night. Their places know them no more. Nothing remains of them but their names: whilst this little despised people, strangely secure, without a friend or protector, amidst the wreck of empires, oppressed, persecuted, harrassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. "Except ye see signs and wonders, ye will not believe." Behold then a sign and a wonder: the accomplishment of prophecy in a standing miracle. Contemplate the sight as it deserves; and be not faithless, but believing. *Bp. Horne.* See the note on Deut. xxx. 1.

—— *and will not leave thee altogether unpunished.*] Some render this clause, "and will not utterly destroy thee." This sense both suits very well with the present passage, and also agrees with the scope of those two texts in the Pentateuch, where we first find it, Exod. xxxiv. 7, and Numb. xiv. 18, much better than the common translation.

The sense, here given by our translators, agrees very well with the context of some other places, where the phrase is used: as particularly, chap. xxv. 29; xlix. 12; Nahum i. 3. *W. Lowth.*

12. — *Thy bruise is incurable.*] Thy affliction, in regard of any human help, is utterly remediless. *Bp. Hall.*

14. — *with the wound of an enemy,*] With such severity, that looks like cruelty, and as if I had declared Myself an utter enemy to thee. *W. Lowth.*

15. *Why criest thou for thine affliction?*] Why shouldest thou expostulate with Me, as if I had dealt unjustly with thee? Thy condition seems desperate, it is due to thine own iniquities, which have still been increased with new aggravations of guilt. *Lowth.*

16. *Therefore*] Rather, "yet surely," or "afterwards." See the note on chap. xvi. 14. *W. Lowth, Dr. Blayney.*

17. — *because they called thee an Outcast,* &c.] Because they have insulted upon thy misery, and despised thee, as an outcast and forlorn people, saying, This is that goodly hill of Zion; and the pride, now the scorn of the world. *Bp. Hall.*

18. — *the city shall be builded upon her own heap,* &c.] Or "hill," as in the margin, as that part of Jerusalem particularly was, which was called mount Zion. There was generally a castle or citadel in the middle of the ancient cities on a rising ground, for greater strength and security. See Josh. xi. 13. *W. Lowth.*

By "the city" Jerusalem is commonly understood, and by "the palace," either the temple or the king's house. Probably they are designed not for any particular city or palace, but for the cities and palaces of Jacob in general. Nouns in the singular number are often thus used. *Dr. Blayney.*

21. — *their nobles shall be of themselves,*] Or, "his prince shall be of his own race:" the meaning is plain, that they should not be governed by foreigners, but by those of their own nation and family. *Dr. Blayney.*

The Hebrew word is in the singular number, and literally signifies their "mighty one;" a title given to God Himself, Ps. xcix. 4; and to a mighty angel, Is. x. 34; probably the Word, or Son of God. The sense is, they shall no more be governed by strangers, but shall have a ruler of their own nation: such was Zorobabel, a figure of Christ. *W. Lowth.*

—— *I will cause him to draw near,*] He shall have a near attendance upon Me: for I will make him a priest to Me as well

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unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

[a] Chap. 24. 7. & 31. 33. & 32. 38.
[b] Chap. 23. 19, 20.
† Heb. *cutting.*
‖ Or, remain.

22 And ye shall be [a] my people, and I will be your God.

23 Behold, the [b] whirlwind of the LORD goeth forth with fury, a † continuing whirlwind: it shall ‖ fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI.

1 *The restoration of Israel.* 10 *The publication thereof.* 15 *Rahel mourning is comforted.* 18 *Ephraim repenting is brought home again.* 22 *Christ is promised.* 27 *His care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

† Heb. *from afar.*
‖ Or, *have I extended lovingkindness unto thee.*

3 The LORD hath appeared † of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore ‖ with lovingkindness have I drawn thee.

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4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [a] ‖ tabrets, and shalt go forth in the dances of them that make merry.

[a] Exod. 15. 20. Judges 11. 34.
‖ Or, *timbrels.*

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall † eat *them* as common things.

† Heb. *profane them.*

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with ‖ supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [b] firstborn.

‖ Or, *favours.*
[b] Exod. 4. 22.

10 ¶ Hear the word of the LORD, O ye

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as a king, according to that prophecy concerning the Messiah, Ps. cx. 4. This phrase of "coming," or "drawing near to God," is particularly applied to the office of the Priests and Levites, Numb. xvi. 5. *W. Lowth.*

—— *for who is this that engaged his heart to approach unto me?*] For who is there but the Messiah, that is so entirely devoted to My service? See Ps. xl. 8; John iv. 34; xiv. 31. *W. Lowth.*

24. — *in the latter days*] "The latter" or "last days," may signify in general the time to come: and so perhaps it is to be understood, Gen xlix. 1; Deut. iv. 30; xxxi. 29: but it commonly signifies the times under the Gospel, as being the last dispensation, and such as should continue to the end of the world. *W. Lowth.*

Chap. XXXI. ver. 2. — *in the wilderness;*] Though God, on the passage of the Israelites from Egypt, cut off many of them by the sword for their iniquities; some by the Amalekites, Exod. xvii. 8; some by the hands of their brethren, Exod. xxxii. 28; yet the survivors found grace, and were conducted by Him into the land of rest. God here parallels His future gracious purposes with His former merciful providences. *Poole.*

3. *The Lord hath appeared of old unto me,* &c.] These words are spoken in the person of the Jewish nation. *W. Lowth.*

They acknowledge God's mercies in former times, that the Lord had indeed appeared of old unto her, but that now she seemed to be forgotten and despised. *Wogan.*

4. *Again I will build thee,* &c.] O Jerusalem, thou shalt be built again, and shalt have again minstrelsy and mirth within thy walls. O My Church, thou shalt be happily restored, and filled with true spiritual joy. *Bp. Hall.*

—— *thou shalt again be adorned with thy tabrets,*] That it was usual for the women of Israel to go forth with tabrets and dancing in times of publick rejoicing and festivity, see Exod. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6. These times were now to be renewed. *Dr. Blayney.*

5. — *plant vines upon the mountains of Samaria:*] The mountains of Samaria were productive of good wines, as we see in the history of Abimelech, Judg. ix. 27, and in the reproofs which the Prophets frequently address to the men of Ephraim, for being too much addicted to wine, Is. xxviii. 1; Hos. x. 1, &c. Josephus and later travellers confirm the fact. *Calmet.*

—— *shall eat them as common things.*] After they have planted them, they shall eat the fruits thereof; according to the promise contained in the parallel texts, *Is.* lxv. 21; Amos ix. 14: whereas God had threatened them as a curse, that when they had planted their vines, another should eat of the fruit, Deut. xxviii. 30. The original verb, translated, "eat them as common things," alludes to that law, that forbade the fruit of any young trees to be eaten till the fifth year of their bearing, when the fruit was lawful or "common" for every one to eat: see the margin of the Bible upon Deut. xx. 6; xxviii. 30. *W. Lowth.*

7. — *the chief of the nations:*] This term appears to be synonymous with Jacob or Israel, who, being the peculiar people of God, was thereby exalted to a preeminence above other nations. The privileges of primogeniture are asserted to belong to him, ver. 9; which is equivalent to calling him "the chief or head of the nations;" the firstborn being commonly entitled to the rank of chief, or head, among many brethren, Rom. viii. 29. *Dr. Blayney.*

8. — *the blind and the lame,* &c.] God will conduct them with all imaginable tenderness, and furnish the most feeble and indigent with suitable accommodations. *W. Lowth.*

9. *They shall come with weeping,* &c.] Implying, that the Jews at the time of their general restoration shall have their joy tempered with tears of repentance for their former miscarriages. The same thing is more fully expressed, Zech. xii. 10, where God promises to "pour upon them the spirit of grace and of supplications." *W. Lowth.*

Before CHRIST about 608. nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their
[c] Isai. 58. 11. soul shall be as a [c] watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their *mourning* into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

[d] Matth. 2. 18. 15 ¶ Thus saith the LORD; [d] A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

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16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [e] after that I was turned, I repented; and after that I was instructed, I [f] smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

[e] Deut. 30. 2. [f] Ezek. 21. 12.

20 *Is* Ephraim my dear son? *is he* a

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11. — *ransomed him from the hand &c.*] From those, who had by force and power conquered him, and detained him captive: see Is. xlix. 24, 25. An emblem of that redemption which Christ will obtain for us by vanquishing the devil, called the "strong man" in Scripture. See Matt. xii. 29; Luke xi. 21, 22. *W. Lowth.*

12. *Therefore they shall come and sing &c.*] There shall they come and sing in the great congregation and most eminent assemblies; and shall meet cheerfully together, to enjoy the holy things of God, His word and sacraments; and their soul shall be refreshed as a new watered garden in a drought; and they shall have no more cause of dejection and hopeless sorrow. *Bp. Hall.* Spiritual blessings are elsewhere described under the emblems of fruitfulness and plenty; and the grace of God is often compared to waters that refresh and enrich a dry ground. See Is. iv. 2; lviii. 11; xliv. 3. *W. Lowth.*

—— *for wheat, and for wine, &c.*] The land of Canaan is every where described, as "a land flowing with milk and honey, a land of wheat, vines, and milk." The Prophets therefore, to give an idea of their new state, represent it as another Canaan, such as Canaan was painted to the Jews, at their coming out of Egypt. *Bp. Chandler.*

15. — *A voice was heard in Ramah, &c.*] Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin, was buried: who is here, in a beautiful figure of poetry, represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The Evangelist applies these words to Herod's massacre of the infants at Bethlehem, and in its environs. Matt. ii. 17, 18. *Dr. Blayney.*

—— *because they were not.*] An expression denoting those who were dead, Gen. xlii. 13; Lam. v. 7. This was literally the case, according to St. Matthew's application of the text; but only metaphorically so in the sense first intended: being spoken of those, who were removed into a foreign country, and for ever deprived of the conversation of their relations, as if they were naturally dead. *W. Lowth.*

16. — *for thy work shall be rewarded.*] That is, thou shalt not bring forth children in vain, nor shalt thou be deprived of that satisfaction in seeing the welfare of thy children, which is the parent's reward for her care and attention in bringing them into the world, and providing for their support and education. "They shall come again from the land of the enemy." *Dr. Blayney.*

The words of the Prophet, or rather those of the Almighty this consolatory address to Rachel, were in the fullest import m good to her. Within seventy years it came to pass, that the p terity of Benjamin returned, with Judah, into the land of prom and inhabited Jerusalem, Bethlehem, and other bordering ci promiscuously with the royal tribe. "Her work was rewarde her patient expectation, in faith and hope, of the promises m her, failed not of its fruit in the appointed season: her "child came again from the land of the enemy to their own border," the Lord had foretold by His Prophet; they "returned, and ru to Zion with songs; joy was upon their heads," and in their hea "and sorrow and sighing flew away." *Bp. Horne.*

18. *I have surely heard Ephraim &c.*] I have heard thee the ten tribes bemoaning themselves, after their captivity, th Thou hast afflicted me, O Lord, and I am humbled; I was a wild young bullock, unaccustomed to the yoke: but now Th hast caused me to stoop unto it. *Bp. Hall.*

—— *turn thou me, and I shall be turned;*] Do Thou turn heart by Thy preventing grace, and then I shall be effectually formed; compare Lam. v. 21. Sometimes the Scripture ascrib the whole work of man's conversion to God, because His grac the first and principal cause of it. But yet to make it effectu man's concurrence is necessary, as appears from those words (Is li. 9) of this prophecy, where God saith, "We would have heal Babylon, but she is not healed;" that is, God did what was r quisite on His part for her conversion, but she refused to comp with His call. To the same purpose He speaks to Jerusale Ezek. xxiv. 13, "I have purged thee, and thou wast not purge *W. Lowth.*

19. — *I smote upon my thigh:*] "Smiting upon the thigh" w an indication of extreme astonishment and sorrow. See Ezek xxi. 12. So also it is represented by many heathen author *Calmet.*

—— *because I did bear the reproach of my youth.*] The burde of my former sins, lay heavy upon my mind, and I became sen sible, that all the calamities and reproaches which I have under gone were the due deserts of my offences. The Prophet, repre senting the whole nation as a single person, speaks of their former sins, as if they were the extravagancies of their younger year *W. Lowth.*

20. *Is Ephraim my dear son? &c.*] Rather the sense is, "I not Ephraim My dear son? Is he not a pleasant child?" That i Is he not one that I have set My affections upon, as a parent doe

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pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels † are troubled for him; I will surely have mercy upon him, saith the LORD.

† Heb. sound.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

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26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ‡ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

‡ Ezek. 18. 2.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the § days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

§ Heb. 8. 8.

32 Not according to the covenant that

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upon a child in whom he delights? God proceeds to say, Ever since I have so severely reproved and chastised him, I have still retained for him a fatherly kindness; I am moved with compassion towards him, and will in due time pardon and receive him into favour. *W. Lowth.*

21. *Set thee up waymarks,* &c.] These words are a call to Israel to prepare for their return. The "waymarks" and "high heaps," are stone pillars and tall poles set up in the roads at certain distances for the traveller's direction, and extremely necessary for those who have to pass wild and spacious deserts. *Dr. Blayney.*

22. *How long wilt thou go about,* &c.] According to the first Evangelical promise concerning "the Seed of the woman," followed this prediction of the Prophet, "The Lord hath created a new thing in the earth, A woman shall compass a man." That new creation of a man is therefore "new," and therefore "a creation," because wrought in a woman only, without a man, compassing a man. This interpretation is ancient, literal, and clear. The words import a miraculous conception: and the ancient Jews acknowledged this sense, and applied it determinately to the Messiah. This prophecy is illustrated by that of Isaiah, chap. vii. 14. *Bp. Pearson.*

24. — *husbandmen, and they that go forth with flocks.*] These words are descriptive of the circumstances, in which the ancestors of the Jews were placed upon their first introduction into the land of Canaan; when every citizen was literally a "husbandman," and a shepherd, or "feeder of flocks," in consequence of the allotment of land, which he was forbidden to alienate. *Dr. Blayney.* They denote the state of the people after their return, that they should live innocently and peaceably. So chap. xxxiii. 12. *Poole.*

27. *Behold, the days come,* &c.] Under the captivity the land lay "desolate, without man and without beast;" chap. xxxiii. 12: but now it shall be inhabited and replenished with both. *W. Lowth.*

29. *In those days they shall say no more, The fathers have eaten* &c.] God hath often declared, that "He will visit the sins of the fathers upon the children;" and particularly threatened to execute judgment upon the present generations, for the idolatries and other sins of their forefathers: see chap. xv. 4. This gave occasion to the proverb mentioned in this verse, which they that were in captivity applied to their own case; as if the miseries they endured were chiefly owing to their fathers' sins: see Lam. v. 7; Ezek. xviii. 2. But when this judgment should be removed, then there would be no farther occasion to use this proverb, as Ezekiel speaks in the before-mentioned place. *W. Lowth.*

30. *But every one shall die for his own iniquity:*] These national judgments ceasing, every one should suffer only for his own faults. This prophecy will be remarkably verified, when God shall cease *to visit* upon the Jewish nation that imprecation, which they laid upon themselves for the death of Christ; "His blood be on us, and on our children," Matt. xxvii. 25. *W. Lowth.*

"Every one shall die for his own iniquity:" see also Ezek. xviii. 20. Yet Jeremiah elsewhere complains, "Our fathers have sinned, and are not; and we have borne their iniquities," Lam. v. 7. To reconcile such places of Scripture, which seem to be at variance with each other, let it be observed, that, where the Scripture ascribes one man's punishment to another man's sin, it points us to God's wisdom and providence; who for good and just ends sometimes makes choice of these occasions, rather than others, to inflict upon men those punishments, which their own sins have otherwise abundantly deserved. On the contrary, where the Scripture attributes all punishments to the personal sins of the sufferer, it points us to *God's* justice: which looks still to the desert, and does not upon any occasion whatsoever inflict punishments, but where there are personal sins to deserve them: so that every man, who is punished in any manner or upon any occasion, may join in David's confession, "Against Thee have I sinned, and done evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged," Ps. li. 4. *Bp. Sanderson.*

31. — *I will make a new covenant with the house of Israel,*] Behold, the days of the Messiah are coming, wherein I will make a new covenant with My Church. *Bp. Hall.*

To what time or person the promises, made here by Jeremiah, and by Ezekiel, chap. xxxiv. 23, 26; xxxvi. 26, related, might be uncertain before Malachi prophesied; though they have internal marks which point to the Messiah. But Malachi, by his prophecy concerning "the Messenger of the covenant," chap. iii. 1, put it out of all doubt. This was to say in other words, that Messiah should be the declarer, the publisher, the mediator of that better covenant, as Moses was of the old covenant; and that a law should be given by Him. *Bp. Chandler.*

32. *Not according to the covenant that I made with their fathers*] Not according to the form of the legal covenant. *Bp. Hall.* The

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I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, ‖although I was an husband unto them, saith the LORD:

‖ Or, *would I have continued an husband unto them.*

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; [b] and will be their God, and they shall be my people.

[b] Chap. 24. 7. & 30. 22.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [1] they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [k] I will forgive their iniquity, and I will remember their sin no more.

[1] Isai. 54. 13. John 6. 45.

[k] Chap. 33. 8. Micah 7. 18. Acts 10. 43. [l] Gen. 1. 16.

35 ¶ Thus saith the LORD, [l] which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [m] the sea when the waves thereof roar; The LORD of hosts *is* his name:

[m] Isai. 51. 15.

[n] Isai. 54. 9. chap. 33. 20.

36 [n] If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

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37 Thus saith the LORD; If [o] heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

[o] Chap. 1. 22.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 *Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanamel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God.* 26

old covenant, as opposed to the new, signifies that system of laws and ordinances which were the condition of the covenant made with the Jews on mount Sinai. In this sense the word "law" is usually taken in the New Testament, when it is opposed to the "Gospel." See Acts xv. 5; Rom. iii. 19; Gal. iii. 17. *W. Lowth.*

—— *although I was an husband unto them,*] See the note on chap. ii. 2.

33. — *I will put my law in their inward parts,* &c.] Though all people have some natural sense of their duty left them, yet generally it is so little, that it does not excite them to the practice of their duty. Hence it is, that God promises, in the new covenant, to quicken and actuate it, saying, "I will put My law in their inward parts, and write it in their hearts:" that is, He will write His law in our hearts, as He did at first, by giving us so quick and strong a sense of our duty to Him, as shall excite and stir us up to the sincere performance of it. This He does, by expounding to us our duty in the Old and New Testament, and by His Holy Spirit cooperating with the means of grace, which for that purpose He hath settled in His Church. *Bp. Beveridge.*

—— *and will be their God,* &c.] Together with the promise of giving us such a measure of His grace and Holy Spirit, to influence and direct our hearts, that we shall be inclined of our own accord to do whatever He commands; God further promises, that then "He will be our God," to bless, preserve, and keep us; and we "shall be His people," His peculiar people, zealous of good works, of all such works as He hath set us to do: which that we may, He will give us a right knowledge of Himself and His holy will, so that we "shall all know Him, *from* the least to the greatest," and all that He requires of us. And then He promises in the last place, that we being thus qualified by Him for it, He will forgive us all our sins, that He will look upon us no longer as guilty, but as just and righteous persons, and therefore fit to live with Him in glory: "for whom He justifieth, them He also glorifieth," Rom. viii. 30. *Ep. Beveridge.*

34. *And they shall teach no more every man his neighbour,* &c.] This privilege is to be understood of that greater degree of light which the Gospel of Christ would bring into the world; not only a fuller discovery of Divine truth than the Gentiles were able by natural reason to acquire; but a clearer knowledge of God and heavenly things, than the ancient people of God had ever attained to under the dispensation of the law. *Wogan.*

35. — *and the ordinances of the moon* &c.] Who hath ordained a due, constant, and regular motion of the moon and stars for a light by night. *Bp. Hall.*

36. *If those ordinances depart from before me,* &c.] If that course which I have set in nature for the motions of the heavens may be altered, then may it be possible for My Church to fall upon earth. *Bp. Hall.*

God preserved a remnant of "the seed of Israel," that were led captive, and restored them to their own country and government. He preserved another remnant at the beginning of the Gospel, called "the saved," Luke xiii. 23; Acts ii. 47; who, by embracing the faith of Christ, escaped those terrible judgments that were inflicted on the main body of the nation. And Providence still continues them in a distinct body from all other people in the world, in order to their conversion in God's due time. *W. Lowth.*

38. — *the days come,* — *that the city shall be built*] The days shall come that this city of Jerusalem, which yet stands in her full glory, shall, after the rasing and destruction of it, be fully built up again, in all the whole compass of it, from the one end to the other; and, which is thereby typified, My evangelical Church shall be built upon the ruins of the Jewish, in a complete form, and be wholly consecrated to the Lord. *Bp. Hall.*

This prophecy might in some sense be fulfilled in the rebuilding of the city after the captivity: but the mystical sense of the words probably relates to a more perfect state of the Church, which is elsewhere called "the city of God," and the "new Jerusalem;" and whose dimensions are figuratively described, Ezek. xlviii. 30, &c.; Rev. xxi. 10, &c. *W. Lowth.*

—— *from the tower of Hananeel* &c.] See the plan of Jerusalem.

40. *And the whole valley of the dead bodies,* &c.] The valley of Tophet, which was made a common burying-place, (see chap. vii. 32,) and the receptacle of the filth of the city. *W. Lowth.*

Chap. XXXII. The date of the following transaction and prophecy was in the tenth year of Zedekiah's reign, whilst the Chaldeans invested the city, and Jeremiah was confined in the court of the prison. *Dr. Blayney.*

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God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [a] Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, [b] but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [c] right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* ‖ seventeen shekels of silver.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing ‖ too hard for thee:

18 Thou shewest [d] lovingkindness unto

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‖ Or, seven shekels and ten pieces of silver.

† Heb. wrote in the book.

‖ Or, hid from thee.

[a] Chap. 34. 3.

[b] Chap. 34. 3.

[c] Lev. 25. 24. Ruth 4. 4.

[d] Exod. 34. 7. Deut. 5. 9.

Ver. 3. *For Zedekiah — had shut him up, saying, Wherefore dost thou prophesy,* &c.] This refers to the prophecy recorded, chap. xxxiv. 2, &c.: the particulars there mentioned being in order of time before the occurrences related in this chapter. *W. Lowth.*

5. — *there shall he be until I visit him,*] There shall he be until the time that I put an end to his captivity by death. *Bp. Hall.* Or, till I visit him in his posterity, whom I will restore to their own country. So God tells Jacob, "I will go down with thee into Egypt, and I will also surely bring thee up again," Gen. xlvi. 4; which promise was made good to his posterity. *W. Lowth.*

7. *Behold, Hanameel — shall come unto thee, saying,* &c.] See Exod. iv. 14, and the last note there.

9. — *seventeen shekels of silver.*] Not much above forty shillings in our money: a small price for a field or piece of ground. But the quantity of land is uncertain: and the circumstances of the time must have greatly lessened its value; the field being then in the enemy's possession, and the purchaser knowing that neither he nor his heirs should enter on it till after seventy years. *W. Lowth, Dr. Blayney.*

11. — *both that which was sealed — and that which was open:*] The open or unsealed writing was probably either a copy of the sealed deed, or else a certificate of the witnesses, in whose presence the deed of purchase was signed and sealed. *W. Lowth.*

Sir J. Chardin thinks this ancient story is illustrated by the modern management in the conveyance of Eastern property: "After a contract is made, the deed is kept by the party himself, not the notary: and a copy of it is made, signed by the notary alone, which is shewn upon proper occasions, whereas the other is never exhibited." According to this account, the two writings mentioned in the text were to the same effect: the one being sealed up with solemnity, not to be used on common occasions; the other being open, to be perused at pleasure, upon all occasions. The sealed one answered to a record with us; the other a writing for common use. *Harmer.*

12. *And I gave the evidence of the purchase unto Baruch*] Baruch was a scribe by profession; and it may be supposed, that the attendance of such an one, skilled in the forms of the law, was necessary on those occasions, both to draw up the writings, and to officiate in the capacity of a notary publick with us. And to his custody, as being a publick officer, the custody of the title-deeds was intrusted. *Dr. Blayney.*

14. — *put them in an earthen vessel,* &c.] Lay up these evidences sure in an earthen vessel, where they may be kept from rotting, for a long time; as those, whereof I shall have most certain use hereafter: for this land shall be in due time repossessed. *Bp. Hall.*

Before CHRIST about 590. thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in † work: for thine [c] eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

† Heb. *doing.*
[a] Job 34. 21. Prov. 5. 21. chap. 16. 17.

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel [f] out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

[f] Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21.

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

‖ Or, *engines of shot.*

24 Behold the ‖ mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it.*

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

[e] Numb. 16. 22.

27 Behold, I *am* the LORD, the [e] God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

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29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, [b] upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

[b] Chap. 19. 13.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* † a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

† Heb. *for my anger.*

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the † [i] back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

† Heb. *neck.*
[i] Chap. 2. 27.

34 But they [k] set their abominations in the house, which is called by my name, to defile it.

[k] Chap. 32. 34.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [l] cause their sons and their daughters to pass through *the fire* unto [m] Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

[l] Chap. 7. 31. & 19. 5.
[m] Lev. 18. 21.

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24. *Behold the mounts,*] The ramparts raised against the walls, for the siege of Jerusalem: for placing "engines of shot," (as in the margin,) in order to assault and take the city. Compare chap. xxxiii. 4. *W. Lowth.* The "mount," as used by the Greeks, is thus described by Archbishop Potter: "It was raised so high, as to equal, if not exceed, the top of the besieged walls. The sides were walled in with bricks or stones, or secured with strong rafters to hinder it from falling; the fore part only, being by degrees to be advanced near the walls, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, stones, &c.: into the middle were cast only wickers and twigs of trees, to fasten, and, as it were, cement, the other parts. Moveable towers of wood were usually placed upon the mount. They were formed of several stories, which were able to carry, not soldiers only, but all sorts of portable engines." Hence we may perceive in what sense "the mounts came unto," or approached, "the city," as in the text: and how a "mount" or "bank" might even "stand in the ditch," or "trench," 2 Sam. xx. 15: as likewise of what use "trees" were in constructing them, Jer. vi. 6; and how they might be said to "throw down the houses," chap. xxxiii. 4. *Parkhurst.*

35. — *to cause their sons and their daughters to pass through the fire unto Molech,*] The words "through the fire" are not in the Hebrew; but in other places which speak of the same thing, the words are expressed at full length; see Deut. xviii. 10; 2 Kings xxiii. 10. Elsewhere the same thing is expressed by "burning their sons and their daughters in the fire, and offering them for burnt offerings:" see chap. vii. 31; xix. 5; Deut. xii. 31. The idolatrous Jews are often upbraided with the practice of this inhuman rite; see Ps. cvi. 37; Is. lvii. 5. And the phrase of "making children pass through" the *fire* is certainly taken in this sense, Ezek. xvi. 20, 21; and xxiii. 37; where it is explained by "slaying them," "sacrificing them," and "giving them to be devoured."

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36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

[a] Deut. 30. 3.

37 Behold, I will [a] gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

[c] Chap. 24. 7. & 30. 22. & 31. 33. [p] Ezek. 11. 19. † Heb. all days.

38 And they shall be [c] my people, and I will be their God:

39 And I will [p] give them one heart, and one way, that they may fear me † for ever, for the good of them, and of their children after them:

† Heb. *from after them.*

40 And I will make an everlasting covenant with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land † assuredly *with* my whole heart and with my whole soul.

† Heb. *in truth*, or, *stability.*

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

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43 And fields shall be bought in this land, whereof ye say, *It is* desolate without *man or beast*; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

1 *God promiseth to the captivity a gracious return,* 9 *a joyful state,* 12 *a settled government,* 15 *Christ the Branch of righteousness,* 17 *a continuance of kingdom and priesthood,* 20 *and a stability of a blessed seed.*

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet [a] shut up in the court of the prison, saying,

about 590.

[a] Chap. 32. 2, 3.

2 Thus saith the LORD [b] the maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

[b] Isai. 37. 26.

Some criticks are of opinion, that the exposition is taken in a milder sense, in other texts, particularly 2 Kings xvi. 3; and that it only denotes holding the children over the fire, or making them pass through the flame, by way of lustration or dedication to some idol. To confirm this interpretation they observe, that the Hebrew verb used in the text signifies to dedicate or consecrate; see Exod. xiii. 12. *W. Lowth.*

The fact in all probability was, that the more tenderhearted parents were content simply to dedicate their children, waving them perhaps over the fire that was burning before the idol, without doing them any corporal hurt; whilst the gloomy superstition of others prompted them to go greater lengths, and to perpetrate the most inhuman barbarities under the notion of religious worship. Both however were guilty of actions highly offensive to God, and provoking His resentment. *Dr. Blayney.*

36. *And now therefore thus saith the Lord,*] In this and the following verses God gives an answer to the doubt proposed by the Prophet in ver. 25. Or the words may be thus translated, "But now, notwithstanding (all this), thus saith the Lord." See the note on chap. xvi. 14. *W. Lowth.*

37. — *and I will cause them to dwell safely:*] St. Jerome observes, that this promise, taken in its full extent, was not made good to those that returned from captivity, because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours, as appears from the history of the Maccabees; and were finally subdued and destroyed by the Romans. *W. Lowth.*

39. *And I will give them one heart, and one way,*] I will give them unity of mind and judgment, as to the things of God: they shall not be, some of superstitious and idolatrous worship, and some for My true worship. *Poole.*

40. *And I will make an everlasting covenant with them,*] The Jewish covenant, with respect to the ceremonial ordinances contained in it, is sometimes called "an everlasting covenant;" see Gen. xvii. 13; Lev. xxiv. 8; Is. xxiv. 5; because those ordinances were to last till the age of the Messiah, called the "age," or "the world to come," Heb. ii. 5; vi. 5. But when this expression is applied to the Gospel covenant, there is a peculiar emphasis in it, implying that it should never be abolished, or give way to any other dispensation. See chap. l. 5; Is. lv. 3; compared with Ps. lxxxix. 34, 35. *W. Lowth.*

41. *Yea, I will rejoice over them to do them good,*] I will take pleasure in doing them good according to My promise, Deut. xxx. 9; whereas before, "the Lord rejoiced over them to destroy them," Deut. xxviii. 63 which God is never said to do, but when men have filled up the measure of their iniquities. See the notes upon Gen. vi. 6; Deut. i. 34. *W. Lowth.*

44. *Men shall buy fields for money,* &c.] There shall be an ordinary course of bargains and purchases, and all those forms of legal transactions which are usual on such occasions. *Bp. Hall.*

— *in the land of Benjamin,* &c.] For these divisions of the kingdom of Judah, see chap. xvii. 26, and the note there.

Chap. XXXIII. This chapter contains a prophecy, which, though applicable in some parts to the restoration of the Jews from Babylon, cannot however be so understood upon the whole.

God reveals His gracious purpose of healing the wounds of Jerusalem, restoring the captivity of Judah, forgiving their sins, and distinguishing them with such blessings, as to strike the astonished nations with fear and trembling, ver. 1—9. He foretells that the land, whose desolation they deplored, should again flourish with multitudes, both of men and cattle, ver. 10—13. He confirms His former promise of establishing a kingdom of righteousness in a branch of the house of David, and rendering it perpetual, together with the priesthood of the sons of Levi, ver. 14—18. He declares His covenant in this respect with David and the Levites to be as sure as the covenant of day and night, ver. 19—22. And, to remove the reproach of having cast off those families, whom He had once distinguished by His choice, He renews His protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever, ver. 23 to the end. *Dr. Blayney.*

Ver. 2. — *the maker thereof,*] Rather, "the doer of it," that is, of "the word," or of the thing which God says. *Dr. Blayney.*

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8 Call unto me, and I will answer thee, and shew thee great and ‖ mighty things, which thou knowest not.

‖ Or, *hidden.*

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will [c] pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

[c] Chap. 31. 34. Mic. 7. 18.

9 ¶ And *it shall be* to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even in* the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

Before CHRIST about 588.

11 The [d] voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of *hosts*: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

[d] Chap. 7. 34. & 16.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [e] Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

[e] Chap. 23. 5. Isai. 11. 1. & 4. 2.

16 In those days shall Judah be saved,

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8. — *which thou knowest not.*] Whether this means the return of the Jews from the Babylonish captivity, or the times of the Messiah, both had been already foretold by Jeremiah as plainly as they are expressed here. Perhaps therefore God speaks not to the Prophet, but to the people, who were backward to know what they might have known; and as some presumed on false predictions in their favour, so some despaired of the true, chap. xxxii. 36. *Abp. Secker.* Or, probably, it means "things which thou neither didst nor couldst know," but by revelation. *Dr. Blayney.*

4. — *by the mounts, and by the sword;*] By the battering engines, placed upon the mounts; see note on chap. xxxii. 24; and by the violence of war. *W. Lowth.*

8. *And I will cleanse them from all their iniquity,*] I will not impute their sins any longer to them, but remit the punishments I have inflicted upon them for their iniquities. The whole verse implies that general promise of pardon of sins, which is elsewhere spoken of as the peculiar blessing of the Gospel: compare chap. xxxi. 34; Ezek. xxxvi. 25. *W. Lowth.*

9. *And it shall be to me a name of joy,* &c.] God's especial providence over the Jews, in restoring their city and temple, shall be taken notice of by the heathen world, and make them give glory to that God, whom they worship: see Ezra *i.* 2; vi. 12. To the same sense God is said to "make Jerusalem a praise in the earth," Isai. lxii. 7; that is, the subject of men's praise and admiration, the glory of which redounds to God, who is her Protector. This promise is more signally fulfilled in the Christian Church, which the heathens resorted to, as the seat and temple of truth: see Isa. ii. 3; Zech. viii. 21, 23. *W. Lowth.*

11. — *the voice of them that shall say, Praise the Lord* &c.] We read, that those who returned from captivity used this very hymn. Ezra iii. 11. *W. Lowth.*

—— *the sacrifice of praise*] Such as was offered upon any great deliverance. See Levit. vii. 12; Psal. cvii. 22; cxvi. 17. The word here used signifies praise and thanksgiving in general; and is used for those choirs or companies, who make a solemn thanksgiving-procession upon the dedication of the new wall of Jerusalem, Nehem. xii. 31, 38, 40. This is called by St. Paul "the sacrifice of praise, that is, the fruit of our lips," Hebr. xiii. 15, to distinguish it from the oblations commanded by the law, which consisted of the fruits of the ground, or of the flock and herd. *W. Lowth.*

13. — *under the hands of him that telleth them,*] That is, of their shepherds, who number their cattle by striking with their rod every one as it comes out of the fold. See Levit. xxvii. 32. *W. Lowth.*

14. — *I will perform that good thing which I have promised*] The coming of the Messiah was that good thing which God had promised, which is therefore called in a peculiar manner, "The promise made unto the fathers," Acts xiii. 32, as being the greatest of all the promises, and that in which all the rest were comprehended. *Bp. Beveridge.*

15. *In those days,* — *will I cause the Branch of righteousness* &c.] See the notes on chap. xxiii. 6.

Before CHRIST about 590. and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, † Heb. *Jehovah-tsidkenu.* † The LORD our righteousness.

17 ¶ For thus saith the LORD; † David shall never ‘want a man to sit upon the † Heb. *There shall not be cut off from David.* throne of the house of Israel;

‘2 Sam. 7. 16. 1 Kings 2. 4. 18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

[e] Chap. 31. 36. Isai. 54. 9. 20 Thus saith the LORD; [e] If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

[h] Chap. 31. 37. 22 As [h] the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Before CHRIST about 590.

25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 *Jeremiah prophesieth the captivity of Zedekiah and the city.* 8 *The princes and the people having dismissed their bondservants, contrary to the covenant of God, reassume them.* 12 *Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, [a] when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, about 591. [a] 2 Kings 25. 1, &c. chap. 52. 4. † Heb. *the dominion of his hand.*

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand

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16. — *and this is the name wherewith she shall be called,*] The simplest interpretation of the original words is, "He that shall call her," that is, to be His peculiar people, "is the Lord our Righteousness." *Bp. Pearson.*

17. — *David shall never want a man* &c.] So long as Israel remained a kingdom, those of the line of David ruled over it: when that failed, Christ came in the flesh, who ruleth, and shall rule, over the Israel of God for ever. *Poole.* In a spiritual sense, the kingdom of Christ, the Son of David, has been for some time established over those whom the Apostle calls "the Israel of God," Gal. vi. 16; and the "children of Abraham," Gal. iii. 7; meaning thereby all true believers, whether of the Jews or of the Gentiles. And in the Church of Christ there hath been a constant and uninterrupted succession of persons appointed to perform the publick offices of religion in the room of, although not taken out of, the family of the priests the Levites. And the perpetuity of this kingdom and this priesthood is, in the opinion of many learned expositors, looked upon as a full and authentick completion of the intention of this prophecy. *Dr. Blayney.* These promises can only respect the eternal priesthood of Jesus, exercised by Himself and His ministers in the Christian Church. *Calmet.*

18. — *to offer burnt offerings,* &c.] It is not necessary to suppose, that the same sacrifices shall continue to be offered in the Christian Church, which are prescribed by the Mosaick law; but, as that law is abrogated, we may fairly understand those sacrifices figuratively to denote the offices of a more spiritual worship substituted in their stead. *Dr. Blayney.* See the notes on Isa. xix. 19; lxvi. 23.

24. — *The two families which the Lord hath chosen,*] Some suppose the two kingdoms of Israel and Judah to be intended; others the royal and sacerdotal families of David and Levi. *Dr. Blayney.*

25. — *my covenant — the ordinances*] The "covenant" is that above mentioned "of the day and of the night," (ver. 20,) which continually succeed each other without interruption: "the ordinances of heaven and earth" are the stated order of things in both, such as the system of numberless stars in the heavens, and the immeasurable sand of the sea, (ver. 22,) all which God claims to be of His ordering and appointment. *Dr. Blayney.*

Chap. XXXIV. This chapter contains two distinct prophecies. The first of which is dated at the time when Nebuchadnezzar was carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. The second prophecy was delivered some time afterwards, when the Chaldeans had broken up the siege, and were marched off to meet the Egyptian army, which made a shew of coming to the relief of Jerusalem. *Dr. Blayney.*

Ver. 1. — *all the cities thereof,*] See ver. 7; the lesser cities of Judea, which were subject to Jerusalem, as their metropolis; called elsewhere "the daughters of Judah," by way of distinction from the mother city. Compare chap. xlix. 2; li. 43. *W. Lowth.*

2. — *Thus saith the Lord; Behold, I will give this city* &c.] This prophecy was fulfilled in all its parts. "I will give this city into the hand of the king of Babylon, and he shall burn it with fire:" so says the Prophet; the history relates, "They," that is, the forces of the king of Babylon, "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire," 2 Chron. xxxvi. 19. "Thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand:" so says the Prophet; the history relates, "The men of war fled by night, and the king went the way toward the plain, and the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him: so they took the king, and brought him up to the king

Before CHRIST about 591. of the king of Babylon, and he shall burn it with fire:

[b] Chap. 32. 4.

3 And thou shalt not escape out of his hand, but shalt surely be [b] taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and [†] he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

[†] Heb. *his mouth shall speak to thy mouth.*

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

about 591. 8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [c] liberty unto them;

Before CHRIST about 591.

[c] Exod. 21.

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

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12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

[d] Exod. 21.

14 At the end of [d] seven years let ye go every man his brother an Hebrew, which ‖ hath been sold unto thee; and when he hath served thee six years, thou shalt let

Deut. 15. 12.

‖ Or, *hath sold himself.*

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of Babylon, to Riblah," 2 Kings xxv. 4—6. The Prophet goes on: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth." No pleasant circumstance this to Zedekiah, who had provoked the king of Babylon, by revolting from him. The history says, "The king of Babylon gave judgment upon Zedekiah," or, as it is more literally rendered from the Hebrew, "spake judgment with him at Riblah." The Prophet concludes this part with, "and thou shalt go to Babylon;" the history says, "The king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death," Jer. lii. 11. "Thou shalt not die by the sword." He did not die by the sword, he did not fall in battle. "But thou shalt die in peace." He did die in peace; he expired neither on the rack nor on the scaffold; was neither strangled, nor poisoned; no unusual fate of captive kings! he died peaceably in his bed, though that bed was in a prison. "And with the burnings of thy fathers shall they burn odours for thee." It cannot be proved from history, that this part of the prophecy was accomplished; though the probability is, that it was so; the probability is grounded on those two reasons, Daniel, Shadrach, Meshach, and Abed-nego, to say nothing of other Jews, were men of great authority in the court of the king of Babylon, before and after the commencement of the imprisonment of Zedekiah; and Daniel continued in power till the subversion of the kingdom of Babylon by Cyrus. Now it seems very probable, that Daniel and the other Jews would have both inclination to request, and influence enough with the king of Babylon to obtain, permission to bury their deceased prince Zedekiah after the manner of his fathers. But if there had been no Jews at Babylon of consequence enough to make such a request, still it is probable that the king of Babylon would have ordered the Jews to bury and lament their departed prince after the manner of their country. Monarchs, like other men, are conscious of the instability of human condition; and when the pomp of war has ceased, when the insolence of conquest is abated, and the fury of resentment is subsided, they seldom fail to revere royalty *even in its ruins*, and grant without reluctance proper obsequies to the remains of captive *kings*.—*By Watson.*

5. — *so shall they burn odours for thee;*] It was customary among the Jews, at the funeral of their kings, to prepare "a bed of spices," 2 Chron. xvi. 14, of which they made a perfume by burning them, and therein to deposit the body of the deceased prince. Compare 2 Chron. xxi. 19. *W. Lowth.*

8. — *to proclaim liberty unto them;*] By the law of Moses, (Exod. xxi. 2; Deut. xv. 12,) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but king Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men, who were set free, in the service of the war, engaged the people to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons, ver. 11. *Dr. Blayney.*

14. *At the end of seven years*] The seventh year was the year of release, Deut. xv. 9; consequently servants were to continue in service but six years, and at the beginning of the seventh were to be let go free; see ver. 12. For this reason some critics render the phrase here, "within the term of seven years." And the words mean no more, as appears by a like form of speech, Deut. xiv. 28, where it is said, "At the end of three years thou shalt bring forth all the tithe of thine increase the same year:" which is to be explained by what is said chap. xxvi. 12, where every "third year" is called "the year of tithing." So Christ is said to "rise again after three days," Mark viii. 31; which is elsewhere explained by his rising the "third day." *W. Lowth.*

Before CHRIST about 590. him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

† Heb. *to day.* 15 And ye were † now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house † which is called by my name:

† Heb. *wherein my name is called.* 16 But ye turned and polluted *my* name, and caused every man his servant, and every man his handmaid, whom he had set at *liberty* at their pleasure, to return, and brought *them* into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you † to be ‘removed into all the kingdoms of the earth.

† Heb. *for a removing.* ‘ Deut. 28. 64. chap. 29. 18.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their ‘dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

Before CHRIST about 590. ‘ Chap. 7. 33. & 16. 4.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, about 607.

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

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17. — *I proclaim a liberty for you, — to the sword, &c.*] I give full liberty to the sword, and to the pestilence, and to the famine, to seize upon you. *Bp. Hall.*

18. — *when they cut the calf in twain,*] See the note on Gen. xv. 10.

As Zedekiah and the inhabitants of Jerusalem, on finding themselves besieged, set at liberty their Hebrew servants, and pretended they would observe the law of God; but afterwards, imagining they had nothing to fear, changed their minds, and made slaves again of their brethren: thus sinners pretend to humble themselves, and seem disposed to repentance, while they are threatened and the danger is near; but as soon as their fears are over, they break their promises, and return to their sins. Jeremiah's reproaches and threatenings of the Jews for their impious and unjust proceedings shew, that a repentance and a reformation, which is but of short duration, instead of pacifying God, only provokes Him the more; and that those, who violate His covenant and their own promises, shall not escape the punishments which their hypocrisy and infidelity deserve. *Ostervald.*

Chap. XXXV. All the intermediate prophecies from chap. xxvi, belong clearly to the reign of Zedekiah; and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chap. xlv, which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem, upon the hostile approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim. *Dr. Blayney.*

Ver. 2. *Go unto the house of the Rechabites, — and give them wine to drink.*] Here God trieth the Rechabites, as He also tried Abraham, Gen. xxii. 1. There appear to be two reasons why He made this trial of their obedience: the one was, for their own greater advantage and improvement; the other was, that their fidelity and firm adherence to the injunction of their ancestor might be rendered more conspicuous, and might excite the Jews to emulate their virtue. God tempts us in His justice, in order to prove the sincerity of our obedience; and in His goodness, in order to promote our own profit and the benefit of others. *Wogan.*

— *the house of the Rechabites,*] The Rechabites, as may be collected from ver. 7, were not of the children of Israel, but strangers of another race, who dwelt amongst them. From 1 Chron. ii. 55, they appear to have been Kenites, a people originally settled in that part of Arabia Petræa, which was called the land of Midian; and most probably the descendants of Jethro, who is called a Kenite, and said to have severed himself from the rest of his countrymen, and to have dwelt amongst the people of Israel. Compare Numb. x. 29—32, with Judg. i. 16; iv. 11. At what time Rechab lived, who gave his name to the family, is not certain, nor whether he was the immediate father, or more remote ancestor, of Jonadab; for the word "son" often denotes nothing more than a lineal descendant. But it is most likely, that the Jonadab here spoken of was the same person, of whom mention is made 2 Kings x. 15; (see the note there.) The institutions he left with his posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted, whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He therefore enjoined them, not only to abstain from the use of wine, but to live as the patriarchs did of old, and as many of their countrymen, the Scenite Arabs, continue to do at this day, without any fixed habitations or possessions, far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the produce of them. *Dr. Blayney.*

Before CHRIST about 607.

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the † door:

† Heb. *threshold*, or, *vessel.*

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

Before CHRIST about 607.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [a] Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

[a] Chap. 11. & 25.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the *evil that I* have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of

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4. — *into the house of the Lord, into the chamber of* — *Hanan,*] There were several chambers adjoining to the temple for the use of the priests and Levites during the time of their ministration: and as repositories for laying up the holy vestments and vessels, and whatever stores were necessary for the daily sacrifices, and the other parts of the temple service. Compare chap. xxvi. 10; 1 Kings vi. 5; 1 Chron. ix. 27—30. *W. Lowth.*

—— *a man of God,*] This name appears to be always used to denote a Prophet, one who had been employed on a Divine commission. *Dr. Blayney.*

—— *which was by the chamber of the princes,*] Where the Sanhedrim, or great council, used to assemble: see chap. xxvi. 10. The Sanhedrim always sat in some great room adjoining the temple. *Dr. Lightfoot.*

11. — *so we dwell at Jerusalem.*] Upon the Chaldean invasion we retired to Jerusalem, where, during the siege of the place, we are forced to continue. In such a case they did not think themselves obliged to a strict observance of the injunctions of Jonadab; because all human laws admit of an equitable construction, and may be superseded in cases of necessity, or when the observance of them is attended with such great inconveniences, as the lawgiver himself, if he could have foreseen, would probably have made ground of exception. *W. Lowth.*

15. *I have sent also unto you all my servants the prophets,* &c.] God here explains why he had commissioned the Prophet to bring the Rechabites into the temple, and commanded him to set wine before them, and invite them to drink it; namely, that by their refusing to comply with the invitation, in obedience to their father Jonadab, He might convince the Jews of their disobedience to His commands, though those commands were more obligatory than the commands of Jonadab. For, 1st, Jonadab was but an earthly parent, and so had no absolute universal sovereignty over his children; but God was "the Lord of hosts, the God of Israel." 2dly, Jonadab's commands were not for the performance of any moral duty, but the doing of a thing, which they might do or leave undone; God required of them what was but their moral duty, and for which there was the highest reason. 3dly, Jonadab's commands had no promise annexed; God's precept had a promise annexed, yet they had not yielded Him that obedience which the sons of Jonadab had yielded *him.* He was the Father, but where was His honour? *Poyle.*

Before CHRIST about 607. hosts, the God of Israel; † Jonadab the son of Rechab shall not want a man to stand before me for ever.

† Heb. *There shall not be cut off from Jonadab the son of Rechab a man to stand, &c.*

CHAP. XXXVI.

1 Jeremiah causeth Baruch to write his prophecy. 5 and publickly to read it. 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

about 607. AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein *all* the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of

a Chap. 25. 3. a Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. Before CHRIST about 607.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be † they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people. † Heb. *their supplication shall fall.*

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year about 606. of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of

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19. — *Jonadab the son of Rechab shall not want a man to stand before me for ever.*] When the main body of the Jewish nation are dispersed in their several captivities, some of the family of the Rechabites shall remain to attend upon My service, and enjoy the privileges of worshipping in My temple at Jerusalem. For to stand in the presence of a prince implies an attendance in some degree upon his person and service, 1 Kings x. 8: and therefore to "stand before God" must denote at least the privilege of treading His courts, and worshipping Him among the train of His chosen servants and followers. Some branches of this family returned from the captivity, as appears from 1 Chron. ii. 55.

The expression "for ever" is not always to be taken in a strict sense; but often means only a long continuance, and is used comparatively with respect to a shorter duration. See the notes on chap. xxv. 9; xxxii. 40. *W. Lowth.*

Of so great price in the sight of God is the virtue of filial duty and obedience, that it seldom fails of its reward even in this world. The law, which enjoined it, had a *promise* of long life annexed thereto; Exod. xx. 12; and it is distinguished by the Apostle as "the first commandment with promise," Eph. vi. 2. And by this history of the Rechabites we may learn, that the surest way to entail a blessing on our children, and to perpetuate our names and families in a numerous and virtuous issue, is to reverence and obey our own parents. *Wogan.*

Chap. XXXVI. ver. 2. — *a roll of a book,*] Compare Is. viii. 1; Ezek. ii. 9; Zech. v. 1. The ancient manner of writing was upon long scrolls of parchment, which were afterwards rolled upon sticks. *W. Lowth.*

—— *against Israel, and against Judah,*] Jeremiah prophesied against Israel as well as against Judah: see chap. ii. 4; iii. 12, 14, &c.; ix. 26; xxiii. 13; xxxii. 30, 32. The kingdom of Israel indeed had been destroyed by Shalmaneser before the time of Jeremiah: but yet the Prophet was ordered to reprove their sins, both to manifest the justice of God in punishing them so severely, and withal to warn the rest of the Jews by their example. Besides, there were some remains of the ten tribes, who joined themselves to the tribe of Judah. *W. Lowth.*

5. — *I am shut up; I cannot go into the house of the Lord:*] I must keep close, upon the command of the Lord, and not stir forth. See chap. xxxvii. 4. *Bp. Hall.* It is not said, that he was shut up in prison, but barely that he was "shut up," or confined; or, taken in connexion with the following context, under some such confinement or restraint, as precluded him from *going* to the house of the Lord. This might have been in a variety of ways, without being shut up in prison, a species of persecution which does not appear to have befallen him about this time. *Dr. Blayney.*

6. — *in the ears of the people*] The Prophets usually published their declarations in the hearing of the people; see chap. vii. 2; xi. 6; xvii. 20: and they were afterwards delivered in writing for common use. *W. Lowth.*

—— *upon the fasting day:*] Rather, "upon a fast day;" (see ver. 9,) a day which had been appointed to be observed as such by all the people, on account, it is supposed, of the city having been taken by Nebuchadnezzar the same day in the preceding year. *Dr. Blayney.*

10. — *in the chamber* &c.] Most probably from the window or balcony of it, that looked into the higher court, where the people were gathered together in crowds below. *Dr. Blayney.*

Before CHRIST about 606.

Shaphan the scribe, in the higher court, at the ‖ [b] entry of the new gate of the LORD's house, in the ears of all the people.

[a] Or, door. [b] Chap. 26. 10.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

Before CHRIST about 605.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and *he* took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son ‖ of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

[c] Or, of the king

—— *in the higher court.*] That part of the court of the people, which was in front of the inner court, was most probably that which is here called "the higher court." *Dr. Blayney.*

12. — *all the princes sat there.*] The chief officers of state, who were probably members also of the great Sanhedrim. See chap. xxvi. 10; xxxviii. 4. *W. Lowth.*

19. *Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah;*] They thought it their duty to acquaint the king with the matter, ver. 16; yet were unwilling that Jeremiah and Baruch should feel the effects of his displeasure. *W. Lowth.*

20. *And they went in to the king into the court,*] They were before in the king's house, ver. 12; that is, in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court. But from what is here said it appears, that there was an interior range of building for the king's personal residence, disposed, as is the fashion of the great houses of the East at this day, round an open court or quadrangle, and containing apartments appropriated for summer and winter use. *Dr. Blayney.*

22. — *in the winterhouse*] There is a distinction made in the Prophets between winter and summer houses, here, and in Amos iii. 15. Probably this may be illustrated by the accounts given by Dr. Shaw of the country seats and gardens about Algiers, whither the inhabitants of better fashion retire during the heat of the summer. *Harmer.* Or, what the Prophets here say may be understood of the different apartments in the same house. *Dr. Russell.* See the preceding note.

—— *in the ninth month:*] Answering to the end of November, and the beginning of December. See the notes on Exod. xii. 2. Neh. xiii. 4.

—— *there was a fire on the hearth burning before him.*] In many parts of the East it is usual to have great brasiers of lighted coals for fires, the manner in which persons sit not allowing them to be near a chimney. This was probably the sort of fire burning before Jehoiakim. Accordingly, in the Latin Vulgate, the word which we render "hearth," is translated by one signifying a little altar. *Sir J. Chardin, Dr. Blayney.*

23. — *three or four leaves,*] Their books were made in form of a roll, see ver. 2; and were not divided into leaves or pages as ours are. By "leaves" we are probably to understand the columns, or several partitions, into which the breadth of the parchment was divided. *W. Lowth.* Or, the different sections of those prophecies, which being delivered at different times, and having a relation to different subjects, have each a proper beginning and ending of its own. *Dr. Blayney.*

—— *the penknife,*] The implements for writing were probably lying on the table before the king, ready for the scribe's or secretary's use, in case of there being occasion for writing orders or despatches. *Dr. Blayney.*

26. — *the son of Hammelech,*] Or, "of the king," as in the margin: it is the same expression as in 1 Kings xxii. 26. Perhaps he was not son of the reigning king, but one of the blood royal. *Dr. Blayney.*

—— *but the Lord hid them.*] By the direction of Providence they were concealed in such a place where they were not discovered. *W. Lowth.*

Before CHRIST about 605.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be [c] cast out in the day to the heat, and in the night to the frost.

[c] Chap. 22. 19.

† Heb. visit upon.

31 And I will † punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many † like words.

† Heb. as they.

CHAP. XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is taken for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Intreating for his liberty, he obtaineth some favour.*

about 599. [a] Chap. 22. 24. 2 Kings 24. 17. 2 Chron. 36. 10.

AND king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

Before CHRIST about 599.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, *which* he spake † by the prophet Jeremiah.

† Heb. by the hand of the prophet.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

Before CHRIST 590.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not † yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

† Heb. souls.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

† Heb. thrust through.

11 ¶ And it came to pass, that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaoh's army,

† Heb. made to ascend.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ‖ to separate himself thence in the midst of the people.

‖ Or, to slip away from thence in the midst of the people.

13 And when he was in the gate of Ben-

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30. — *in the day to the heat, and in the night to the frost.*] In Syria, and in other parts of the East, it appears from the accounts of various authors, that the nights are as cold and frosty as the days are sultry. *Harmer.* See the note on Gen. xxxi. 40.

32. — *and there were added besides unto them many like words.*] And this was all that Jehoiakim got by burning the prophecy of Jeremiah. When Jeremiah and Baruch wrote the second roll, they were directed by God to add to it several things, which were not in the former; aggravations, no doubt, of Jehoiakim's punishment for his impious burning of the first roll. And very just it was, that his doom should be aggravated. For, if every abuse of temporal blessings shall be imputed, as certainly it shall, to wicked men, to augment their reckoning at the last day; much less shall spiritual wantonness and intemperance be overlooked, and escape such imputation. *Reading.*

Chap. XXXVII. ver. 1. — *Zedekiah — whom Nebuchadrezzar — made king.*] He made him a tributary king, by imposing on him an oath of homage to the king of Babylon. See 2 Chron. xxxvi. 13; Ezek. xvii. 13. *W. Lowth.*

3. — *Jehucal the son of Shelemiah.*] This man came in the place of Pashur, who, together with Zephaniah, brought the former message from Zedekiah. See the introductory note to chap. xxi. *Dr. Blayney.*

12. — *to separate himself thence in the midst of the people.*] He went forth from Jerusalem with the rest of his countrymen, to go into his native place, in the tribe of Benjamin, to live there apart for a time. *Bp. Hall.*

13. — *in the gate of Benjamin,*] The gate leading out of Jerusalem towards the country of Benjamin. *W. Lowth.*

Before CHRIST 590. jamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

† Heb. *falleth, or, a lie.*

14 Then said Jeremiah, *It is* † false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the ‖ cabins, and Jeremiah had remained there many days;

‖ Or, *cells.*

589. 17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, *There* is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

† Heb. *let my supplication fall.*

20 Therefore hear now, I pray thee, O my lord the king: † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

Before CHRIST 589.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

1 *Jeremiah, by a false suggestion, is put into the dungeon of Malchiah.* 7 *Ebed-melech, by suit, getteth him some enlargement.* 14 *Upon secret conference he counselleth the king by yielding to save his life.* 24 *By the king's instructions he concealeth the conference from the princes.*

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [a] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

[a] Chap. xx. 3.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands

—— *Hananiah.*] Probably that Hananiah, whose death Jeremiah foretold, chap. xxviii. 17. If so, this descendant of his thought to revenge his grandfather's quarrel. *W. Loveth.*

15. — *for they had made that the prison.*] There is nothing extraordinary in making the dwelling-house of a great man a prison, according to either the ancient or modern manners of the East. See Gen. xxxix. 20. Even in the royal palace itself we find there was a prison, chap. xxxii. 2. Sir John Chardin says, "The Eastern prisons are not publick buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governour and provost of a town, or the captain of the watch, imprison such as are accused in their own houses, they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domesticks." Jonathan's house probably became a prison in consequence of his being made a royal scribe, or, as we should term him, secretary of state. *Dr. Blayney, Harmer.*

16. — *into the dungeon, and into the cabins.*] Or "cells," as in the margin. The dungeon appears to have been an underground prison with separate cells or apartments for the prisoners. *Calmet.*

17. — *thou shalt be delivered into the hand of the king of Babylon.*] It is a proof of the firmness and integrity of the Prophet, that he should thus predict the captivity and afflictions of his sovereign; especially at a moment when he had incurred the perilous suspicion of favouring the cause of the enemy. *Richards.*

20. — *lest I die there.*] A discretionary power is given to the keeper to treat his prisoners just as he pleases. If he receives large fees, he will treat the accused well: but if he has a greater regard for those who have imprisoned a man, he will treat the prisoner with the greatest inhumanity. This account of Eastern imprisonment gives great force to the supplication of Jeremiah, that he might not be remanded to the house of Jonathan the scribe, lest he should die there. *Sir J. Chardin, Harmer.*

21. — *into the court of the prison.*] Not belonging to the house of Jonathan the scribe, where the dungeon was; but the court of the prison in the king's house, mentioned chap. xxxii. 2. *Dr. Blayney.*

21. — *the bakers' street.*] In ancient times an oven in the East was designed to serve only a single family. "The bakers' street" was perhaps a temporary regulation to supply the wants of the soldiers assembled for the defence of Jerusalem; as at Algier, according to Dr. Shaw, besides money, the soldiers receive each a number of loaves every day. If so, it was natural for the king to order Jeremiah a piece or cake of bread from thence every day after the same manner. *Harmer.*

It is here to be noticed, that God protected Jeremiah, and softened the heart of Zedekiah towards him, so that he not only saved him from the dungeon, but fed him likewise, while the siege lasted and the famine prevailed in Jerusalem. This Providence sets bounds to the malice of the wicked, delivers the righteous, and causes good men to meet with comfort and assistance in the worst of times. *Outervald.*

Chap. XXXVIII. This chapter, with which the four last verses of chap. xxxix. are obviously connected, contains the last transaction, in which Jeremiah was prophetically concerned before the taking of Jerusalem. *Dr. Blayney.*

Before CHRIST 589. of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

† Heb. peace.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son ‖ of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

‖ Or, *of the king.*

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and † he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

† Heb. *he will die.*

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

† Heb. *in thine hand.*

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

Before CHRIST 589.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖ third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

‖ Or, *principal.*

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chal-

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Ver. 5. — *for the king is not he that can do any thing against you.*] The king evidently speaks this in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection. But his prerogative, he tells them, was likely to avail but little, when opposed by their obstinate and repeated importunities. The power was in reality theirs, and not his. *Dr. Blayney.*

7. — *Ebed-melech the Ethiopian.*] Josephus mentions, that Solomon, amongst other merchandise, brought slaves from Ethiopia; which was afterwards the practice of the Greeks and Romans. Such a slave probably Ebed-melech was; called here an eunuch, or officer of the king's house. Compare chap. xxix. 2; xxxiv. 19. In the Hebrew he is called the Cushite. *W. Lowth.* See the note on Numb. xii. 1.

It is particularly noted that he was an Ethiopian or Cushite, to let us know that this Prophet of the Lord found more kindness from a stranger who was a native heathen, than from his own countrymen. *Poole.*

—— *the king then sitting in the gate of Benjamin.*] That is, in the publick place of judicature. *Bp. Hall.* See the notes on Gen. xxiii. 10; Job v. 4.

9. — *these men have done evil in all that they have done to Jeremiah*] An honourable testimony to the probity of the Prophet's character. *Bp. Watson.*

—— *for there is no more bread in the city.*] The stores are almost all spent. *Poole.*

14. — *into the third entry.*] Most probably the farthest part of the passage, leading from the king's house to the altar in the temple, and terminating with the "brasen scaffold," mentioned 2 Chron. vi. 13. To this, as the most retired place, king Zedekiah may have brought the Prophet, to confer with him with the greatest privacy. *Dr. Blayney.*

15. — *If I declare it unto thee, wilt thou not surely put me to death?*] The Prophet had so much experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that durst advise him well, that he might with good reason resolve not to venture his life to serve a man, that was in a manner incapable of being directed. And although God had shewed him what would be the effect of his advice, if it were followed, (ver. 17,) yet it doth not appear that He had commanded him to make this known to Zedekiah. *W. Lowth.*

—— *wilt thou not hearken unto me?*] Rather, "thou wilt not hearken to me." The Prophet might well conclude so from his former behaviour, chap. xxxvii. 2. *W. Lowth, Dr. Blayney.*

17. — *then thy soul shall live,* &c.] See the notes on chap. iv. 23; xvii. 25.

The advice of Jeremiah clearly proves, that the destruction of Zedekiah was not so determined, but that he might have prevented it. The Divine threatenings and predictions, and God's knowledge of futurity, do not deprive men of their liberty, since the evils, with which they are threatened, are brought on them by their own fault. *Osterwald.*

Before CHRIST 589. deans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

† Heb. *Men of thy peace.*

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city to be burned with fire.

† Heb. *thou shalt burn, &c.*

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

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27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So † they left off speaking with him; for the matter was not perceived.

† Heb. *the words were not heard from him.*

28 So Jeremiah abode *in the court of the* prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 11 *Nebuchadrezzar's charge for the good usage of Jeremiah.* 15 *God's promise to Ebed-melech.*

IN the [a] ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. 589. [a] 2 Kings 25. 1. chap. 52. 4.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. 588.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

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22. *And, behold, all the women* &c.] Thou, that art afraid of the insultings of men that are thy subjects, shalt fall under the insultings and taunts of the women. *Poole.*

28. — *until the day that Jerusalem was taken:*] The behaviour of Zedekiah in this transaction is memorable. That prince had a regard for Jeremiah, and even wished to follow his advice: he was moved with what the Prophet had told him, and almost determined to do as he advised: but his fear of the rulers of the people prevented him. Thus do sinners act. When God speaks to them, they are sometimes affected; there are still some remains of good in them, which press them to their duty; but they are hindered from following the dictates of their conscience by a false shame, by their fear of men, and by other the like motives, so that they let slip the favourable opportunity, and, after long struggling and resistance, they take the worst side and perish. This was the cause of Zedekiah's ruin. The Scripture remarks, that he humbled not himself, when Jeremiah spake unto him in the name of God; and, notwithstanding the solicitations of the Prophet, and the conviction of his own conscience, resolved not to yield to the Chaldeans. The warnings contained in this chapter are the last that God gave him; and, as he neglected to improve them, it was afterwards too late to do so, and he drew upon himself and upon his subjects the utmost miseries, as we find related in the following chapter. *Osterwald.*

Chap. XXXIX. ver. 2. — *the city was broken up.*] Such breaches were made in the walls, that the army of the Chaldeans entered. *W. Lowth.*

3. — *in the middle gate,*] See the note on Is. xxii. 1. "The middle gate," or "the gate of the centre," seems to have been a gate of communication in the middle of the valley between the two parts of the city, sometimes called "the higher" and "the lower city." The Chaldeans entered the city on the north side by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart or entrance of the city, they thereby became masters at will of the whole. Zedekiah with his troops, perceiving this, fled out at the opposite gate on the south side. *Dr. Blayney.*

—— *Nergal-sharezer,* &c.] As Nergal-sharezer occurs twice, the next word seems to be an addition to the name by way of distinguishing the person. Probably "Samgar," "Rab-saris," and "Rab-mag," were all titles of office; as we find "Rab-tebarhim," which we render "captain of the guard," ver. 11, or it might be, "commander in chief of the forces," was the title of Nebuzaradan. *Dr. Blayney.*

4. — *by the gate betwixt the two walls:*] We find mention made of two walls, one exterior to the other, 2 Chron. xxxii. 5. Probably between these two walls might have been a private postern, through which the king and his followers might escape from the besiegers, who surrounded the city, and undoubtedly kept a strict watch at the principal gates. *Dr. Blayney.*

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5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he † gave judgment upon him.

† Heb. *spake with him judgments.*

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him †with chains, to carry him to Babylon.

† Heb. *with two brazen chains, or, fetters.*

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

‖ Or, *chief marshal.* † Heb. *chief of the executioners, or, slaughtermen:* And so ver. 10, 11, &c.

9 Then Nebuzar-adan the ‖ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields † at the same time.

† Heb. *in that day.*

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

† Heb. *by the hand of.*

† Heb. *set thine eyes upon him.*

12 Take him, and † look well to him, and do him no harm; but do unto him even as he shall say unto thee.

Before CHRIST 588.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

CHAP. XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews repair unto him.* 13 *Johanan revealing Ishmael's conspiracy is not believed.*

Before CHRIST 588.

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go

5. — *in the plains of Jericho:*] Compare Josh. v. 10. This is called "the way of the plain" or "wilderness," Josh. viii. 15; and "the plain of the wilderness," 2 Sam. xv. 28; xvii. 16; and elsewhere "the wilderness of Judea;" see Matt. iii. 1. *W. Lowth.*

—— *Riblah*] See the note on chap. xlix. 23. Most interpreters suppose this city to be the same which was called Antioch in aftertimes, when it was rebuilt by Seleucus. *W. Lowth.*

—— *where he gave judgment upon him.*] Or, "proceeded judicially against him." The Hebrew phrase is literally, "discoursed judgments with him;" and implies all the several steps of a judicial process; as the arraignment, trial, conviction, and condemnation. Zedekiah had sworn allegiance to the king of Babylon, and was therefore liable to be tried and condemned as a rebel and traitor. See 2 Chron. xxxvi. 13; Ezek. xvii. 16, 18. *Dr. Blayney.*

7. — *he put out Zedekiah's eyes,* &c.] See the notes on 2 Kings xxv. 7; *Jer. xxxiv. 2; and Ezek. xii. 14; also on 1 Sam. xi. 2.*

Among capital punishments in Abyssinia may be reckoned the plucking out of the eyes: this is generally inflicted upon rebels: it does not often prove fatal, though performed in the coarsest manner with an iron forceps, or pincers. Xenophon tells us, this was one of the punishments used by Cyrus: and Ammianus Marcellinus mentions, that Sapor king of Persia banished Arsaces, whom he had taken prisoner, to a certain castle, after having pulled out his eyes. *Bruce.*

9. — *the remnant of the people that remained in the city, and those that fell away,*] Compare 2 Kings xxv. 11. He carried away the fugitives or deserters, that went over to the Chaldeans during the siege, as well as those whom he found in the city when it was taken. *W. Lowth.*

11. *Now Nebuchadrezzar — gave charge* &c.] He was informed that the Prophet had exhorted both king and people to submit to his authority; see chap. xxviii. 11; xxxviii. 17, 18: had his advice been listened to, it would have prevented the expense and labour of so long a siege, and the bloodshed which attended it. *W. Lowth.*

14. — *committed him unto Gedaliah*] After he had first been carried out of Jerusalem with the rest of the captives, as far as Ramah. See chap. xl. 1—5. *W. Lowth.*

It is to be observed, that Jeremiah was saved at the taking of Jerusalem; and that Ebed-melech, who had saved the life of Jeremiah, was also himself spared, as God had promised, because he had put his trust in Him. These two are instances of the protection, which God vouchsafes to good men in times of calamity. What happened to Ebed-melech shews in particular, that those, who protect the innocent, and undertake the defence of the oppressed servants of God, receive the reward of their zeal and piety. *Outereaid.*

Ebed-melech is here again called the Ethiopian, ver. 16, to the reproach of the Jews, that a stranger should shew more kindness to a Prophet of the Lord, than any of that nation to whom he was specially sent. *Poole.*

Chap. XL. The five following chapters contain a particular account of what passed in the land of Judah, from the taking of Jerusalem to the retreat of the people into Egypt: and the prophecies of Jeremiah concerning them there. *Dr. Blayney.*

Ver. 1. *The word that came to Jeremiah from the Lord,*] This relates to the prophecy set down chap. xlii. 7; which was occa-

Before CHRIST 588. from Ramah, when he had taken him being bound in ‖ chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

‖ Or, *manacles.*

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and † I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

† Heb. *I will set mine eye upon thee.*

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

Before CHRIST 588.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not † to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

† Heb. *to serve.* And so ver. 10.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah † to slay thee? But Gedaliah the son of Ahikam believed them not.

† Heb. *to smite thee in soul.*

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he

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sioned by the narrative that here follows concerning Ishmael's conspiracy against Gedaliah. *W. Lowth.*

4. — *behold, all the land is before thee:*] Thou mayest choose through the whole land whatever place thou wilt to live in: it is at thy disposal. See the like phrase Gen. xiii. 9; xx. 15; xxiv. 51. *Calmet.*

6. — *Mizpah;*] A place of note in the times of the judges; see Judg. xx. 1; 1 Sam. vii. 5, 6; and the notes there. It was afterwards rebuilt by king Asa, 1 Kings xv. 22. *W. Lowth.*

7. *Now when all the captains of the forces which were in the fields, &c.*] By the taking of Jerusalem, the Chaldeans made a complete conquest of Judea: whereupon the Jewish army with its commanders fled, chap. xxxix. 4; and dispersed themselves into several parts of the country. But upon the news of Gedaliah's being appointed governour of the land, they all repaired to him. *W. Lowth.*

8. — *the Netophathite,*] Of Netophah, a town mentioned in Ezra ii. 22. *W. Lowth.*

—— *Jezaniah the son of a Maachathite,*] Descended probably from Maachah, Caleb's concubine, 1 Chron ii. 48. The same person is called Jezaniah the son of Hoshaiah, chap. xlii. 1. *W. Lowth.*

10. — *behold, I will dwell at Mizpah, &c.*] I keep my residence here, to be ready to obey any orders, which the king of Babylon shall send me by his servants. *W. Lowth.*

11. *Likewise when all the Jews that were in Moab, &c.*] See the notes on chap. xli. 14; xv. 4.

14. — *Baalis the king of the Ammonites hath sent Ishmael — to slay thee?*] The king of the Ammonites had concerted this matter with Ishmael, with a view of making the Jews, who still remained in their own country, his vassals. See chap. xli. 10. *W. Lowth.*

Before CHRIST 588. slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

1 *Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites.* 11 *Johanan recovereth the captives, and mindeth to flee into Egypt.*

NOW it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

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6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

† Heb. *in going and weeping.*

7 And *it was so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures *in* the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael *had* cast all the dead bodies of the men, whom he had slain ‖ † because of Gedaliah, *was it* which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

‖ Or, *near Gedaliah.*

† Heb. *by the hand, or, by the side of Gedaliah.*

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had

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Chap. XLI. ver. 1. — *the seventh month.*] Answering partly to our September, and partly to October. The murder of Gedaliah gave occasion to the fast of the seventh month, which the Jews observed after their return from captivity. See Zech. vii. 5; viii. 19. *W. Lowth.*

3. *Ishmael also slew all the Jews that were with him.*] That is, all those that joined in opposing Ishmael, and assisting Gedaliah: for several of the commandere, as well as the greatest part of the people, were still left alive, as appears from the sequel of the story, ver. 10, 11. *W. Lowth.*

5. — *having their beards shaven,* &c.] These were tokens of great mourning, by which these persons expressed their grief for the destruction of the city and temple. Such expressions of sorrow were forbidden to be used at funeral obsequies; see Levit. xix. 27, 28; but might be lawfully used upon other mournful occasions. *W. Lowth.* See the note on 2 Sam. x. 4.

—— *to bring them to the house of the Lord.*] Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they continued in the land; for we find this began to be their practice soon after their return, before the temple was rebuilt. See Ezra iii. 2, 3, &c. *Dr. Blayney.*

6. — *weeping all along as he went:*] Counterfeiting a mutual sorrow with them, and expressing it very passionately all the way. *Bp. Hall.*

8. — *Slay us not: for we have treasures in the field,*] Intimating, that they would make him master of what they possessed, if he would spare their lives. *W. Lowth.*

—— *of wheat,* &c.] In Barbary, when the grain is winnowed, they lodge it in subterraneous repositories: two or three hundred of which are sometimes together, the smallest holding four hundred bushels. *Dr. Shaw.* These are very common in other parts of the East: as, near Aleppo; *Dr. Russell:* in Turkey; *Sir J. Chardin:* in the Holy Land; *Le Bruyn,* and *Rauwolf:* and in many places the people bury in them, not their corn only, but their wine; *Sir J. Chardin:* and other effects that are not portable. *Hist. of the Piratical States of Barbary.* The "treasures in the field" which Jeremiah speaks of, were doubtless laid up in the same kind of repositories. *Harmer.*

—— *of oil,*] The modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses. *Dr. Chandler.* The ancient Jews appear to have had the same custom of burying their oil in the earth: this being a time of danger, it is to be supposed that they chose the most unlikely places, where such concealment would be least suspected. *Harmer.*

9. *Now the pit — was it which Asa the king had made*] The word, rendered "pit," signifies a bason, cistern, or reservoir; a large pit for receiving rain water, which Asa, who built and fortified Mizpeh at the time he was at war with Baasha king of Israel, (1 Kings xv. 22,) caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article in case of a siege. Reservoirs of this kind were much in use in Palestine, as St. Jerome tells us in his commentary upon Amos iv. 7, 8. Each private family seems to have had one of these pits or reservoirs for its own use. "Drink ye every one the waters of his own cistern," his pit or reservoir, says Rabshakeh to the people of Jerusalem, Is. xxxvi. 16. *Dr. Blayney.*

committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

1 *Johanan desireth Jeremiah to enquire of God, promising obedience to his will.* 7 *Jeremiah assureth him of safety in Judea,* 13 *and destruction in Egypt.* 19 *He reproveth their hypocrisy, in requiring of the Lord that which they meant not.*

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ‖ Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

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12. — *the great waters that are in Gibeon.*] Called "the pool" or lake of Gibeon, 2 Sam. ii. 13. *Dr. Blayney.*

17. — *the habitation of Chimham,*] A parcel of ground which David had settled upon Chimham, the son of Barzillai, 2 Sam. xix. 38, 40. *W. Lowth.*

18. *Because of the Chaldeans:*] They were afraid lest the Chaldeans should impute this insurrection to the whole body of the Jews, that were left in the land, as if they were desirous of restoring the government to the royal family, to which Ishmael belonged, ver. 1. *W. Lowth.*

Chap. XLII. ver. 3. *That the Lord thy God may shew us the way.*] It is the constant method of hypocrites to pretend a profound submission to the will of God, till it crosses their inclinations or interest. *W. Lowth.*

6. *Whether it be good, or whether it be evil,*] Whether it be pleasing to us, or whether it be grievous and displeasing, we will be sure to do it. *Bp. Hall.*

10. — *for I repent me of the evil that I have done unto you.*] God is said in Scripture to repent, when He alters the outward methods of His providence. (See the note on Gen. vi. 6.) So the expression here implies a declaration from God, that the punishments the Jews have already undergone have made satisfaction to His justice, as far as concerns this world, and that He will not continue the same severity toward them, unless they give Him a new provocation. *W. Lowth.*

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11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, † shall follow close after you there in Egypt; and there ye shall die.

† Heb. *shall cleave after you.*

† Heb. *be shall all the men be.*

17 † So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

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19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have † admonished you this day.

† Heb. *testified against you.*

20 For ‖ ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

‖ Or, *ye have used deceit against your souls.*

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

CHAP. XLIII.

1 *Johanan, discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might

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12. — *that he may — cause you to return to your own land.*] I will incline the heart of the king of Babylon to take pity on you: see Ps. cvi. 46; and so settle you in your own country, from whence you were driven during the late war and distractions: see chap. xl. 11. *W. Lowth.*

15. — *If ye wholly set your faces to enter into Egypt,*] If you are fully resolved to go thither: compare Luke ix. 51. *W. Lowth.*

16. — *the sword, — shall overtake you there*] See chap. xliv. 14, 18.

19. *The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt:*] God commanded the Jews by Moses not to have any commerce with Egypt; see Deut. xvii. 16; that they might not practise the idolatrous customs of that country: see Levit. xviii. 3: with whose idolatries they had been defiled during their sojourning there: see Josh. xxiv. 14; Ezek. xx. 8. Afterwards he often reproved them by His Prophets, for making alliances with Egypt: see Is. xxx. 2, &c; Ezek. xvii. 15. There were particular reasons at this time for so severe a prohibition, as the words here and in the context import; namely, because the Jews either learned several of their idolatrous practices from the Egyptians, or at least were confirmed in those evil customs by their example. See chap. xliv. 8, 15; Ezek. xxix. 16. Besides, it was the rival kingdom that contended for empire with the Babylonians. See chap. xxxvii. 5; xlvi. 2. So the Jews going into Egypt for protection was in effect refusing to submit themselves to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries, chap. xxvii. 6. *W. Lowth.*

Chap. XLIII. ver. 2. — *Azariah the son of Hoshaiah,*] Called Jezaniah, chap. xlii. 1. We may observe many like instances in the books of Kings and Chronicles, of the same person being called by different names. *W. Lowth.*

— *the Lord our God hath not sent thee* &c.] The constant method of hypocrites and infidels, who pretend they are not satisfied of the truth of Divine revelation, when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites. *W. Lowth.*

3. *But Baruch the son of Neriah setteth thee on* &c.] They would not directly accuse Jeremiah of partiality toward, or confederacy with, the Chaldeans, as his enemies had done formerly, chap. xxxvii. 13; but they lay the blame upon Baruch, whom

Before CHRIST about 588. put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

588, ending. 9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

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11 And when he cometh, he shall smite the land of Egypt, *and deliver* [a] *such as are* for death to death; and *such as are* for captivity to captivity; and *such as are* for the sword to the sword.

[a] Chap. 15. 2. Zech. 11.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the † images of ‖ Beth-shemesh, that *is*, in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

† Heb. *statues, or, pillars*: ‖ Or, *the house of the sun.*

CHAP. XLIV.

1 *Jeremiah expresseth the desolation of Judah for their idolatry.* 11 *He prophesieth their destruction, who commit idolatry in Egypt.* 15 *The obstinacy of the Jews.* 20 *Jeremiah threateneth them for the same,* 29 *and for a sign prophesieth the destruction of Egypt.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

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they knew to be an intimate companion of Jeremiah's, and to have been kindly used by the Chaldeans, upon Jeremiah's account. *W. Lowth.*

7. — *Tahpanhes.*] That is, Daphnæ Pelusiacæ. See note on chap. ii. 16. *Dr. Blayney.* It was one of the principal cities of Egypt, and a place of residence for their kings: see below, ver. 9. The word is contracted to Hanes, Is. xxx. 4; and joined to Zoan, a principal city of the kingdom. *W. Lowth.*

9. — *in the brickkiln, which is at the entry of Pharaoh's house*] The bricks, in those hot and dry countries, are in general only dried in the sun, not burnt. There must therefore be many places for making bricks, where there are no kilns; and such a place probably the word, here translated "brickkiln," signifies. The smoke of the brickkiln would not have agreed well with the Egyptian cleanliness, or the magnificence of a royal palace. *Harmer.*

Or, the word probably means an area paved with brick or tile, a bricked area. *Parkhurst.*

—— *in the sight of the men of Judah;*] Rather indefinitely, "of some men of Judah." *Dr. Blayney.*

12. *And I will kindle a fire*] The same phrase occurs in several other passages of this Prophet: chap. xvii. 27; xxi. 14; xlix. 27; l. 32: in all which God speaks of Himself as the Agent or prime Mover; as He does here, no doubt with design to inculcate this necessary and important lesson, that in all that is performed here below, both the plan is His, and the power of carrying it into execution, whatever other instruments He may choose to employ as the subordinate ministers of His providence. The other verbs which follow, are to be referred to Nebuchadnezzar, as acting under the Divine commission and authority. *Dr. Blayney.*

—— *in the houses of the gods of Egypt;*] When God punisheth an heathen nation, as idolatry is one of the principal sins, for which He visits, so He in a remarkable manner executes His vengeance upon their idols; who can neither save themselves nor their worshippers: see chap. xlvi. 25; xlviii. 7; l. 2; li. 44. Exod. xii. 12; Is. xix. 1; xxi. 9; xlvi. 1. *W. Lowth.*

—— *he shall array himself with the land of Egypt,*] This expression seems to denote, that he would appropriate to himself and carry off the riches of the land of Egypt; or, as we say, load himself with the spoils of it, and go off as quietly as a shepherd wraps his garment about him, and goes about his business. See Ezek. xxix. 19. *Dr. Blayney.*

13. — *Beth-shemesh, that is in the land of Egypt;*] The same as On, or Heliopolis, Gen. xli. 45. Heliopolis was the Greek translation of "Beth-shemesh," the house, or city of the sun: called by Jeremiah "Beth-shemesh in the land of Egypt," to distinguish it from another Beth-shemesh in the land of Canaan. This city was probably near the royal city Zoan, and only fifteen stadia, or something less than two miles from the sea, according to Herodotus. *Dr. Hales.*

Chap. XLIV. ver. 1. — *Migdol,* &c.] Migdol is mentioned, Exod. xiv. 2, as situate near the Red sea. But I do not take this to be the place intended. "Migdol" properly signifies a tower; and may in all probability have been given as a name to different cities in Egypt, where there was a distinguished object of that kind. The city of Magdolus is mentioned by Herodotus, Hecatæus, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red sea to be in the route of the Israelites; but its distance from Judea favours the supposition of its being the "Migdol" here spoken of. For then, as Bochart observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; first Migdol, or Magdolus; secondly, Tahpanhes, Daphnæ; thirdly, Noph, or Memphis; and lastly, the district of Pathros, or Thebais. *Dr. Blayney.*

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2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, † out of Judah, to leave you none to remain;

† Heb. *out of the midst of Judah.*

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the † wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

† Heb. *wickednesses, or, punishments, &c.*

10 They are not † humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

† Heb. *contrite.*

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11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, [a] I will set my face against you for evil, and to cut off all Judah.

[a] Amos 9. 4.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they † have a desire to return to dwell there: for none shall return but such as shall escape.

† Heb. *lift up their soul.*

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the ‖ [b] queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of † victuals, and were well, and saw no evil.

‖ Or, *frame of heaven.*

[b] Chap. 7. 18.

† Heb. *bread.*

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2. — *and no man dwelleth therein,*] It is not to be supposed, that the country was abandoned to such a degree, that there was not a single inhabitant left in it. But there were so few, that they might be reckoned as none. *Calmet.*

14. *So that none of the remnant of Judah,* &c.] It is evident from ver. 28, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of this verse excludes out of the number of those who escaped every individual of those that were called properly "the remnant of Judah," those that had set their faces to enter Egypt, to sojourn there, in opposition to the express command of God, upon a presumption that they knew better than God how to consult their own restoration. The few then who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them. *Dr. Blayney.*

15. — *in the land of Egypt, in Pathros,*] The Upper Egypt, or Thebaid, seems to be called Pathros in Scripture, as distinguished from the Lower, properly called Caphtor, or Egypt. *Dr. Hales.*

17. — *to pour out drink offerings unto her,*] It is the custom in Mingrelia and Georgia, and some other Eastern countries, for people, before they begin a feast, to go out abroad, and, with eyes turned to heaven, to pour out a cup of wine on the ground. *Sir J. Chardin.* This may be considered as a picture of what the idolatrous Israelites did, when they poured out drink offerings to the queen of heaven. *Harmer.*

—— *for then had we plenty of victuals,* &c.] They compare their former condition before the invasion of Judea, and the siege

Before CHRIST 587. 18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

[c] Chap. 7. 18. 19 [c] And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our ‖ men?

‖ Or, *husbands?*

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Before CHRIST 587.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, † mine, or their's.

† Heb. *from us.*

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAP. XLV.

1 *Baruch being dismayed,* 4 *Jeremiah instructeth and comforteth him.*

of Jerusalem, with their present state: and argue from the fallacious topick of worldly prosperity, that then they must needs have been in the right. *W. Lowth.*

19. *And when we burned incense* &c.] These are the words of the women, who were the most zealous promoters of this idolatry: see ver. 15. *W. Lowth.*

——— *without our men?*] By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands; but, if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable, Numb. xxx. 1—16. This appeal therefore to the concurrence of their men must be considered as coming from the female part of the assembly only, who thereby appear to declare, that, since they were thus authorized by those, who alone had a legal right to control them, they should not submit to any other restraint upon their inclination. *Dr. Blayney.*

22. *So that the Lord could no longer bear,* &c.] God's patience is elsewhere said to be wearied out by men's continued provocations: see Is. vii. 13; xliii. 24; Mal. ii. 17. *W. Lowth.*

26. ——— *my name shall no more be named* &c.] These Jews seem to have joined the worship of the true God with that of idols, as the Samaritans did before them, 2 Kings xvii. 33. Thereupon God declares, He will not receive any such polluted worship at their hands; (compare Ezek. xx. 39;) nor suffer His name any longer to be profaned by such hypocrites, but will consume them by a sudden and general destruction; or will deliver them up to impenitence and utter apostasy. *W. Lowth.*

30. ——— *I will give Pharaoh-hophra ——— into the hand of his enemies,* &c.] Pharaoh was a common name to all the kings of Egypt. As the predecessor of this king was called Pharaoh-necheh, by way of distinction, 2 Kings xxiii. 29; so this king was called Pharaoh-hophra, or Apries, as Herodotus calls him. *W. Lowth.* Ezekiel represents him as an arrogant impious prince, as "the great dragon" or crocodile, "that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself," Ezek. xxix. 3: and agreeably to this, Herodotus informs us that Apries proudly and wickedly boasted of "having established his kingdom so surely, that it was not in the power of any god to dispossess him of it." However, Jeremiah here foretold, that he should be taken and slain by his enemies: and accordingly he was taken and strangled by Amasis, who was by Nebuchadnezzar constituted king in his room. *Bp. Newton.*

Chap. XLV. This chapter, though placed at a considerable distance from chap. xxxvi, is simply an appendage to it. Baruch, as we learn, had been employed by Jeremiah to write for him a

Before CHRIST about 607. THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [a] for a prey in all places whither thou goest.

[a] Chap. 39. 18.

CHAP. XLVI.

1 *Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates,* 13 *and the conquest of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chastisement.*

Before CHRIST about 607. THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. Fulfilled presently.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are †beaten down, and are †fled apace, and look not back: *for* fear *was* round about, saith the LORD. †Heb. *broken in pieces.* †Heb. *fled a flight.*

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he

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collection of all those dreadful threatenings, which God had denounced by his mouth. This seems to have alarmed his fears to such a degree, that God thought proper to reassure him by letting him know, that, though amidst the general calamities of his country, he ought not to look for any great prosperity for himself, yet in consideration of his services his own life should be preserved to him by an especial providence in all places, whither it might be his lot to go. *Dr. Blayney.*

Ver. 3. — *the Lord hath added grief to my sorrow;*] The sorrow, which I felt for the threatenings denounced against my country and religion, is increased by my own troubles, being sought after by the king's command in order to be put to death. See chap. xxxvi. 26. *W. Lowth.*

4. — *that which I have built will I break down,* &c.] The land and people, which have so long flourished under the peculiar care of My providence, I resolve now to give up to utter destruction: compare chap. xxxi. 28. *W. Lowth.*

Chap. XLVI. ver. 1. *The word of the Lord* &c.] This verse is a general title to the collection of prophecies, contained in this and the five following chapters. The nations spoken of are the same as those of which an enumeration *is made, chap.* xxv. 19—26. These prophecies were not delivered all at the same time. To some the date is annexed: in others it is left uncertain. *Dr. Blayney.*

The difference of style between the following prophecies and the preceding is remarkable. *Abp. Secker.*

2. *Against Egypt,*] In this chapter are two distinct prophecies concerning Egypt. The first appears to have been delivered at the time that the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadnezzar into Syria, in the fourth year of the reign of Jehoiakim king of Judah. The two armies came to an engagement near the city of Carchemish, the same which Pharaoh-necho was going against when he was opposed by king Josiah, 2 Chron. xxxv. 20; (see the note there.) The event of the battle proved very unfortunate to the Egyptians, who were routed with a prodigious slaughter; as is here foretold by the Prophet in a very animated style, and with great poetick energy and liveliness of colouring. In the third and fourth verses, the mighty preparations of the Egyptians for war are described; which occasions the Prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terrour all around, and had decreed that neither swiftness nor strength should avail the owners, so as to save them from the impending overthrow, ver. 5, 6. In the verses that follow next, the king of Egypt is represented as beginning his march with all the ostentation and insolence of presumed success. He is compared to a mighty river, the Nile or the Euphrates, when it swells above its banks, and threatens to overwhelm the country with ruin and desolation, ver. 7, 8. He is heard calling aloud to the nations of which his army is composed, giving them the signal *for action,* and rousing them to deeds of desperate valour, ver. 9. But all in vain; the time is come for God to avenge Himself of His ancient foes; they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north, ver. 10. The whole concludes with an apostrophe to the daughter of Egypt, whose wound is pronounced incurable, and her disgrace universally known; forasmuch as the number of her warriours have served only to augment the general disorder, and more effectually to destroy each other. *Dr. Blayney.*

4. — *the brigandines.*] Their coats of mail. *Dr. Johnson.*

5. — *for fear was round about, saith the Lord.*] These words ought rather to be connected with the following, which being spoken imperatively, can only be understood *as coming from* the mouth of God. "Fear" seems to be put for danger. So that the words taken all together imply, that from the danger which surrounded them on all sides, it was the Divine decree, that neither the swift should escape by flight, nor the strong be able to extricate himself by any exertions of valour. *Dr. Blayney.*

Before CHRIST about 607.

saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; † the Ethiopians and † the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

† Heb. *Cush.*
† Heb. *Put.*

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* † thou shalt not be cured.

† Heb. *no cure* shall be *unto thee.*

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

Before CHRIST about 607. Fulfilled about 571.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He † made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

† Heb. *multiplied the fallen.*

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, † furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

† Heb. *make thy instruments of captivity.*

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

8. — *I will destroy the city*] Not any particular city, perhaps, but rather indefinitely the cities of the land, which the king of Egypt, under the figure of a river, was to overflow. *Dr. Blayney.*

9. — *the Ethiopians, — the Libyans, — the Lydians,*] The original words are Cush, Phut, and Lud: and the three nations were allies of Egypt, as they are also represented, Ezek. xxx. 5. By the first are probably to be understood in this place chiefly the Arabians, who bordered on Egypt near the Red sea, and who are closely connected with the Egyptians, Is. xx. 3, 4, 5. As these lay to the east, so by Phut the Libyans were most probably intended, who lay west of Egypt. Bochart supposes the Ludim (or Lydians) to be Ethiopians: and that the Ethiopians were famous for the use of the bow, we may learn from Herodotus, who says that they had bows four cubits long. *Dr. Blayney.*

10. *For this is the day of the Lord God of hosts,*] "The day of the Lord" often signifies the day of His vengeance: see Is. xiii. 6; Joel i. 15; ii. 1; Amos v. 18; Zeph. i. 14, 15: whence it signifies in the New Testament the day of judgment, of which all other days of vengeance are the earnests and forerunners. *W. Lowth.*

— *for the Lord — hath a sacrifice*] The slaughter of men is called a sacrifice, because it makes some kind of satisfaction and atonement to God's justice, Is. xxxiv. 6; Ezek. xxxix. 17; Zeph. i. 7. *W. Lowth.*

11. — *in vain shalt thou use many medicines;*] The destruction of the state is represented as an incurable sickness, with a sarcastick allusion to the medical skill, for which the Egyptians were distinguished. *W. Lowth, Bp. Warburton.*

13. *The word that the Lord spake* &c.] There appears no ground for ascertaining the time when this second prophecy was delivered; but the desolation foretold in it is undoubtedly the same which Ezekiel has predicted, chap. xxix—xxxii. And this came to pass in the twenty-seventh year of Jehoiakim's captivity, (that is, the sixteenth after the destruction of Jerusalem,) as may be collected from Ezek. xxix. 17; where Nebuchadnezzar's army is spoken of, as having at that time suffered a great deal in the siege of Tyre; on which account the spoils of Egypt are promised them for their wages and indemnification; and the promise was made good accordingly that same year. *Dr. Blayney.*

For this early transaction we have the testimonies of Megasthenes and Berosus, two heathen historians, who lived about 300 years before Christ; one of whom affirms expressly, that Nebuchadnezzar conquered the greatest part of Africa; and the other affirms it in effect, by saying, that when Nebuchadnezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captains, whom he took in Egypt, to the care of some of his friends to bring them after him, he hasted directly to Babylon. Josephus, we may presume, had good authorities, and was supported by earlier historians, when he asserted, that Nebuchadnezzar, having subdued Cœle-Syria, waged war against the Ammonites and Moabites, and having conquered them, he invaded Egypt, and slew the king who then reigned, and appointed another. *Bp. Newton.*

14. — *Migdol,* &c.] See the note on chap. xliv. 1.

16. — *and they said, Arise,* &c.] The words of the allies of the Egyptians: see ver. 9, 21. *W. Lowth.*

18. — *Surely as Tabor is among the mountains,* &c.] Some think the expression compares Nebuchadnezzar, a lofty and aspiring conqueror, to Tabor and Carmel, two of the highest mountains of Judea. Others understand it thus, He will as surely come as that part of Judea which is joined to Tabor is enclosed with mountains; and as Carmel is encompassed by the sea: see 1 Kings xviii. 42, 43. *W. Lowth.*

19. *O thou daughter dwelling in Egypt,*] Compare chap. xlviii. 18. Countries and cities are usually compared to women, such representations being very common, particularly on medals. *W. Lowth.*

20. *Egypt is like a very fair heifer,*] In the foregoing verse the Prophet compared Egypt to a delicate young woman; here he resembles her to a beautiful and well favoured heifer: compare chap. l. 11. In which comparison, as Grotius not improbably conjectures, there is an allusion to their god Apis, who was a bull remarkable for his beauty, and the fine spots or marks he had about him. *W. Lowth.*

The Prophet delights in that kind of imagery which marks out a people by its singularities. The worship of Isis and Osiris, under the figure of a cow and a bull, was the most celebrated in all the Egyptian ritual. *Bp. Warburton.*

Before CHRIST about 607.

21 Also her hired men *are* in the midst of her like † fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

† Heb. *bullocks of the stall.*

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ‖ † multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

‖ Or, *sworder.* † Heb. *Amon.*

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ * But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

* Isai. 41. 13. & 43. 5. & 44. 2. chap. 30. 10.

Before CHRIST about 607.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make *a* full end of thee, but correct thee in measure; yet will I ‖ not leave thee wholly unpunished.

* Chap. 10. 24. & 30. 11.

‖ Or, *not utterly cut thee off.*

CHAP. XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote † Gaza.

about 600.

† Heb. *Azzah.*

2 Thus saith the LORD; Behold, * waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and † all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

* Isai. 8. 7.

† Heb. *the fulness thereof.*

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remain-

22. *The voice thereof shall go like a serpent;*] They shall not shout like conquerors, but make a feeble noise like the hissing of a serpent when it is pursued: and shall speak in a very submissive and humble tone. *W. Lowth.*

—— *for they shall march with an army,*] They, that is, the Chaldeans, to whom the Lord gave the command to go against Egypt, and cut down her forest. By "her forest" may be understood, either her people, or her cities; both of which were very numerous: the latter amounting to no less than one thousand and twenty in those times, as Grotius reckons. *Dr. Blayney.*

23. — *though it cannot be searched;*] Though the trees or cities be so many that they are past numbering. *Bp. Hall.*

—— *because they are more than the grasshoppers,*] Armies are often compared to grasshoppers, and such insects, both for their multitudes, and because they make a great consumption. See Judg. vi. 5; vii. 12; Joel ii. 4, 5. *W. Lowth.*

25. — *the multitude of No,*] The words may be literally and correctly rendered, "Amon of No." See the margin. Amon was the name by which the Egyptians called Jupiter; who had a famous temple at Thebes, and was worshipped there in a distinguished manner: on which account the city was called Diospolis. If "No" therefore be Thebes, or Diospolis, then "Amon of No" signifies the deity of the place, the Theban Jupiter, as Herodotus styles him. As, on the other hand, in Nahum iii. 8, we should read "No of Amon:" which corresponds with the Greek name Diospolis. *W. Lowth, Dr. Blayney.*

When an idolatrous nation is doomed to destruction, God is said to execute vengeance upon the idols of the country; see chap. xliii. 12, 13. Accordingly Amon of No, the principal deity, and Pharaoh, the principal man among the Egyptians, are marked out in the first place as the primary objects of Divine visitation; then follow in the gross Egypt and all her gods, and all her kings; which latter term is explained to include both Pharaoh and those subordinate rulers who were dependent upon him for the rank and authority they held. *Dr. Blayney.*

26. — *afterward it shall be inhabited, as in the days of old,*] At the end of forty years Egypt was to begin to recover itself, as Ezekiel foretells, chap. xxix. 13. *Dr. Blayney.*

28. *Fear thou not, O Jacob; —for I will make a full end of all the nations: — but I will not make a full end of thee,*] See the note from Bp. Horne on chap. xxx. 11.

Chap. XLVII. ver. 1. — *against the Philistines,*] Among the other nations doomed to suffer by the hostilities of Nebuchadnezzar king of Babylon, the Philistines are enumerated, chap. xxv. 20: and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order, as it is said ver. 4, to cut off from Tyre and Zidon all chance of assistance from that quarter. But as no history, sacred or profane, has, to my knowledge, mentioned the taking of Gaza by the king of Egypt, there is no means of ascertaining the precise date of the delivery of this prophecy. *Dr. Blayney.*

2. — *Behold, waters rise up out of the north,*] Behold, the Chaldeans arise out of the north like mighty waters; and with their swelling flood shall overflow the land of the Philistines. *Bp. Hall.*

3. — *the fathers shall not look back to their children* &c.] They shall shew no concern for the safety of their children: but they shall be so dismayed and dispirited, as to be scarce able to save themselves. *W. Lowth.*

4. — *to cut off from Tyrus and Zidon* &c.] The siege of Tyre by Nebuchadnezzar, which lasted thirteen years, was an action famous in the history of that age. See Ezek. xxvii, xxviii. Zidon partook of the same fate as Tyre, both in prosperity and in adversity: see Is. xxiii. 2, 4. And her destruction is joined with that of Tyre by Ezekiel, chap. xxviii, *W. Lowth.*

Before CHRIST about 600.

eth: for the LORD will spoil the Philistines, the remnant of † the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

† Heb. *the isle.*

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? † put up thyself into thy scabbard, rest, and be still.

† Heb. *gather thyself.*

† Heb. *How canst thou?*

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

CHAP. XLVIII.

The judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

about 600. AGAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: ‖ Misgab is confounded and dismayed.

Before CHRIST about 600.

‖ Or, *the high place.*

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt ‖ be cut down, O Madmen; the sword shall † pursue thee.

‖ Or, *be brought to silence.* † Heb. *a after thee.*

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith † [a] continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

† Heb. *weeping with weeping.* [a] Isai. 15. 5.

6 Flee, save your lives, and be like ‖ the [b] heath in the wilderness.

‖ Or, *a naked tree.* [b] Chap. 17. 6.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity *with* his [c] priests and his princes together.

[c] Chap. 49. 3.

—— *the remnant of the country of Caphtor:*] The Caphtorim, as well as the Philistim, are said to have been descended from Mizraim, the father of the Egyptians; see Gen. x. 14. They expelled the Avim from that part of Philistia which is contiguous to Gaza, and fixed themselves there, Deut ii. 23: on which account the country was afterwards called "the country of Caphtor." "The remnant of the country of Caphtor" is therefore to be understood of the few that remained out of a great number that formerly dwelt in that part of Philistia. *Dr. Blayney.*

5. *Baldness is come upon Gaza:*] The Prophet alludes to the custom which prevailed among men in those times, of shaving their heads and cutting their flesh under great calamities. See chap. xli. 5; xlviii. 37. *W. Lowth.* See the notes on Lev. xix. 28; Deut. xiv. 1.

—— *with the remnant of their valley:*] Gaza and Ashkelon are situated about twelve miles distant from each other, near the sea, in a valley of great beauty and fertility. *Dr. Blayney.*

6. *O thou sword of the Lord,* &c.] Personification, conducted with dignity and propriety, may be justly esteemed one of the greatest efforts of the creative powers of a warm and lively imagination. Of this figure many illustrious examples may be produced from the Jewish writers, among whom every part and object of nature is animated, and endowed with sense, with passion, and with language. To say that the lightning obeyed the commands of God, would of itself be sufficiently sublime: but in the book of Job this idea is expressed with far greater energy and life; "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job xxxviii. 35. How animated, how emphatical is this unexpected answer, "Here we are!" When Jehovah is represented as descending to punish the earth in His just anger, it is added, "Before him went the pestilence," Hab. iii. 5. When the Babylonian tyrant is destroyed, "the fir trees rejoice at his fall, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us," Is. xiv. 8. And at the captivity of Jerusalem, the very ramparts and the walls lament, "they languish together," Lam. ii. 8. So also it is impossible to read the address of the Prophet in the text without emotion at the perusal: "O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still." Who can without amazement and delight behold joy, and anguish, and revenge, thus ascribed to the trees of the forest, to walls, and warlike instruments? *Dr. Jos. Warton.* Concerning the "sword of the Lord," figuratively denoting His vengeance, compare Deut. xxxii. 41; Is. xxxiv. 5; and see also Ezek. xxv. 16.

Chap. XLVIII. ver. 1. *Against Moab*] The following prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter; namely, during the siege of Tyre.

Many passages and expressions will be found in this chapter, which Jeremiah hath borrowed from a prophecy of Isaiah, chap. xv, and xvi, concerning a like calamity which befell Moab, in all probability when Shalmaneser king of Assyria seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places much light may be mutually thrown upon them. *Dr. Blayney.*

—— *Nebo!* — *Kiriathaim*] Two cities of Moab: see Is. xv. 2; Numb. xxxii. 37; xxxiii. 47. The latter of these was given by Moses to the Reubenites, as appears by Josh. xiii. 19; but the Moabites afterwards recovered the possession of it, as they did Dibon, Silma, and other places: compare those texts in Numbers and Joshua, with Isaiah xv. 2; xvi. 8, 9; and the twenty-first and the following verses of this chapter. *W. Lowth.*

—— *Misgab*] No such city of Moab is any where mentioned. It should probably be rendered "the high place," as in the margin, or "the high fortress:" either Kiriathaim before mentioned, or some other fortress of Moab. *Dr. Blayney.*

2. — *in Heshbon they have devised evil against it;* &c.] The like ruin shall befall the rest of the Moabitish cities, Heshbon and Madmena: the Chaldeans have resolved and threatened to cut of Moab as a nation. *Bp. Hall.*

5. *For in the going up of Luhith* &c.] In the mountains and valleys shall be nothing but howling and desolation; while the Moabites climb up the hill to the high-seated city of Luhith, and while they pass down to the plain of Horonaim. *Bp. Hall.* At Luhith the hill country of Moab appears to have begun; and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one another. At Horonaim they descended again into the plain. *Dr. Blayney.*

6. — *be like the heath in the wilderness.*] Or, like "a blasted," or "naked tree," as in the margin: that is, a tree stripped of its foliage. A proper emblem of one robbed of all his fortune, and just able to escape with life by fleeing into the desert. *Dr. Blayney.*

7. — *Chemosh shall go forth into captivity*] The idol of the Moabites: Numb. xxi. 29. See the note on chap. xliii. 12. *W. Lowth.*

Before CHRIST about 600.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD ‖ deceitfully, and cursed *be* he that keepeth back his sword from blood.

‖ Or, negligently.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste † remained in him, and his scent is not changed.

† Heb. stood.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of [d] Beth-el their confidence.

[d] 1 Kings 12. 29.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and † his chosen young men are gone down to the slaughter, saith the king, whose name *is* the LORD of hosts.

† Heb. the choice of.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

Before CHRIST about 600.

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O † inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

† Heb. inhabitress.

20 Moab is confounded; for it is broken down: [e] howl and cry; tell ye it in Arnon, that Moab is spoiled,

[e] Isai. 16. 7.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

about 600.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou ‖ skippedst for joy.

‖ Or, mockest thyself.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like

10. *Cursed be he that doeth the work of the Lord deceitfully,*] God executes His judgments upon sinners by the ministry of men, and those oftentimes as great sinners as those that suffer. He had declared by Jeremiah His purpose of making the Chaldeans His instruments in punishing the Jews, and the neighbouring countries: see chap. xxv. 9. Their success answered the prediction, and Nebuchadnezzar seems to have looked upon Jeremiah as a Prophet, and had a particular regard to his character: see chap. xxxix. 11. Being thus assured that he had a commission from God, he might confidently proceed in his conquests, and it would have been a fault to have shewn mercy to those whom he had good reason to believe that God had marked out for destruction. Such an unreasonable act of forbearance is highly blamed in Saul, 1 Sam. xv. 11; and in Ahab, 1 Kings xx. 42. God's judgments are often denounced in the form of imprecation: see Deut. xxvii. 15; Judges v. 23; Gal. i. 8; 1 Cor. xvi. 22; 2 Tim. iv. 14. *W. Lowth.*

11. — *he hath settled on his lees,*] All wines, it is said, ought to be kept for some time upon the lees, in order to preserve their strength and flavour; on which account "the lees" are expressed by a word that signifies the preservers. Wine is apt to be damaged by being drawn off too soon into other vessels. By this allegory therefore Moab is represented as having enjoyed singular advantages from constantly remaining in his own country, ever since he became a people. See Bp. Lowth's note on Is. xxv. 6. *Dr. Blayney.*

12. — *wanderers, that shall cause him to wander,*] The Chaldean soldiers, who came out of a foreign country: these shall make a prey of him. *W. Lowth.*

13. *And Moab shall be ashamed of Chemosh,* &c.] They shall be disappointed in their expectations of succours from their tutelary idol; see Judg. xi. 24; 1 Kings xi. 7: as the ten tribes have been in the trust they reposed in the calf they worshipped at Beth-el: see Hos. viii. 5; x. 6. *W. Lowth.*

17. — *How is the strong staff broken,*] Compare Is. xiv. 5. A staff, or rod, is an emblem of authority, and thence comes to signify a kingdom, or government, especially such an one as oppresses its subjects or neighbours: see Is. ix. 4; x. 5. *W. Lowth.*

18. *Thou daughter that dost inhabit Dibon,* &c.] And thou, O Dibon, the fair city of Moab, come down from thy glory, and take up with the lot of thy neighbours; thirst, distress, destruction. *Bp. Hall.* See the note on chap. xlvi. 19.

19. — *Aroer,*] A town in the borders of Moab, Deut. ii. 36.

20. — *Arnon,*] A country, which took its name from the river Arnon, which was on the borders of Moab, Numb. xxi. 23. *W. Lowth.*

24. — *Bozrah,*] Called Bezer, Deut. iv. 43; Josh. xxi. 36. A different place from Bozrah, which belonged to Edom, chap. xlix. 13. *W. Lowth.*

25. *The horn of Moab — his arm*] See note at 1 Sam. ii. 1.

27. *For was not Israel a derision unto thee?* &c.] Was not Israel without cause a scorn unto thee? In what had he offended thee? However guilty he were in his carriage towards Me, yet to thee he was inoffensive: notwithstanding thou didst insult in his fall, and joy in his miscarriage. *Bp. Hall.*

Before CHRIST about 600.

the dove *that* maketh her nest in the sides of the hole's mouth.

[f] Isaiah 16. 6, &c.

29 We have heard the [f] pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; ‖ his lies shall not so effect *it*.

‖ Or, *those on whom he stayeth* (Heb. *his barts*) *do not right.*

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

[g] Isaiah 16. 10.

33 And [g] joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [h] from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be † desolate.

[h] Isaiah 15. 5, 6.

† Heb. *desolations.*

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For [i] every head *shall be* bald, and every beard † clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

Before CHRIST about 600.

[i] Isaiah 15. 2, 3.

† Heb. *circumcised.*

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the † back with shame! so shall Moab be a derision and a dismaying to all them about him.

† Heb. *neck.*

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 ‖ Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

‖ Or, *The city.*

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 [k] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

[k] Isai. 24. 17, 18.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because *of the* force: but [l] a fire shall come forth out of Heshbon, and a flame from *the midst* of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones.

[l] Numb. 21. 28.

† Heb. *children of noise.*

28. — *the dove that maketh her nest in the sides of the hole's mouth.*] That doves build their nests in the clefts or natural hollows of a rock, see Cant. ii. 14. Dr. Shaw in his Travels mentions a city on the African coast, called Hamam-et, from the number of wild pigeons that are bred in the clefts of the adjacent mountains. *Dr. Blayney.*

30. *I know his wrath, — but it shall not be so; his lies shall not so effect it.*] I know his haughty boastings; but it shall not be so with him as he imagineth: his great words and presumptuous undertakings shall not carry it. *Bp. Hall.*

31. — *Kir-heres.*] Or, Kir-hareseth, Is. xvi. 7, appears to have been once the capital, or at least the strongest, of the cities of Moab, 2 Kings iii. 25. *Dr. Blayney.*

32. *O vine of Sibmah, I will weep for thee with the weeping of Jazer:*] The expressions denote the destruction of the fruitful vineyards of Sibmah. *W. Lowth.* See the note on Is. xvi. 9.

— *thy plants are gone over the sea,* &c.] See the note on Is. xvi. 8.

33. — *their shouting shall be no shouting.*] Not the cheerful shouting of the grapetreaders, but the dreadful shouting of military spoilers. *Parkhurst.*

34. *From the cry of Heshbon* &c.] See the notes on Is. xv. 5.

36. — *mine heart shall sound — like pipes,*] I groan inwardly for trouble and anguish. The musick of pipes was used at funerals. *W. Lowth.*

37. *For every head shall be bald,* &c.] See the note on chap. xli. 5.

— *upon all the hands shall be cuttings,*] See the notes on chap. xvi. 6. We often read of persons cutting themselves when in great anguish: but we are not commonly told, what part they wounded. The modern Arabs gash their arms, which are often bare: it appears from this passage the ancients wounded themselves in the same part. *Harmer.*

38. — *upon all the housetops*] Compare Is. xv. 3.

40. — *he shall fly as an eagle,*] That is, the Babylonian conqueror; with evident allusion to Deut. xxviii. 49. Compare chap. xlix. 22. *Dr. Blayney.*

In the flying of an eagle there are two circumstances especially remarkable: 1st, The rapidity with which it rushes on its prey, noticed in Hab. i. 8; 2 Sam. i. 23; Lam. iv. 19; and other places of Scripture. 2dly, Its peculiar manner of fully expanding its wings, which supplied an epithet for the eagle to the Greek poets, and which is also particularly noticed in chap. xlix. 22. *Parkhurst.*

43. *Fear, and the pit, and the snare,* &c.] See Is. xxiv. 17, 18; and the notes there.

45. *They that fled stood under the shadow of Heshbon* &c.] They that fled thought they should find good shelter in the strong town of Heshbon; but they shall be deceived: for so far shall Heshbon be from being able to defend itself, that the destruction, which

Before CHRIST about 600.
† Heb. *in captivity.*

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken † captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

about 600.
‖ Or, *Against.*
‖ Or, *Melcom.*
[a] Amos 1. 13.

CONCERNING ‖ the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth ‖ their king inherit [a] Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm

[b] Amos 1. 14.

of war to be heard in [b] Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for ‖ their king shall go into captivity, *and* his [c] priests and his princes together.

Before CHRIST about 600.
‖ Or, *Malcom.*
[c] Chap. 48. 7.

4 Wherefore gloriest thou in the valleys, ‖ thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying,* Who shall come unto me?

‖ Or, *thy valley floweth away.*

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts; [d] *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

[d] Obad. ver. 8.

8 Flee ye, ‖ turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

‖ Or, *they are turned back.*

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shall begin there, shall reach to all the utmost parts of the dominions of Moab, and shall light upon the heads of those insolent undertakers that were the cause of these wars and tumults. *Bp. Hall.*

"The midst of Sihon" means the city of Sihon, or Heshbon: see Numb. xxi. 28. The Prophet fitly applies to the present case the words of an ancient poem, made on Sihon's conquests over Moab, and recited by Moses as above. *W. Lowth.*

47. *Yet will I bring again the captivity of Moab* &c.] The Monbites were afterwards restored to their country, as appears from Josephus. *W. Lowth.*

Chap. XLIX. ver. 1. *Concerning the Ammonites,*] This downfal of the Ammonites is foretold by other Prophets. See the margin. It is uncertain when this prophecy was delivered: for the probable time of its completion, see the note on chap. xlviii. 1. *Dr. Blayney.*

—— *why then doth their king inherit Gad,*] It is probable from hence, that when the king of Assyria carried away captives the Gadites and their brethren, who dwelt beyond Jordan, 2 Kings xv. 29; 1 Chron. v. 26; the Ammonites, either by the consent or connivance of the Assyrian conqueror, took possession of their vacant country, to which they had no pretensions of right, so long as any of the ancient owners or their posterity were in being. The word, rendered "their king," might be rendered, according to most of the ancient versions, more properly "Melcom," (see the margin,) as the proper name of the chief deity of the Ammonites, who is so called, 1 Kings xi. 5. See below, ver. 3, and the note there. As Jehovah is said to have given His people Israel the lands they possessed, so the idolatrous nations considered their acquisitions as obtained by the favour of their respective idols. See Judg. xi. 24. *Dr. Blayney.*

2. — *her daughters shall be burned with fire:*] That is, the smaller cities, which are reckoned as so many daughters to their mother city. Compare Ps. xlviii. 11; xcvii. 8. *W. Lowth.*

—— *then shall Israel be heir* &c.] This is understood to have been fulfilled when Judas Maccabeus defeated the Ammonites, and took their towns, 1 Mac. v. 6, &c. Zephaniah speaks in like manner, chap. ii. 9. *Dr. Blayney.*

3. *Howl, O Heshbon, for Ai is spoiled:*] When Ai, (not the place mentioned Josh. viii, but a city of the Ammonites,) is destroyed, then is it time for Heshbon, the chief city of the Moabites, to lament her danger. *W. Lowth.*

—— *run to and fro by the hedges;*] Like persons distracted, seeking a place of concealment. *Poole.*

—— *for their king shall go into captivity,*] Rather, "Melcom shall go &c." Compare chap. xlviii. 7; and see the note on chap. xliii. 12. *W. Lowth, Dr. Blayney.*

7. *Concerning Edom,*] The destruction of Edom, or Idumea, is likewise foretold by Ezekiel, chap. xxv. 12—14; xxxv. 2, &c; Joel iii. 19; Amos i. 11, 12; and by Obadiah. *Dr. Blayney.*

Is wisdom no more in Teman?] The Eastern part of the world, by which is chiefly meant Arabia and the adjacent countries, was famous for the study of wisdom; see 1 Kings iv. 30. The Edomites appear to have put in their claim to this distinction. *W. Lowth.*

8. — *dwell deep,*] When the Arabs have drawn upon themselves such a general resentment of the more fixed inhabitants of those countries, that they think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them with any hopes of success. It is probable, that the "dwelling deep," which Jeremiah recommends to the Arab tribes here and at ver. 30, means this plunging far into the deserts, rather than going into caves and dens, as has been sometimes supposed. For although people, who live a settled kind of life, have practised this method of security, the Arabs, who lead a wandering life in tents, look upon caves as traps, rather than as places of defence. *Harmer.*

The language of modern travellers, in describing this custom of the Arabs, corresponds with the language of Scripture. Niebuhr, speaking of their conduct under certain circumstances of dissatisfaction, says, "all the tribe retires to the bottom of the desert, whither the Turks dare not follow:" and Savary says concerning the wandering or Bedouin Arabs, "Always on their guard against tyranny, on the least discontent they pack up their tents, lade their camels with them, ravage the flat country, and plunge into the burning sands, whither none can pursue them, and where they alone dare dwell." *Parkhurst.*

—— *Dedan;*] The Dedanites were Arabians, of the posterity of Dedan the grandson of Abraham, Gen. xxv. 3. They seem in later times to have been subdued by the Idumeans, and incorporated with them. *W. Lowth.*

Before CHRIST about 600.

9 If [r] grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy † till they have enough.

[r] Obad. ver. 5.

† Heb. *their sufficiency.*

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

[s] Obad. ver. 1.

14 I have heard a [s] rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

Before CHRIST about 603.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy [t] nest as high as the eagle, I will bring thee down from thence, saith the LORD.

[t] Obad. ver. 4.

17 Also Edom shall be a desolation: [u] every one that goeth by *it* shall be astonished, and shall hiss at all the plagues thereof.

[u] Chap. 2. 15.

18 [v] As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in *it.*

[v] Gen. 19. 25. chap. 50. 40.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will ‖ [w] appoint me the time? and who *is* that shepherd that will stand before me?

‖ Or, *convene me in judgment.*

[w] Job 41. 10. chap. 50. 44.

20 Therefore hear the counsel of the LORD, that he hath taken against Edom;

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9. *If grapegatherers come to thee,* &c.] The vintage can hardly be gathered so clean, but that there will be a gleaning left. Compare Is. xvii. 6. Nay, the housebreakers commonly leave something behind them. But the desolation which is coming upon thee shall be so entire, that scarcely a remnant shall be preserved: compare Obad. ver. 5. *W. Lowth.*

11. *Leave thy fatherless children,* &c.] It is doubted whether these words are a threatening or a promise. If a promise, the sense is, that though this great destruction should come upon the body of the Edomites, yet God would take care of some of their fatherless children, whose parents being carried into captivity, they had none to provide for them. If they be taken as a threatening, they imply ruin to them as well as to the rest. *Poole.*

12. — *Behold, they whose judgment was not to drink of the cup* &c.] Behold, even My people the Jews, which, in comparison of thee, had no reason to be put to these extremities of judgments, they have been plagued severely by My just hand: and shalt thou think to go unpunished? *Bp. Hall.*

13. — *Bozrah*] One of the chief cities of Idumea: see Is. xxxiv. 6; lxiii. 1. *W. Lowth.* "All the cities thereof:" the daughter cities, that appertain to Bozrah, the prime city. *Bp. Hall.*

14. *I have heard a rumour from the Lord,* &c.] The Prophets often represent God as summoning armies, and setting them in array of battle against those people whom He has decreed to destroy. See chap. l. 9—21; li. 11; Is. xiii. 2, 3; xviii. 3. God's stirring up men's minds to invade such countries is described here, as if He had sent an ambassadour to the Chaldeans and their confederates, to engage them in a war against the Idumeans, according to the methods in which earthly princes use to engage their allies: compare chap. li. 27, 28. *W. Lowth.*

16. — *O thou that dwellest in the clefts of the rock,*] Compare Obad. ver. 4; Nahûm. xxiv. 21; and see the note there. St. Jerome, who lived in the neighbourhood, tells us, in his commentary upon Obadiah, that Idumea was a rocky mountainous country. *W. Lowth.*

17. —*shall hiss*] See the note on chap. xix. 8.

18. *As in the overthrow of Sodom and Gomorrah* &c.] A proverbial expression denoting an utter desolation: see chap. l. 40; Is. xiii. 19. *W. Lowth.*

We know little more of the history of the Edomites, than as it is connected with that of the Jews: and where is the name or the nation now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews: and the very name was abolished and disused about the first century after Christ. Thus were they rewarded for insulting and oppressing their brethren the Jews, and hereby were fulfilled the prophecies of Jeremiah in this chapter; and of the other Prophets enumerated in the note on the seventh verse. *Bp. Newton.*

19. *Behold, he shall come up like a lion* &c.] A description of Nebuchadnezzar, marching with his army against Idumea. *W. Lowth.* Upon occasion of the inundations, to which the Jordan is subject, (see the note on chap. xii. 5,) we are told by Maundrell, that several sorts of wild beasts, which are wont to harbour among the trees and bushes by the river side, are forced out of their covert, and infest the neighbouring plains. To this circumstance the Prophet here alludes. *Dr. Blayney.*

—— *I will suddenly make him run away from her:*] The most probable sense of these words is, that they indicate the Edomites running away from Nebuchadnezzar out of their own country, which seems to be understood by "her." *Poole.* "Him," namely, "the son of man," of whom it was said in the preceding verse, that he should not abide or dwell there. *Dr. Blayney.*

—— *and who is a chosen man, that I may appoint over her?*] That is, I will single out a man remarkable for his prowess; namely, Nebuchadnezzar, and place him at the head of the army, which shall execute My vengeance upon Edom. *W. Lowth.*

—— *who will appoint me the time? and who is that shepherd* &c.] Who will challenge Me to meet him in the field, as if we were upon equal terms? Or what leader or general can enter the lists with Me? The word "shepherd" often signifies a prince or commander: see chap. vi. 3; xxv. 34. But here it is used in opposition to the "lion," mentioned before; as if he had said, A shepherd may as well encounter a lion, as the best appointed warrior contend with God Almighty, or those whom He makes the instruments of His vengeance. *W. Lowth.*

Before CHRIST about 600. and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the † Red sea.

† Heb. *Weedy sea.*

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

about 600. 23 ¶ Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are † fainthearted; *there is* sorrow ‖ on the sea; it cannot be quiet.

† Heb. *melted.* ‖ Or, *as on the sea.*

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

[1] Amos 1. 4. 27 And I will kindle a [1] fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

about 600. 28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

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29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ [m] Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

[m] Verse 8. † Heb. *sit greatly.*

31 Arise, get you up unto the ‖ wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

‖ Or, *that is at ease.*

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* † in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

† Heb. *cut off into corners,* or, *that have the corners of their hair polled.*

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

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20. — *Surely the least of the flock shall draw them out:*] The very meanest and basest of the Chaldean army shall discomfit and overthrow the proud inhabitants of Teman. *Bp. Hall.*

21. *The earth is moved at the noise* &c.] The surrounding countries are astonished at its ruin, and the sound of it reaches even to the Red sea, which was at a considerable distance from the land of Edom. The Prophet compares the destruction of a nation to the fall of a great building: see Ezek. xxvi. 15; xxxi. 16. *W. Lowth.*

23. *Concerning Damascus.*] Damascus was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy concerning it of calamitous import, chap. xvii; which had been fulfilled by Tiglath-pileser's taking it, and carrying away the people captives to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, chap. i. 3—5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other nations. See note on chap. xlviii. 1. *Dr. Blayney.*

—— *Hamath — and Arpad:*] See the note on Is. x. 9.

—— *there is sorrow on the sea;*] The word may be interpreted of the Arabians, who lay on the seacoast: or, adopting the marginal reading, "as on the sea," we may understand the sentence in the sense of Isaiah's words, "They are like the troubled sea, when it cannot rest," chap. lvii. 20. *W. Lowth.*

25. *How is the city of praise not left,* &c.] How is it, that so goodly and famous a city as Damascus, so praised, so admired, hath not the favour to be spared from sackcloth and vastation? *Bp. Hall.*

27. — *Ben-hadad.*] This seems to have been a common name for the kings of Syria, as Pharaoh was for those of Egypt. *Dr. Blayney.* See the note on Gen. xii. 15.

28. *Concerning Kedar, and concerning the kingdoms of Hazor,*] The kingdoms whose metropolis is Hazor or Petra. Kedar was that part of Arabia inhabited by the posterity of Kedar, Ishmael's son, Gen. xxv. 13; called likewise "the kingdoms of Hazor;" each division having anciently a petty prince or king over it. *W. Lowth.*

—— *the men of the east.*] As the Arabians are called in the Scripture dialect. *W. Lowth.*

29. *Their tents and their flocks* &c.] Their substance consisted in their cattle, their furniture, and their tents, from whence the country itself is called "the tents of Kedar," Ps. cxx. 5: with these they removed from place to place for the convenience of pasture. See Is. xiii. 20. *W. Lowth.*

31. *Arise, get you up unto the wealthy nation,* &c.] Arise, O ye Chaldeans; get ye up to the wealthy nation of the Hazorites, that dwell without care in their tents; abounding with flocks and herds in the desert, where they dwell apart without cities or towns. *Bp. Hall.*

34. — *against Elam*] Elam was an independent and even powerful kingdom in the days of Abram, Gen. xiv. 1. When the monarchy of Persia was established under Cyrus, Elam was blended into, and formed a part of it: but before that time they were two distinct kingdoms. According to the present prophecy, Elam is spoken of as having actually become a province of the Babylonish empire, Dan. viii. 2: and Daniel appears to have presided over it, having Shushan for the seat of his government. It therefore probably was, as the name would lead us to suppose, the country called by heathen writers Elymais, which Pliny and Strabo, in conformity with Daniel, describe as separated from Su-

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35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

* Chap. 48. 47. verse 6.

CHAP. L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

595. THE word that the LORD spake against Babylon *and* against the land of the Chaldeans † by Jeremiah the prophet.

† Heb. *by the hand of Jeremiah.*

2 Declare ye among the nations, and publish, and † set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

† Heb. *lift up.*

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3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

† Heb. *place of their rest.*

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 * Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

* Isai. xlviii. 20. chap. li. 6. Rev. xviii. 4.

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siana by the river Eulæus, or Ulai. On the final subversion of the Babylonish monarchy, Elam was restored again, as is intimated below, ver. 39, to its former possessors, who had fought under the banners of the Medes and Persians. See Is. xxi. 2. *Dr. Blayney.*

35. — *the bow of Elam,*] Isaiah thus speaks of the Elamites, chap. xxii. 6; "And Elam bare the quiver." Strabo says, that the mountainous parts of Elymais bred chiefly archers: and Livy and other heathen writers speak of the Elymean bowmen. *Dr. Blayney.*

36. — *four winds from the four quarters of heaven,*] That is, enemies from every quarter. Wars and commotions are metaphorically denoted by winds: see chap. iv. 11, 12; li. 1; Dan. vii. 2. *W. Lowth.*

38. *And I will set my throne in Elam,*] Nebuchadnezzar acting under the commission and authority of God, the establishment of his power was in effect the setting up of the throne or dominion of His principal. *Dr. Blayney, W. Lowth.*

39. — *I will bring again the captivity of Elam,*] See note on ver. 34.

Chap. L. This chapter and the next contain a prophecy concerning the fall of Babylon, intermixed and contrasted with predictions concerning the redemption of Israel and Judah, who were not, like those oppressors, to be finally extirpated, but to survive them, and upon their repentance and conversion to be pardoned and restored. The prophecy was delivered and sent to Babylon in the fourth year of Zedekiah's reign, as appears from chap. li. 59. *Dr. Blayney.*

Ver. 2. — *set up a standard,*] To call people together, and impart to them these good tidings. The destruction of Babylon would be likewise a sort of signal to the Jews, to assemble together, in order to their return home: the time of their captivity being then to expire. *W. Lowth.*

— *Bel — Merodach*] See the second note on chap. xliii. 13; and concerning "Bel," see the note from Dean Prideaux on Gen. x. 9. "Merodach" might be the name of one of their kings, that was afterwards deified by some of his subjects. *W. Lowth.*

3. — *out of the north there cometh up a nation* &c.] The Medes, who lay to the north of Babylon: see ver. 9, 41. *W. Lowth.*

— *which shall make her land desolate,*] See the note on Is. xiii. 20—22.

4. *In those days, — the children of Israel* &c.] In those days the children of Israel, and the children of Judah, shall, through the favour of the Persian monarchs, go up together, weeping for joy to return to their country, and to the place of God's worship and service. *Bp. Hall.* "In that time" will denote "during the time of Babylon's desolation:" which, being designed to be perpetual, will comprehend as well the time of the general restoration of Israel and Judah in the latter days, as that of their more immediate and partial return from Babylon. *Dr. Blayney.*

5. — *a perpetual covenant*] We find the Jews, after their return from Babylon, in Nehemiah's time, entering into a covenant to walk in God's law, and to obey Him: Neh. ix. 38; x. 1, &c. But by the "perpetual," or "everlasting covenant," may probably be understood that of the Gospel. *Dr. Blayney.*

6. — *their shepherds have caused them to go astray,*] Their pastors and governours have led them to commit idolatry, of which the mountains were a principal scene: see chap. ii. 20; iii. 6, 23; Ezek. vi. 3, 4, 13; xviii. 6, &c. And "they have gone from mountain to hill," varying the object or place of their idolatrous worship, and forgetting the sanctuary of their God, where alone they ought to have set up their rest. *Dr. Blayney.*

7. — *the habitation of justice,*] A refuge and protection for those who are good and just. *W. Lowth.*

Before CHRIST 595. 9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man; none shall return in vain.

‖ Or, *destroyer.*

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown † fat as the heifer at grass, and bellow as bulls;

† Heb. *big, or, corpulent.*

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: [b] every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

[b] Chap. 49. 17.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her: as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ‖ sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

‖ Or, *scythe.*

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17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land ‖ of Merathaim, *even* against it, and against the inhabitants of ‖ Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

‖ Or, *of the rebels.*

‖ Or, *visitation.*

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou

12. *Your mother shall be sore confounded;* &c.] Your mother city, Babylon, shall be sore confounded; and Chaldea, which was the queen of all nations, shall now be cast behind all the rest, and become a very wilderness and a barren desert. *Bp. Hall.*

15. — *she hath given her hand:*] In token of subjection and homage. The phrase occurs in the same sense, 1 Chron. xxix. 24; Lam. v. 6. It probably alludes to the act of the vanquished, who, throwing down his arms, and stretching forth his defenceless hands, acknowledges himself in the power of the conqueror. *Dr. Blayney.*

—— *her foundations are fallen,*] The signification of the Hebrew word, which occurs no where else, is uncertain. It probably means "the battlements," which is the rendering of the Greek version. *Dr. Blayney.*

16. *Cut off the sower from Babylon,*] Babylon resembled a country walled in, rather than a city: the walls, according to Herodotus, being sixty miles in circumference. Within this large circuit a great deal of ground was cultivated with corn: so that enough grew within the walls to support the inhabitants during a long siege. *W. Lowth.*

—— *they shall turn every one to his people,*] They, that is, the allies of Babylon. Compare chap. xlvi. 15; Is. xiii. 14. *W. Lowth.*

17. — *first the king of Assyria hath devoured him; and last* &c.] After Nineveh, the metropolis of the Assyrian empire, was destroyed, Babylon became the queen of the East. They were both equally enemies to the people of God; the one subverted the kingdom of Israel, and the other the kingdom of Judah: the one carried away the ten tribes, and the other the two remaining tribes, into captivity. No wonder therefore that there are several prophecies relating to each of these cities, and that the fate of Babylon is foretold as was that of Nineveh. *Bp. Newton.* See the notes on Is. x; Nahum ii, iii; Zephan. ii. 13; Ezek. xxxi. 3.

18. — *as I have punished the king of Assyria.*] This may most probably be understood of the destruction of Nineveh, the chief seat of the Assyrian empire, by Nebuchadnezzar and Ahasuerus, or Astyages, as it is related in Tobit, chap. xiv. 15. At the taking of this great city, foretold by Jonah, Nahum, and Zephaniah, Chynaladanus the last king of the Assyrian race was killed: and the seat and title of the empire removed to Babylon, which was no longer called the Assyrian, but the Babylonian monarchy. *W. Lowth.*

20. — *the iniquity of Israel shall be sought for,* &c.] Their sins shall be done away through My grace and mercy. *Bp. Hall.*

The promise contained in this verse seems evidently to respect the Gospel times, and "the remnant" that shall be saved "according to the election of grace." Compare chap. xxxi. 34; xxxiii. 8; Is. lix. 20; Rom. xi. 5, 26, 27. *Dr. Blayney.*

21. *Go up against the land of Merathaim,* — *and* — *of Pekod:*] Go up, ye Medes and Persians, against the territories of Babylon: even against the land of these proud "rebels," against the land of those who have "visited" My people with the sword and merciless destruction. *Bp. Hall.* There is no certainty, and indeed little probability, that there were any places to which belonged the names in the text. *Dr. Blayney.* See the margin.

23. *How is the hammer of the whole earth cut asunder and broken!*] That oppressive empire, "which smote the people with a continual stroke," as it is described by Isaiah, chap. xiv. 6. *W. Lowth.*

24. *I have laid a snare for thee,* &c.] See the note on chap. li. 31.

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art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

† Heb. *from the end.* ‖ Or. *tread her.*

26 Come against her † from the utmost border, open her storehouses: ‖ cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

† Heb. *pride.*

31 Behold, I *am* against thee, *O thou* † most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

† Heb. *pride.*

32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

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34 Their Redeemer *is* strong; the LORD of hosts *is* his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon *the inhabitants of* Babylon, and upon her princes, and upon her wise *men*.

‖ Or, *chief men.* † Heb. *liars.*

36 A sword *is* upon the ‖ † liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desert with *the* wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein. * Gen. 19. 25. chap. 49. 18.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they

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28. *The voice of them that flee* &c.] Some of those, who were more than ordinarily zealous for the welfare of God's Church and people, were ready, upon the first news of the taking of Babylon, to bring the glad tidings thereof into Judea, how God had avenged the cause of His people, and executed *His judgments on those* who destroyed His temple, and profaned the holy vessels of it, that were dedicated to His service. See Dan. v. 1, 2, 3, & 30: and compare chap. li. 31. *W. Lowth.*

30. *Therefore shall her young men fall in the streets,*] Xenophon relates, that Gadatas and Gobryas with their soldiers, when they were got into the town, marched directly toward the palace, and, killing all they met, became masters of the place, and slew the king himself. *W. Lowth.*

32. — *I will kindle a fire in his cities,*] This may be meant of the destructions made in the Babylonian territories in the several expeditions which Cyrus undertook against that monarchy during the space of twenty years before the taking of Babylon; from the year before Christ 558, to the year 539. *W. Lowth.*

35. *A sword is upon — her princes,*] Who were slain together with their king Belshazzar at a feast: see chap. li. 39; Dan. v. 1—30: "and upon her wise men;" who, though famous for their skill in astrology and the other arts of divination, could not foresee or prevent the dangers coming upon themselves in the common calamity. *See* Is. xlvii. 13, 14. *W. Lowth.*

36. — *upon the liars;*] The false pretenders to the knowledge of future events. Compare chap. xlviii. 30; Is. xliv. 25. *W. Lowth.*

— *upon her mighty men;* &c.] See the note on chap. li. 30.

37. — *upon all the mingled people that are in the midst of her;*] Her auxiliaries, made up of several nations: see Ezek. xxx. 5. *W. Lowth.* See the note on chap. li. 27.

38. *A drought is upon her waters;* &c.] See the note on chap. li. 36.

39. *Therefore the wild beasts of the desert* &c.] See the notes on Is. xiii. 20.

42. — *they are cruel, and will not shew mercy:*] Upon the second capture of Babylon, as soon as Darius had made himself master of the place, he ordered three thousand of the principal men of the city to be crucified, and thereby fulfilled the prophecies of the cruelty which the Medes and Persians should use towards the Babylonians. *Bp. Newton.*

Before CHRIST 595. shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

[d] Chap. 49. 19. 44 Behold, he shall come up [d] like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and [e] who will ‖ appoint me the time? and who *is* that shepherd that will stand before me?

[e] Job 41. 10. chap. 49. 19. ‖ Or, *consent me to plead?*

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the † midst of them that rise up against me, a destroying wind;

† Heb. *heart.*

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

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4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

[f] Chap. 50. 8. Rev. 18. 4. 6 [f] Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

[g] Isai. 21. 9. Rev. 14. 8. & 18. 2. 8 Babylon is suddenly [g] fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

† Heb. *pure.* 11 Make † bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up

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43. *The king of Babylon hath heard the report of them,* &c.] Belshazzar was a weak and dissolute prince, and dismayed upon the first apprehension of danger, when he understood that Cyrus's army laid siege to the city. See Dan. v. 6. *W. Lowth.*

44. *Behold, he shall come up* &c.] He, that is, the invading army. See the notes on chap. xlix. 19—21.

Chap. LI. ver. 1. — *a destroying wind;*] An allusion to the hot pestilential wind, as the Arabick version renders these words, which is frequent in those parts, and concerning which see the note on 2 Kings xix. 35.

7. *Babylon hath been a golden cup in the Lord's hand,* &c.] For what sense Babylon is called "a cup" may be seen by comparing chap. xxv. 15. She was a splendid instrument of vengeance ordained by God against the neighbouring nations; and as all these had suffered by her, all are represented as ready to glory over her, or rejoice when her turn of suffering came. *Dr. Blayney.*

9. *We would have healed Babylon,*] This is spoken in the name of God's Prophets, and the other witnesses of His truth, importing that they had sufficiently testified against her errours, and idolatries, but she was irreclaimable. And therefore it was time for all the lovers of truth to depart out of her, lest they be involved in her punishments: see ver. 6. *W. Lowth.* Or they are the words of the allies of Babylon, who say that they had endeavoured to support her sinking cause, but in vain; and therefore, as the case was desperate, they call one another to leave her to herself, and return every man to his own country. *Poole, Dr. Blayney.*

10. *The Lord hath brought forth our righteousness:*] He hath declared our cause to be just, (compare Ps. xxxvii. 6,) by bringing such remarkable judgments upon our enemies. And therefore we ought to give glory to Him in the assemblies of His Church, and in the most public manner imaginable. *W. Lowth.*

11. — *the kings of the Medes:*] Neriglissar king of Babylon having formed an alliance against the Medes, Cambyses sent his son Cyrus with an army of thirty thousand Persians to join the Medes commanded by Cyaxares: this Cyaxares king of Media, called Darius the Mede in Scripture, was Cyrus's uncle; and it was properly his army that made the expedition against the Babylonians, he employing Cyrus as his general. Persia was then a small part of the empire of Media, and was of little account till Cyrus made a figure in the world: and even then it was called the kingdom of the Medes and Persians, the Medes having still the preference. And in after times the Greek historians style those wars, in which their country encountered with Xerxes, by the name of the Median wars, because the Medes were the founders of that empire. *W. Lowth.*

12. *Set up the standard upon the walls of Babylon,*] The Pro-

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the watchmen, prepare the † ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

† Heb. *lyers in wait.*

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [c] The LORD of hosts hath sworn † by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall † lift up a shout against thee.

[c] Amos 6. 8. † Heb. *by his soul.* † Heb. *utter.*

15 [d] He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

[d] Gen. 1. 1, 6. chap. 10. 12, &c.

16 When he uttereth *his* voice, *there is* a ‖ multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

‖ Or, *noise.*

17 [e] Every man ‖ is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

[e] Chap. 10. 14. ‖ Or, *is more brutish than to know.*

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [f] The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

[f] Chap. 10. 16.

20 Thou *art* my battle ax *and* weapons of war: for ‖ with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

‖ Or, *in thee*, or, *by thee.*

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

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23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be † desolate for ever, saith the LORD.

† Heb. *ever* [illegible] *desolate.*

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds: their might hath failed; they be-

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phet ironically encourages the Babylonians to use their best skill and bravery for the defence of their city, which yet he foresees will be of no avail. See the like figure, ver. 8. *W. Lowth.*

13. *O thou that dwellest upon many waters, abundant in treasures,*] Upon the river Euphrates, which encompassed Babylon, and ran through it, and by means of which it thought itself secure and impregnable. *W. Lowth.*

14. — *with men, as with caterpillers;*] Or locusts. Armies are often compared to caterpillers, locusts, and such like devouring insects: see Nahum iii. 15, 16; Joel ii. 2, 3, &c. *W. Lowth.*

15—19. These verses are repeated from chap. x. 12—16. See the notes there.

20. *Thou art my battle ax and weapons of war:*] God speaks here to Cyrus, and tells him, that He will make use of him as an instrument of Providence, for the destroying of the whole power of the Babylonish empire, and of all orders and degrees of men in it; as He had formerly made that empire the executioner of His judgments upon other countries: see chap. l. 23. *W. Lowth.* Or, the army of the Medes and Persians is intended; as elsewhere the instrument of God's vengeance is called a "sword," a "rod," a "scourge." *Dr. Blayney.*

25. — *O destroying mountain,*] Though Babylon was seated in a low watery plain, yet it is here called a "mountain," on account of its power and greatness, as well as of the vast height of its walls and towers, its palaces and temples: and Berosus, speaking of some of its buildings, says, that they appeared most like mountains. *Bp. Newton, Poole.* "The rocks," from whence it was to be "rolled," were its strong holds. *Dr. Blayney.*

27. — *the kingdoms of Ararat, Minni, and Ashchenaz;*] The two former of these Bochart reasonably concludes to be the greater and less Armenia: and the latter to be a part of Phrygia near the Hellespont. Homer appears to speak of it by the name of Ascania. And that both the Armenians and Phrygians composed part of the army which Cyrus led against Babylon, may be seen in Xenophon. *Dr. Blayney.*

—— *as the rough caterpillers.*] Or chafers; to which the hostile cavalry are compared, chiefly, I suppose, on account of the numbers. *Parkhurst.*

30. *The mighty men of Babylon have forborn to fight, &c.*] It was here foretold, that the Babylonians should be terrified and hide themselves within their walls; and accordingly the Babylonians, after the loss of a battle *or two*, never recovered their co

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came as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the *men* of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, ‖ *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

‖ Or, *in the time that he thresheth her.*

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

† Heb. *My violence.* ‖ Or, *remainder.* † Heb. *inhabitress.*

35 † The violence done to me and to my ‖ flesh *be* upon Babylon, shall the † inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

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37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall ‖ yell as lions' whelps.

‖ Or, *shake themselves.*

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

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rage so as to face the enemy in the field again; they retired within their walls, and Cyrus could never draw them forth to try the fortune of arms. *Bp. Newton.*

31. *One post shall run to meet another,* &c.] That is, Couriers shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the side that each came from. *Dr. Blayney.*

Babylon was taken by surprise, by unexpectedly draining the river Euphrates, and entering through the channel into the city, as Herodotus relates.

For the carrying on of this stratagem, Cyrus took the opportunity of a publick festival, when the whole night was usually spent in revellings, and all manner of disorders, see ver. 39. In this time of riot the gates leading down to the river, that used to be shut every night, were left open, and gave a passage to Cyrus and his army into the city, which he became master of, while they thought themselves in the utmost security, both from the height and strength of their walls, and depth of their river: Cyrus having as yet made little progress in the siege, though he had invested the city with his army two years before. This surprise caused so many messengers to run one after the other, to acquaint the king with this unexpected news. The vast compass of this city has been observed in the notes on chap. l. 16. *W. Lowth.*

32. — *that the passages are stopped,*] Or rather, "surprised." These were most probably the entrances into the city from the river side, which were secured by gates, that ought, as Herodotus observes, to have been fast barred; which, if it had been done, would have effectually frustrated the attempt of the enemy; but being left open and unguarded on account of the publick festivity, the assailants were in possession of those entrances, and in the heart of the city, before the besieged were aware of it. *Dr. Blayney.*

—— *and the reeds they have burned with fire,*] The soldiers, seeing the Euphrates nearly dry, set fire to the reeds which covered its borders, in order to facilitate the approach of the troops to the walls. The messengers reported to the king this circumstance, for the purpose of signifying to him that all the waters round about Babylon were dried up, and that there was no longer any thing to shelter the city from the enemy. These reeds are said to have been very large and high, and, together with the mud on which they stood, to have formed as it were another wall round the city. *Calmet, Poole.*

33. — *it is time to thresh her:*] To tread, or cause the city to be trodden, as a threshingfloor. *Parkhurst.*

34. *Nebuchadrezzar the king of Babylon hath devoured me,*] A pathetick description of the calamities brought upon the Jews by Nebuchadnezzar and his forces, who after they had devoured the wealth, and laid waste the beauty of their country, then turned them out of it, and led them captives into a strange land. *W. Lowth.*

35. — *to me and to my flesh.*] To me and to my children. Our nearest relations are called our flesh in Scripture: see Judg. ix. 5; 2 Sam. v. 1; Neh. v. 5. *W. Lowth.*

36. — *I will dry up her sea, and make her springs dry.*] See the notes on Is. xiv. 23; and ver. 31 of this chapter. By the means there described, Babylon was taken, as here foretold. The city would have been otherwise impregnable, as it was supplied with provisions for many years, saith Herodotus; for more than twenty years, according to Xenophon; for, as Herodotus saith, if the Babylonians had but known what the Persians were doing, by shutting the gates which opened upon the river, and by standing upon the walls which were built as banks, they might have taken and destroyed the Persians *as in a net, or cage. Bp. Newton.*

37. *And Babylon shall become heaps,* &c.] See the notes on Is. xiii. 20.

38. *They shall roar together like lions:*] Either for grief and anguish *of mind: compare* Zech. xi. 3; Is. lix. 11; or else, the Prophet describes the revels and riotous noise that they made on the night of the publick festival, on which the city was taken: see the following verse. *W. Lowth.*

39. *In their heat I will make their feasts,* &c.] See the note on ver. 31.

41. — *the praise of the whole earth*] Compare chap. xlix. 25; Dan. iv. 30; Is. xiii. 19. See the note there.

42. *The sea is come up upon Babylon:*] By "the sea" any large collection of waters is denoted, and particularly the river Euphrates, ver. 36: so that the fate of Babylon is here alluded to, concerning which see ver. 64, and Is. xiv. 23. Others by "the sea" understand metaphorically a numerous army, and by the overspreading of waters the invasion and conquest of the country. *Dr. Blayney.*

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44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

† Heb. *visit upon.*

47 Therefore, behold, the days come, that I will † do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

‖ Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*

49 ‖ As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all ‖ the earth.

‖ Or, *the country.*

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

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54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, whose name *is* the LORD of hosts.

‖ Or, *The walls of broad Babylon.*

58 Thus saith the LORD of hosts; ‖ The broad walls of Babylon shall be utterly ‖ broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

‖ Or, *make naked.*

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59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ‖ with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a ‖ quiet prince.

‖ Or, *on the behalf of.*

‖ Or, *prince of Menuchs, or, chief chamberlain.*

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever.

† Heb. *desolations.*

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44. — *I will bring forth out of his mouth that which he hath swallowed up:*] This was literally fulfilled, when the vessels of the house of God, which Nebuchadnezzar had brought from Jerusalem, and placed in the temple of Bel, Dan. i. 2, were restored by order of Cyrus, Ezra i. 7, and carried to Jerusalem again. *Bp. Newton.*

46. — *a rumour shall both come one year,* &c.] Denoting that terrifying rumours shall continue year after year. *Dr. Blayney.*

—— *violence in the land, ruler against ruler.*] This should be a time of hostile depredations and invasions. Cyrus and the king of Babylon should now appear at the head of two contending armies. *W. Lowth.*

53. *Though Babylon should mount up to heaven,* &c.] Though Babylon prides herself in the glory of her empire, placed above the common height of human greatness; compare Is. xlvii. 7, 8; though she thinks herself never so secure in her high gates, ver. 58, and strength of her walls, which were three hundred and fifty feet high, according to Herodotus, yet this shall not place her out of the reach of My vengeance; compare chap. xlix. 16. *W. Lowth.*

55. — *destroyed out of her the great voice;*] When cities are populous, they are of course noisy. See Is. xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God's destroying or taking away out of Babylon the great noise, which during the time of her prosperity was constantly heard there; "the busy hum of men," as the poet calls it. In this manner the mystical Babylon is threatened, Rev. xviii. 22, 23. Compare chap. vii. 34; xvi. 9; xxv. 10. *Dr. Blayney.*

58. — *The broad walls, — her high gates &c.*] See the notes on Is. xiii. 19—22.

—— *and the people shall labour in vain,* &c.] In vain shall the people labour to quench that fire, which is kindled for the consuming of Babylon. *Bp. Hall.*

59. — *with Zedekiah*] Rather, "from Zedekiah," or, "on his behalf," as in the margin; or, by virtue of his commission: for we have no reason to suppose that Zedekiah went in person to Babylon at that time. *W. Lowth, Dr. Blayney.*

—— *Seraiah was a quiet prince.*] "The chief chamberlain," as in the margin. *W. Lowth.* So the word seems to mean; or, as we might call him, Lord Chamberlain. *Parkhurst.*

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63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carrieth away the captives.* 32 *Evil-merodach advanceth Jehoiachin.*

599. [a] 2 Kings 24. 18. † Heb. reigned.

ZEDEKIAH *was* [a] one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

590. [b] 2 Kings 25. 1. chap. 39. 1.

4 ¶ And it came to pass in the [b] ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

588. 6 And *in the fourth* month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

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8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah; and the king of Babylon bound him in ‖ chains, and carried him to Babylon, and put him in † prison till the day of his death.

† Heb. blinded.
‖ Or, fetters.
† Heb. house of the wards.

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, ‖ † captain of the guard, *which* † served the king of Babylon, into Jerusalem,

‖ Or, chief marshal.
† Heb. chief of the executioners, or, slaughtermen.

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned *he* with fire:

And so ver. 14, &c.

14 And all the army of the Chaldeans, † that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

† Heb. stood before.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain of* the poor of the people, and the residue of the people that *remained* in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 Also the [c] pillars of brass that *were* in

[c] Chap. 27. 19.

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63. — *thou shalt bind a stone to it*, &c.] See the note on Gen. xxxii. 25. The Prophets sometimes gave sensible representations of the judgments they foretold: see chap. xix. 10. This was a significative emblem of Babylon's sinking irrecoverably under the judgments here denounced against her. Compare Rev. xviii. 21. This threatening was in a literal sense fulfilled. See the note on Is. xiv. 23. *W. Lowth.*

64. — *Thus far are the words of Jeremiah.*] This is probably mentioned to shew that the next chapter was added by Ezra, or Baruch, or whoever collected this prophecy into one volume. *W. Lowth.*

Chap. LII. This chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever revised the sacred writings after the return of the Jews from Babylon, and collected them into one body. It contains a brief history of the captivity, nearly the same, word for word, as it is related in the second book of Kings, chap. xxiv. 18—20, and xxv; together with some few additions. Some have supposed it placed here as a proper introduction to the Book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolations of the Jewish nation to the predictions of Jeremiah concerning them, to hold forth a nearer view of the exact accomplishment of the Divine word of prophecy. *Dr. Blayney.*

Ver. 12. — *in the tenth day of the month.*] In the parallel place, 2 Kings xxv. 8, we read, "on the seventh day of the month." It is probable that Nebuzar-adan came to Jerusalem on the seventh, but did not set fire to the city and temple till the tenth. Josephus relates this remarkable circumstance attending the burning of the temple under Nebuchadnezzar and Vespasian, that it happened both times on the same day of the year. *W. Lowth.*

17, 18. *Also the pillars of brass* &c.] See 2 Kings xxv. 14, &c. The temple was rifled of its riches and furniture at three several

Before CHRIST 588. the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

¶ Or, *instruments to remove the ashes.* ‖ Or, *basons.* ‖ Or, *censers.* 18 The caldrons also, and the ‖ shovels, and the snuffers, and the ‖ bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the ‖ firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight.

† Heb. *their brass.*

[d] 1 Kings 7. 15. 2 Kings 25. 17. 2 Chron. 3. 15. † Heb. *thread.*

21 And *concerning* the [d] pillars, the height of one pillar *was* eighteen cubits; and a † fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these. Before CHRIST 588.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door:

† Heb. *threshold.*

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that † were near the king's person, which were found in the city; and the ‖ principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

† Heb. *saw the face of the king.* ‖ Or, *scribe of the captain of the host*

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is the* people whom Nebuchadrezzar carried away captive: in the seventh

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times. The first was, when Nebuchadnezzar came up against Jehoiakim, Dan. i. 2. The second time was at the captivity of Jeconiah; see chap. xxvii. 19; and 2 Kings xxiv. 13. And now at the destruction of the city and temple, they entirely stripped it of all its ornaments. *W. Lowth.*

19. — *that which was of gold in gold,* &c.] That is, the utensils above mentioned, some of which were of gold, and some of silver; he took them away of both kinds. *Dr. Blayney.*

20. — *twelve brasen bulls that were under the bases,*] Rather, "which were instead of bases," to support the brasen sea. See 1 Kings vii. 25. *W. Lowth.*

21. — *the height of one pillar was eighteen cubits;*] See 1 Kings vii. 15; but in 2 Chron. iii. 15, it is said, that both the pillars made thirty-five cubits: perhaps one cubit should be allowed for the basis. *W. Lowth.*

23. *And there were ninety and six pomegranates on a side;*] Thus the pomegranates on the four sides, together with those which may have been at the corners of the building, make up the four hundred, mentioned at 1 Kings vii. 42; 2 Chron. iv. 13. *Dr. Blayney.*

24. — *and the three keepers of the door:*] These were not the ordinary porters, who were taken from among the Levites, but were priests, who stood at the door to receive the offerings of the people, and thus were keepers of the sacred treasury; an office of high trust and consideration. See 2 Kings xii. 9; xxiii. 4. *Dr. Blayney.*

25. — *the principal scribe of the host,*] In the margin the translation is, "the scribe of the captain of the host." It appears however, that there were certain officers belonging to the Jewish armies called scribes, who were what we call mustermasters of the troops. See 1 Mac. v. 42. And the person here spoken of was probably the mustermaster or intendant general of the army: the secretary at war. *Dr. Blayney.*

—— *and threescore men* &c.] Eminent persons, who had concealed themselves, but were afterwards discovered. *W. Lowth.*

27. — *Thus Judah was carried away captive out of his own land.*] The transplanting of people or nations has been practised by more modern conquerors. Thus in the year 796, "Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders, or the country of the Helvetians, &c. Their own country was repeopled by the Adrites, a Sclavonian nation." *Henault.* So in much later times, "It was the policy of Alva the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view, not only of preventing any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy." *Hanway's Revolutions of Persia, Parkhurst.*

28—30. *This is the people* &c.] It is not to be supposed, that the whole number of the Jews, whom Nebuchadnezzar carried into captivity, was no more than four thousand six hundred. He carried away more than twice that number at one time, in the eighth year of his reign: 2 Kings xxiv. 12—16. Before that time he had carried off a number of captives from Jerusalem, in the first year of his reign, among whom were Daniel and his companions: Dan. i. 3—6. These are confessedly not taken notice of here. And as the taking and burning of Jerusalem is in this very chapter said to have been in the fourth and fifth months of the nineteenth year of Nebuchadnezzar, those, who were carried into captivity at the date of those events, cannot possibly be the same with those that are said to be carried away, either in the eighteenth or the twenty-third year of that prince. Nor indeed is it credible, that the number carried away at the time the city was taken, and the whole country reduced, could be so few as eight hundred and thirty-two, *supposing a mistake in the date* of the year, which some are willing to do, though without sufficient grounds. Here then we have three deportations, and those the most considerable ones, in the first, the eighth, and the nineteenth years of Nebuchadnezzar, sufficiently distinguished from those in his seventh, eighteenth, and twenty-third years. So that it seems most reasonable to conclude with Archbishop Usher, that by the latter three the historian meant to point out deportations of a lesser kind, not elsewhere noticed in direct terms in Scripture. The first of these, said to have been in the seventh year of Nebu-

Before CHRIST 600. year three thousand Jews and three and twenty:

590. 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons:

† Heb. *souls.*

585. 30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

562. 31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

Before CHRIST 562.

32 And spake † kindly unto him, and set his throne above the throne of the kings that *were* with in Babylon,

† Heb. *good things with him.*

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, † every day a portion until the day of his death, all the days of his life.

† Heb. *the matter of the day in his day.*

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chadnezzar, was of those who had been picked up in several parts of Judah by the bands of Chaldeans, Syrians, and others, whom the king of Babylon sent against the land previously to his own coming; 2 Kings xxiv. 2. That in the eighteenth year corresponds with the time, when the Chaldean army broke off the siege before Jerusalem, and marched to fight the Egyptian army; at which time they might think it proper to send off the prisoners that were in camp under a guard to Babylon. And the last in the twenty-third year of Nebuchadnezzar was, when that monarch, being engaged in the siege of Tyre, sent off Nebuzar-adan against the Moabites, Ammonites, and other neighbouring nations, who at the same time carried away the last gleaning of Jews that remained in their own land, amounting in all to no more than seven hundred and forty-five. *Dr. Blayney.*

31. — *Evil-merodach — lifted up the head of Jehoiachin*] St. Jerome reports, from an ancient tradition of the Jews, that Evil-merodach, having had the government of the Babylonish empire during the distraction of his father, used his power so ill, that as soon as the old king came to himself he put him in prison for it, where he contracted a particular acquaintance with Jehoiachin, who was his fellow prisoner, and that this was the cause of the great kindness he expressed towards him. *W. Lowth.*

32. — *set his throne above the throne of the kings*] That is, he shewed him more respect and honour than he did to any other of the captive princes, by placing him nearest himself. See Esth. iii. 1. *Dr. Blayney.* It is probable the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the places allotted them to sit in. *Harmer.*

The following are the chapters from Jeremiah appointed for Proper Lessons, or as Portions of Scripture for Epistles, on Sundays and Holydays.

CHAP. V.	14th Sunday after Trinity,	Morning.
—— XXII.	Ditto,	Evening.
—— XXIII. 5—9.	25th Sunday after Trinity,	For the Epistle.
—— XXXI. 1—18.	Innocents' Day,	Morning.
—— XXXI.	Thursday before Easter,	Evening.
—— XXXV.	15th Sunday after Trinity,	Morning.
—— XXXVI.	Ditto.	Evening.

THE

LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

THE Lamentations of Jeremiah are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet.

They were not composed till after the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants; which events are described not at all in the style of prophetick predictions, but alluded to and bewailed as what had been already fully accomplished and brought to pass. We cannot admire too much the full and graceful flow of pathetick eloquence, in which the author pours forth the effusions of a patriotick heart, and piously weeps over the ruins of his venerable country. Never was there a more rich and elegant variety of beautiful images ranged together within so small a compass, nor more happily chosen and applied. But it was before observed, that the Prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display. *Dr. Blayney.*

Perhaps the most perfect and regular elegiack composition in the world, is the Lamentations of Jeremiah; as the Prophet mourns in this Book over the destruction of the temple and the holy city, and the overthrow of the whole state, he assembles all the affecting images which a subject so melancholy could suggest. The composition is uncommonly artificial. By turns, the Prophet and the city Jerusalem are introduced, as pouring forth their sorrows; and, in the end, a chorus of the people send up the most earnest and plaintive supplications to God. The lines of the original, as may in part appear from our translation, are longer than is usual in other kinds of Hebrew poetry; and the melody is rendered thereby more flowing, and better adapted to the querimonious strain of elegy. *Dr Blair.*

Before CHRIST about 588.

CHAP. I.

1 *The miserable estate of Jerusalem by reason of her sin.*
12 *She complaineth of her grief,* 18 *and confesseth God's judgment to be righteous.*

HOW doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

[a] Jer. 13. 17. [b] Job 7. 3.

2 She [a] weepeth sore in the [b] night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone *into* captivity because of affliction, and † because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

Before CHRIST about 588.

† Heb. *for the greatness of servitude.*

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries [c] are the chief, her [d] enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her [e] children are gone into captivity before the enemy.

[d] Deut. 28. 15, 45, 44. [e] Jer. 52. 28.

6 And from the daughter of Zion all her beauty is departed: her princes are become

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Chap. I. ver. 1. — *she that was great among the nations,* &c.] See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam. viii. 1—14; x. 6—19; of the extent of his son Solomon's dominions, 1 Kings iv. 21, 24; of the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11; and also in that of Uzziah, 2 Chron. xxvi. 6, 7, 8. *Dr. Blayney.*

2. — *all her lovers* &c.] Those, that courted her alliance in the time of her prosperity, not only universally failed and deserted her in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer. xlviii. 27; Ps. cxxxvii. 7; Ezek. xxv. 3, 6, 8, 12, 15; xxvi. 2; xxviii. 24; xxix. 6, 7; Obad. ver. 10—14. *Dr. Blayney.*

3. *Judah is gone into captivity* &c.] Many Jews, to avoid the miserable servitude of the Chaldeans, have betaken themselves to a voluntary transmigration to other nations, hoping there to find rest; but even there have these Babylonian persecutors overtaken them, so that they are surprised in those straits, which could no way be avoided. *Bp. Hall.*

5. *Her adversaries are the chief,*] They have got the advantage over her, and she is become their vassal: and thus the judgment, that Moses threatened the Jews upon their disobedience, is fulfilled; Deut. xxviii. 43, 44; "That their enemies should be the head, and they should be the tail." *W. Lowth.*

Before CHRIST about 588.

like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her ‖ pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

‖ Or, *desirable.*

8 Jerusalem hath grievously sinned; therefore she † is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

† Heb. *is become a removing, or, wandering.*

9 Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself.*

10 The adversary hath spread out his hand upon all her ‖ pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* [c] they should not enter into thy congregation.

‖ Or, *desirable.*

[c] Deut. 23. 3.

11 All her people sigh, they seek bread; they have given their pleasant things for meat ‖ to relieve the soul: see, O LORD, and consider; for I am become vile.

‖ Or, *to make the soul to come again.*

12 ¶ ‖ *Is it* nothing to you, all ye that † pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

‖ Or, It *is nothing.* † Heb. *pass by the way?*

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

Before CHRIST about 588.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden ‖ the virgin, the daughter of Judah, *as* in a winepress.

‖ Or, *the winepress of the virgin, &c.*

16 For these *things* I weep; [f] mine eye, mine eye runneth down with water, because the comforter that should † relieve my soul is far from me: my children are desolate, because the enemy prevailed.

[f] Jer. 13. 17. & 14. 17. chap. 2. 18. † Heb. *bring back.*

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is [g] righteous; for I have rebelled against his † commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

[g] Dan. 9. 7. † Heb. *mouth.*

19 I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [h] bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

[h] Isai. 16. 11. Jer. 48. 36.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast ‖ called, and they shall be like unto me.

‖ Or, *proclaimed.*

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

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7. — *did mock at her sabbaths.*] The heathen writers commonly ridicule the Jewish sabbaths, as a mark of the sloth and idleness of the people; without considering the excellent uses that day was designed for, namely, to give men leisure to attend upon the service of God, and learn the duties of religion. *W. Lowth.*

8. — *because they have seen her nakedness:*] She is stripped of all her ornaments, and carried naked and bare into captivity. As she has defiled herself with idolatry, called spiritual adultery in Scripture; so God has ordered her to be exposed to shame, like a common harlot: see note on Jer. xiii. 22. *W. Lowth.*

9. *Her filthiness is in her skirts;*] The Prophet proceeds in comparing the Jewish people to a woman, whose filthiness is exposed to the publick view. But, as he continues, notwithstanding such degrees of sin, they would not believe or consider what would be the end of their wickedness. *Poole.*

13. *From above hath he sent fire into my bones,*] That is, a judgment as consuming as fire in the bones, so that the strength of the Jews was exhausted. *Poole.*

15. — *trodden — as in a winepress.*] God's vengeance is often thus compared in the prophetical writings. See Is. lxiii. 3; Rev. xiv. 19, 20; xix. 15. *W. Lowth.*

21. — *thou wilt bring the day that thou hast called, &c.*] The day, when Thou wilt execute Thy judgments upon the Babylonians, and other nations hostile to the Jews, will certainly come at Thy appointed time. *W. Lowth, Poole.*

The destruction of Jerusalem affords us a melancholy and alarming instance of Divine justice. The severity of this justice appears, not only in the city's being taken, and the people exposed to the fury of their enemies, and carried into captivity; but more especially in the burning of the temple, and the suppression of the Divine service. After such an example as this, no one can doubt but that God will severely revenge the contempt which men offer to His covenant, His worship, and the invitations of His mercy. *Ostervald.*

Before CHRIST about 588.

CHAP. II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

† Heb. *made to touch.*

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew † all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

† Heb. *all the desirable of the eye.*

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up *all* her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently [a] taken away his ‖ tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

[a] Psal. 80. 12. & 89. 40. Isaiah 5. 5.
‖ Or, *hedge.*

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath † given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

† Heb. *shut up.*

Before CHRIST about 588.

8 The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from † destroying: therefore he made the rampart and the wall to lament; they languished together.

† Heb. *swallowing up.*

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her [b] prophets also find no vision from the Lord.

[b] Psal. 74. 9.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings ‖ swoon in the streets of the city.

‖ Or, *faint.*

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [c] prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

[c] Jer. 2. 8. & 5. 31. & 14. 14. & 23. 16.

Chap. II. ver. 1. — *remembered not his footstool*] See note at 1 Chron. xxviii. 2.

3. — *he hath drawn back his right hand from before the enemy,*] That is, the right hand of Israel himself, his exertions of strength being rendered ineffectual by God, or turned away from obstructing or opposing the progress of the enemy; just as God says, Jer. xxi. 4, That He would turn aside the weapons of war, which were in the hands of the Jews, so as to prevent their hindering the Chaldean army from entering the city. *Dr. Blayney.*

6. — *his tabernacle, as if it were of a garden:*] As if it were no better than a tent or cottage, set up in a garden or vineyard, whilst the fruit is gathering, and then to be taken away again. Compare Is. i. 8. *W. Lowth.*

7. — *they have made a noise* &c.] The enemies triumphed in the desolation of the temple with as loud a noise, as the people were wont to make there in celebrating the praises of God on a solemn festival. Compare Ps. lxxiv. 4. *Dr. Blayney.*

8. — *he hath stretched out a line,*] To mark out the extent of what was to be pulled down. *Dr. Blayney.* See the note on Is. xxxiv. 11; also on Jer. xlvii. 6.

9. — *the law is no more;*] The priests and Levites, whose office it is to instruct the people in the law, are dispersed among the heathen; and that part of the law, which regards the publick worship of God, is rendered impracticable by the temple's being destroyed. *W. Lowth.*

11. — *my liver is poured upon the earth,*] Compare Job xvi. 13. *Dr. Blayney.*

13. *What thing shall I take to witness for thee?*] With what example of like misery shall I go about to comfort thee? *Bp. Hall.*

—— *thy breach is great like the sea:*] Like the breaking in of the sea, that overflows a whole country, where no stop can be put to the inundation. *W. Lowth.*

14. — *they have not discovered thine iniquity,* &c.] They have not given the people a just sense of their iniquities, in order to avert God's judgments; but rather flatter them in their sins, with the hope of impunity. See Jer. v. 31; xiv. 14. *W. Lowth.*

—— *false burdens*] The Hebrew word is usually translated "burden," and generally signifies a burdensome prophecy: see the note on Jer. xxiii. 33. But it likewise imports prophecy in

Before CHRIST about 588.

15 All that pass † by clap *their* hands at thee; they hiss and wag their head at the
* Heb. *by the way.* daughter of Jerusalem, *saying*, *Is* this the
* Psal. 48. 2. city that *men* call * The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he
* Lev. 26. 16. Deut. 28. 15. * devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O
‡ Jer. 14. 17. chap. 1. 16. ‡ wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women
‖ Or, *swaddled with their hands?* eat their fruit, *and* children ‖ of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Before CHRIST about 588.

CHAP. III.

1 *The faithful bemail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge God's justice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the † arrows of his † Heb. sons. quiver to enter into my reins.

14 I was a * derision to all my people; * Jer. 20. 7. *and* their song all the day.

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general: see Prov. xxx. 1; xxxi. 1: and so it is used here; for Jeremiah complains of those impostors, who prophesied of peace, and soothed men in their sins to their final destruction. *W. Lowth.*

15. *All that pass by clap their hands at thee;*] See note at Job xxvii. 23.

17. — *he hath fulfilled his word that he had commanded*] God hath not surprised us by these providences; He gave us notice what He would do, and hath done no more than what He threatened long since, Lev. xxvi. 16, &c; Deut. xxviii. 15, &c. It is true He hath severely punished us, so that in His dispensation there appear no marks of pity: He hath set up our enemies, and made them to triumph over His people, but in all this He hath but justified His truth, and fulfilled His word. *Poole.* The word "command" is sometimes used for any part of the covenant which God had engaged Himself to perform. See Ps. cv. 8; cxi. 9. *W. Lowth.*

18. — *O wall of the daughter of Zion,* &c.] As the wall and ramparts are said to lament, ver. 8, because their ruins are objects of lamentation; so here devout persons, upon the destruction of the city, direct their prayers to God, as if the ruins themselves did entreat Him to have compassion on the miseries of that place, which He had chosen for His peculiar residence. *W. Lowth.*

19. — *in the top of every street.*] The same phrase occurs, chap. iv. 1; Is. li. 20; Nahum iii. 10; and perhaps signifies "in every street;" (*W. Lowth.*) or at the extremity of the streets at either end. *Dr. Blayney*

20. — *Shall the women eat their fruit,* &c.] We find by comparing this verse with chap. iv. 10, that God brought upon them that terrible judgment, which He had denounced against them, if they continued to provoke Him; namely, that they should "eat the flesh of their own sons and daughters," Levit. xxvi. 29; Deut. xxviii. 53; Jer. xix. 9. *W. Lowth.*

22. *Thou hast called as in a solemn day my terrors round about,*] Terrours came upon me on every side by Thy appointment; just as multitudes used to flock to Jerusalem at the times of the solemn feasts. The phrase "fear or terrour on every side," is elsewhere used by Jeremiah to express great misery and desolation, Jer. vi. 25; xx. 3; xlvi. 5; xlix. 29. *W. Lowth.*

Chap. III. ver. 2. — *darkness, — light.*] "Darkness" is a common emblem of distress, as "light" is of prosperity. *Dr. Blayney.*

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15 He hath filled me with † bitterness, he hath made me drunken with wormwood.

† Heb. *bitternesses.*

16 He hath also broken my teeth with gravel stones, he hath ‖ covered me with ashes.

‖ Or, *rolled me in the ashes.*

17 And thou hast removed my soul far off from peace: I forgat † prosperity.

† Heb. *good.*

18 And I said, My strength and my hope is perished from the LORD:

‖ Or, *Remember.*

19 ‖ Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is † humbled in me.

† Heb. *bowed.*

21 This I † recall to my mind, therefore have I hope.

† Heb. *make to return to my heart.*

22 ¶ *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

[b] Psalm 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.

24 The LORD *is* my [b] portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them *that* wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the LORD will not cast off for ever:

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32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict † willingly nor grieve the children of men.

† Heb. *from his heart.*

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‖ the most High,

‖ Or, *a superior.*

36 To subvert a man in his cause, the LORD ‖ approveth not.

‖ Or, *seeth not.*

37 ¶ Who *is he* [c] *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

[c] Psal. 33. 9.

38 Out of the mouth of the most High proceedeth not [d] evil and good?

[d] Amos 3. 6.

39 Wherefore doth a living man ‖ complain, a man for the punishment of his sins?

‖ Or, *murmur.*

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayers should not pass through.

45 Thou hast made us *as* the [e] offscouring and refuse in the midst of the people.

[e] 1 Cor. 4. 13.

46 All our enemies have opened their mouths against us.

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16. *He hath also broken my teeth with gravel stones,* &c.] In this and the foregoing verse, the Prophet aggravates the calamities of his people by such expressions as imply, that, instead of any support or comfort, they find nothing but miseries and afflictions: see note on Jer. ix. 15. The Septuagint render the latter part of the verse, "He hath fed me with ashes," that is, We fare as hard as those who feed upon bread baked in ashes, whose teeth are in danger of being broken by grits and stones. Compare Ps. cii. 9; Joh vi. 7. *W. Lowth.*

17. — *I forgat prosperity.*] I have been a stranger to prosperity long enough to wear the remembrance of it out of my mind: so Joseph, speaking of the seven years of famine, saith, that "plenty shall be forgotten in the land of Egypt," Gen. xli. 30. By the same figure the prophet Isaiah, describing happy times, saith, "the former troubles are forgotten," chap. lxv. 16. *W. Lowth.*

19. — *wormwood and the gall.*] See note on Jer. ix. 15.

27. — *that he bear the yoke in his youth.*] It is good to be inured betimes to bear those useful restraints which arise from a sense of the duty we owe to God, and the obedience we ought to pay to His laws. *W. Lowth.*

28. *He sitteth alone* &c.] The discipline of affliction makes a man serious and thoughtful, it disposes him to reflect on himself and his ways, and instructs him to acquiesce in the dispensations of Providence. *W. Lowth.*

29. *He putteth his mouth in the dust;* &c.] He prostrates himself even to the ground before Almighty God, in token of the deepest humiliation of soul: see Ps. cxix. 25; if by that means he may recover the Divine favour. *W. Lowth.*

33. *For he doth not afflict willingly* &c.] God never dispenses any event to us, so much with intent to exercise His power over us, as to express His goodness towards us: He never "doth afflict or grieve" us more against our will, than against His own desire; never indeed but when goodness itself calleth for it, and even mercy doth urge thereto. *Dr. Isaac Barrow.*

34. *To crush under his feet* &c.] In this and the two next verses certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of, one towards another; but which the Divine goodness is far from countenancing or approving by any similar conduct. *Dr. Blayney*

36. *To subvert a man in his cause,*] That is, to prevent his having justice done him in a lawsuit or controversy by any undue interference: as by bearing or suborning false witness; or exerting any kind of influence in opposition to truth and right. *Dr. Blayney.*

38. *Out of the mouth of the most High proceedeth not evil and good?*] Do not calamities come from God's will and disposal, as well as prosperity? See Is. xlv. 7; Amos iii. 6. *W. Lowth.*

39. *Wherefore doth a living man complain,* &c.] If we consider God's afflictions as a just reward of our evil deeds, this will prevent all murmuring and repining against Providence: especially as long as men are on this side of the grave, they ought to be thankful for having an opportunity given them for repentance. *W. Lowth.*

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47 [r] Fear and a snare is come upon us, desolation and destruction.

[r] Isai. 24. 17.

48 Mine eye runneth down with rivers of water for the destruction of the daughter of *my* people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth † mine heart ‖ because of all the daughters of my city.

† Heb. *my soul.* ‖ Or, *more than all.*

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 ¶ Render unto them a recompence, O LORD, according to the work of their hands.

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65 Give them ‖ sorrow of heart, thy curse unto them.

‖ Or, *obstinacy of heart.*

66 Persecute and destroy them in anger from under the [s] heavens of the LORD.

[s] Psal. 8. 3.

CHAP. IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatened.* 22 *Zion is comforted.*

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ‖ sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

‖ Or, *sea calves.*

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghils.

6 For the ‖ *punishment* of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [t] overthrown as in a moment, and no hands stayed on her.

‖ Or, *iniquity.*

[t] Gen. 19. 25.

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51. *Mine eye affecteth mine heart*] Or, preys upon my heart: my grief wears out my health and strength. *W. Lowth.*

52. *Mine enemies chased me sore, &c.*] Here the Prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties; from whence he is led to trust, that the same good Providence will again be his support, and avenge him of his present persecutors. *Dr. Blayney.*

53. *They have cut off my life in the dungeon, &c.*] I was not only sequestered from all human society like a dead man, see ver. 6; but in apparent danger of losing my life in the dungeon: see Jer. xxxvii. 20; xxxviii. 9, 10. And their laying a stone upon the entrance of that dark cavern resembled the burying me alive. Compare Dan. vi. 17; Matt. xxvii. 60. *W. Lowth.*

54. *Waters flowed over mine head;*] A metaphor taken from a person ready to be drowned, to denote imminent danger and distress. See Ps. lxix. 1, 2; cxxiv. 4, 5. *Dr. Blayney.*

56. — *hide not thine ear at my breathing,*] Or, *sighing:* God's answering our prayers is commonly expressed by "opening His ears:" "hiding" them denotes the contrary. *W. Lowth.*

59. O *Lord, thou hast seen my wrong:*] Here the Prophet adverts to his present sufferings and ill usage. *Dr. Blayney.*

63. *Behold their sitting down, and their rising up;* &c.] In every part of their life, (compare Ps. cxxxix. 2,) I am the object of their scorn and derision. See ver. 14. *W. Lowth.*

64. *Render unto them a recompence,*] See the note on Jer. xi. 20.

Chap. IV. ver. 1. *How is the gold become dim!* &c.] How is the glory of the temple obscured! The sanctuary now lies in ruins! And the stones of it are not distinguished from the common rubbish! In like manner the priests and Levites, who attended upon the service of God, and the elders of the people, the members of the great Sanhedrim, who kept their court within the precincts of the temple, (see note on Jer. xxxv. 4;) these persons, that might be resembled to the pillars or corner-stones of that sacred building, are now involved in the same common destruction with the meanest of the people. See ver. 16, and chap. ii. 20. *W. Lowth.*

3. *Even the sea monsters draw out the breast,*] They are not so unnatural as to neglect the care of their young ones; whereas the women of Jerusalem have been reduced to the miserable necessity, not only of disregarding their children, but even of feeding upon them. See ver. 10. *W. Lowth.*

The word here rendered "sea monsters" probably signifies one of that class of animals, called Phocæ or sea calves; which are remarkable, amongst other things, for suckling their young, and for being excessively fond of them. *Script. illust.*

—— *like the ostriches in the wilderness.*] See the note on Job xxxix. 16.

5. — *embrace dunghils.*] That is, they lie on them, instead of the scarlet carpets or couches, to which they were bred. *Dr. Blayney.* They are glad to lodge in those wretched hovels, where the people of the East lay up their dung, &c, for fuel. *Parkhurst.*

6. — *no hands stayed on her.*] Sodom was not given up into the

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7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

† Heb. *darker than blackness.*

8 Their visage is † blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these † pine away, stricken through for *want of* the fruits of the field.

† Heb. *flow out.*

10 The hands of the pitiful women have [b] sodden their own children: they were their meat in the destruction of the daughter of my people.

[b] 2 King. 6. 29. Deut. 28. 57.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

[c] Jer. 5. 31. & 23. 21.

13 ¶ [c] For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, ‖ so that men could not touch their garments.

‖ Or, *in that they could not* but *touch.*

15 They cried unto them, Depart ye; ‖ *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there.*

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‖ Or, *be polluted.*

16 The ‖ anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

‖ Or, *face.*

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us.*

18 They hunt our steps, that we cannot go in our streets: our end *is* near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [d] breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

[d] Gen. 2 7.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ ‖ The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivi-

‖ Or, *Thine iniquity.*

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hands of a besieging enemy, nor condemned to the lingering destruction of famine. *W. Lowth.*

7. *Her Nazarites*] By the word, rendered "Nazarites," we are in this place probably to understand, not persons, properly so called, who had set themselves apart by a religious vow, but persons of rank and distinction. *Dr. Blayney.* See the note from Stackhouse on Gen. xlix. 26.

—— *they were more ruddy in body than rubies, their polishing was of sapphire:*] Their beauty is here described under several images. *Poole.*

8. *Their visage is blacker than a coal;* &c.] Meaning, their complexion is spoiled by famine, and other hardships, so as to make them look dry and withered. *W. Lowth.*

14. *They have wandered as blind men in the streets,* &c.] When they fled for their lives, they were like blind men not knowing which way to go, because of the many carcases which lay in the way: whereby they became stained with blood, and so legally polluted: see Numb. xix. 16. Thus they carried the marks of their sin in their punishment. *W. Lowth.*

—— *so that men could not touch their garments.*] They were so defiled with innocent blood, that men could not touch their very garments without uncleanness. *Bp. Hall.* Some translate it, "so that they could not but touch it with their garments." *W. Lowth.*

15. *They cried unto them, Depart ye;* &c.] When they fled to save their lives they could find no safe retreat, but every body shunned them; and used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were obliged by the law to pronounce upon themselves and cry "Unclean, unclean:" see Levit. xiii. 45. The filthy garments of the priests were an emblem of their filthy minds, see Zech. iii. 4, 5; and called to remembrance the innocent blood, which had been shed by their means, see ver. 13; when people saw their sin thus retaliated upon them. *W. Lowth.*

—— *they said among the heathen,* &c.] When those priests were driven out into heathen countries, every one looked upon their banishment as a just judgment upon their wickedness, and accounted them unworthy to attend any longer upon God's worship in His temple. *W. Lowth.*

19. *Our persecutors are swifter than the eagles* &c.] God has brought upon us the judgments which He threatened by Moses, of "bringing a nation against us as swift as the eagle flieth," Deut. xxviii. 49. Such were the horsemen of the Chaldean army. See Jer. iv. 13; lii. 8. *W. Lowth.*

20. *The breath of our nostrils, the anointed of the Lord,* &c.] Zedekiah is here meant, of whom the Prophet saith, he was taken in those toils which his enemies laid to catch him with: see Jer. lii. 9; Ezek. xii. 13. As long as he was safe they had hopes of preserving some face of government, although carried away captive into a foreign land. *W. Lowth.*

21. *Rejoice and be glad, O daughter of Edom,*] An ironical expression, like that of Solomon, Eccles. xi. 9, "Rejoice, O young man," &c. As if the Prophet had said, Rejoice while thou mayest, O Edom, over the calamities of the Jews. See Ps. cxxxvii. 7; Obad. ver. 10. But thou shalt not rejoice long, for in a little time it shall come to thy turn to feel God's afflicting hand. See *Jer.* xlix. 7, &c. *W. Lowth.*

22. *The punishment of thine iniquity is accomplished.*] It is usual with the Prophets, when they have denounced God's judgments against any heathen nation, at the same time to give gracious promises to Israel: thereby importing, that God will never cast off His people utterly, as He doth strangers, but in due time will extend His mercies towards them. Compare Jer. xlvi. 27, 28; l. 18, 19, 20; Ezek. xxviii. 24, 25, 26; Obad. ver. 17, &c. *W. Lowth.*

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ty: he will visit thine iniquity, O daughter of Edom; he will ‖ discover thy sins.

‖ Or, carry thee captive for thy sin.

CHAP. V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood † is sold unto us.

† Heb. *cometh for price.*

5 † Our necks *are* under persecution: we labour, *and* have no rest.

† Heb. *On our necks are we persecuted.*

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

[a] Jer. 31. 29. Ezek. 18. 2.

7 [a] Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our [b] skin was black like an oven because of the ‖ terrible famine.

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[b] Psal. 119. 83.

‖ Or, terrors, or, storms.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 † The crown is fallen *from* our head: woe unto us, that we have sinned!

† Heb. *The crown of our head is fallen.*

17 For this our heart is faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [c] remainest for ever; thy throne from generation to generation.

[c] Psal. 9. 7. & 29. 10. & 102. 12. & 145. 13.

20 Wherefore dost thou forget us for ever, *and* forsake us † so long time?

† Heb. *for length of days?*

21 [d] Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

[d] Jer. 31. 18.

‖ Or, *For will thou utterly reject us?*

22 ‖ But thou hast utterly rejected us; thou art very wroth against us.

Chap. V. ver. 4. *We have drunken our water for money:*] See Numb. xx. 17, 19. It would sound strange in England, if a person, travelling, should propose to pay for drinking of the water at the wells by the road-side. But still stronger is the expression here: "We have drunk *our own* water for money:" we bought it of our foreign rulers, although we were the natural proprietors of the wells. *Fragments to Calmet.*

5. *Our necks are under persecution:*] We are become slaves to our enemies, "who put a yoke of iron upon our necks" according to the threatenings denounced by Moses, Deut. xxviii. 48. *W. Lowth.*

6. *We have given the hand to the Egyptians,* &c.] We have made ourselves slaves and tributaries to them: this was done by the ceremony of "giving the hand," a form used in an oath or covenant. See Ezek. xvii. 18; Gen. xxiv. 2. *W. Lowth.*

From Ockley's History of the Saracens it appears, that the putting of the protester's hand into the hand of him who received the protestation, which conveyed the notion of an oath between the parties, was a customary token of acknowledgment of allegiance. The mode of swearing allegiance, or doing homage for provinces, anciently used between sovereigns and vassals, in some European countries, bears considerable resemblance to this Eastern usage. The vassal put both his hands into the hands of his sovereign, repeating words to this effect: "Thus I do thee homage for such, or such, a province, &c." After which he withdrew his hands. The phrase, used to denote this customary token of allegiance and fidelity among the Orientals, is the same as that in the text; namely, to "give the hand." *Fragments to Calmet.* See the note from Harmer on 2 Kings x. 15.

7. *Our fathers have sinned, and are not; and we have borne their iniquities.*] It is not to be imagined from these words, that God, who is just and good, punishes children so as to exclude them from His mercy, for the sins which their fathers have committed: but it often happens, that God, to chastise the fathers, and for the good of the children themselves, exposes them in this life to the calamities, which their fathers by their sins have brought upon them. This the captive Jews at Babylon experienced, as God had threatened in their law, Exod. xx. 5; and this we daily see come to pass in the course of His providence. *Outervald.* See the notes on Jer. xxxi. 29, 30.

8. *Servants have ruled over us:*] Servants to the great men among the Chaldeans, and other strangers, are become our masters. See Neh. v. 15. *W. Lowth.*

9. *We gat our bread with the peril of our lives because of the sword of the wilderness.*] It may mean, that the people were exposed to the incursions of the Arabian freebooters, who might not improperly be styled "the sword of the wilderness." *Dr. Blayney.*

12. — *by their hand:*] The hand of the enemies. *W. Lowth.*

13. — *to grind,*] See Exod. xi. 5; xii. 29: and the notes there.

—— *the children fell under the wood.*] They were made to carry such heavy burdens of wood, that they fainted under the load. *W. Lowth.*

14. *The elders have ceased from the gate,*] That is, they no longer sit there to administer justice. *Dr. Blayney.*

18. — *the foxes*] See notes at Judg. xv. 4; Cant. ii. 15.

22. *But thou hast utterly rejected us;*] Thou art resolved to cast off the Jews of this generation, and wilt not shew us any favour, till the seventy years of our captivity are expired. *W. Lowth.*

It is to be observed, that though the Babylonians had reduced the Jews to their present deplorable condition, yet the Prophet attributes all these misfortunes to God; and says, that it was God Himself, who had cast off His people, and delivered His temple, His altars, and His city, into the hands of the idolaters. The enemies of the Jews could not have hurt them, if God had not withdrawn His protection from the people that He had chosen. God is the dispenser of afflictions to mankind: but in His Church particularly nothing happens without His will. It is also to be considered, that, when God thus exposes His Church to sufferings, He does not design to destroy it, but only to reform and purify it by His corrections. And the same judgment should be passed on all the evils, which befall men in this life. *Outervald.*

THE BOOK OF THE

PROPHET EZEKIEL.

INTRODUCTION.

EZEKIEL, who was the third of the great Prophets, was, like his contemporary Jeremiah, of the sacerdotal race. He was carried away captive to Babylon with Jehoiachin, king of Judah, in the year of the world 3406, before Christ 598; and was placed with many others of his countrymen upon the banks of the river Chebar in Mesopotamia, where he was favoured with the Divine revelations contained in this Book. He began to prophesy in the fifth year of his captivity, and is supposed to have prophesied about twenty-one years. The boldness, with which he censured the idolatry and wickedness of his countrymen, is said to have cost him his life: but his memory was greatly revered, not only by the Jews, but also by the Medes and Persians.

The Divine instructions were first revealed to him in a glorious vision, in which he beheld a representation, or, as he reverently expresses it, "the appearance of the likeness of the glory of the Lord," attended by His cherubim symbolically pourtrayed. "The word of the Lord came expressly" unto him, and he received his commission by a voice, which was followed by a forcible influence of the Spirit, and by awful directions for his conduct. He appears to have executed his high trust with great fidelity. The author of Ecclesiasticus says of him, that "he directed them who went right," chap. xlix. 9: which may be considered as a merited encomium on the industry, with which he endeavoured to guide and instruct his countrymen in righteousness.

Ezekiel represents himself as the author of this Book, in the beginning and other parts of it; and justly assumes the character and pretensions of a Prophet: as such he has been universally considered.

This Book may be considered under the five following divisions. The first three chapters contain the glorious appearance of God to the Prophet, and his solemn appointment to his office, with instructions and encouragements for the discharge of it. From the 4th to the 24th chapter inclusive, he describes, under a variety of visions and similitudes, the calamities impending over Judea, and the total destruction of the temple and city of Jerusalem by Nebuchadnezzar, occasionally predicting another period of yet greater desolation, and more general dispersion. From the beginning of the 25th to the end of the 32d chapter, the Prophet turns his attention to those nations, who had unfeelingly triumphed over the Jews in their affliction: predicting that destruction of the Ammonites, Moabites, and Philistines, which was effected by Nebuchadnezzar, that mighty instrument of God's wrath against the wickedness of man; and particularly he foretells the ruin and desolation of Tyre and Sidon, the fall of Egypt, and the base degeneracy of its future people, in a manner so forcible, in terms so accurately and minutely descriptive of their several *fates and* present condition, that nothing can be more interesting than to trace the accomplishment of these prophecies in the accounts of historians and travellers. From the 32d to the 40th chapter, he inveighs against the accumulated sins of the Jews collectively, and the murmuring spirit of his captive brethren; exhorts them earnestly to repent of their hypocrisy and wickedness, upon the assurance that God will accept sincere repentance; and encourages them to resignation by promises of deliverance, and by intimations of spiritual redemption. In the two last chapters of this division, under the promised victories to be obtained over Gog and Magog, he predicts the final return of the Jews from their dispersion in the latter days; with an obscurity however that can be dispelled only by the event. The last nine chapters contain a remarkable vision of the structure of a new temple and a new polity, applicable in the first instance to the return from the Babylonian captivity, but in its ultimate sense referring to the glory and prosperity of the universal Church of Christ.

St. Jerome observes, that the visions of Ezekiel are among the things in Scripture "hard to be understood." This obscurity arises, in part at least, from the nature and design of the *prophecies* themselves: they were delivered amidst the gloom of captivity; and though calculated to cheer the drooping spirits of the Jews, and to keep alive a watchful and submissive confidence in the mercy of God, yet they were intended to communicate only such a degree of encouragement, as was consistent with a state of punishment, and to excite an indistinct expectation of future blessings upon the condition of repentance and amendment. But, though mysterious in themselves, the predictions are related by the Prophet in a plain and historical manner. He seems to have been desirous of conveying the strong impressions, which he received, as accurately as they were capable of being described. It ought to be observed, that the last twelve chapters of this Book bear a very striking resemblance to the concluding chapters of the book of Revelation.

The style of this Prophet may be characterised as bold, vehement, and tragical; as often worked up to a kind of tremendous dignity. His book is highly parabolical, and abounds with figures and metaphorical expressions. He is employed rather in exciting our terrour than in moving our pity. He displays a rough but majestick dignity; an unpolished, though noble simplicity: excelled perhaps in other respects by most of the Prophets; but none in the whole compass of writers has ever equalled him in the manner of writing, for which he seems singularly qualified by nature, in force, impetuosity, weight, and grandeur. He sometimes emphatically and indignantly repeats his sentiments; fully dilates his pictures; and describes the adulterous manners of his countrymen under the strongest and most exaggerated representations, that the licence of the Eastern style would admit. His genius led him to amplification: and the Divine Spirit did not overrule the natural bent of his mind. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances; and must have had a forcible tendency to awaken them from their lethargy. *Dr. Gray, Bps. Tomline and Lowth, Abp. Newcome.*

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CHAP. I.

1 *The time of Ezekiel's prophecy at Chebar.* 4 *His vision of four cherubims,* 15 *of the four wheels,* 26 *and of the glory of God.*

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the † captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

† Heb. *captivity.*

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto † Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

† Heb. *Jehezkiel.*

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire † infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

† Heb. *catching it-self.*

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

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7 And their feet *were* † straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

† Heb. *a straight foot.*

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ‖ stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

‖ Or, *divided & bowed.*

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of

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Chap. I. ver. 1.— *in the thirtieth year,*] Usher, Prideaux, Lowth, and others, reckon the thirty years here spoken of, as well as the forty days or years mentioned in chap. iv. 6, from the covenant made by Josiah in the eighteenth year of his reign. See 2 Kings xxiii. 3. According to which computation this thirtieth year corresponds with the year of the world 3410, and the fifth year of Jehoiachin's captivity; or about 595 before Christ, as in the margin. Other chronologers conceive it to be the thirtieth year of Ezekiel's age; or the thirtieth of Nabopolassar's reign; and others the thirtieth year from the jubilee. Ezekiel usually dates his prophecies from the era of his appointment to the prophetical office. *Dr. Gray.*

—— *fourth month,*] Thammuz, which nearly corresponds to our July. *Abp. Newcome.* The sacred year is here understood, which began with the month Nisan. See the note on Exod. xii. 2.

—— *among the captives*] The margin of our Bible, and the Septuagint, express "in the midst of the captivity." It is not therefore to be imagined that Ezekiel was surrounded by a group of captives, when these visions occurred to him, but that he was in the place of his exile with the other captives who dwelt around him. *Calmet.*

—— *Chebar.*] A river in Mesopotamia, which falls into the Euphrates near Carchemish. It is mentioned by Ptolemy under the name of Chaboras. *Abp. Newcome.*

—— *the heavens were opened,*] The eyes of the Prophet were strengthened with celestial light. St. Jerome says, that the heavens were opened, not by a division of the sky, but by the faith of the believer. *Calmet.*

2. — *the fifth year of king Jehoiachin's captivity,*] This was the thirteenth year of Nebuchadnezzar's reign; for Jehoiachin was carried captive in the eighth, 2 Kings xxiv. 12. It was also the fifth year of the reign of Zedekiah in Jerusalem, and the sixth before the destruction of the city and the temple. Ezekiel was made a captive with Jehoiachin, and he computes the succeeding parts of his prophecy from that event. *W. Lowth.*

3. — *and the hand of the Lord* &c.] The efficacy of God's Spirit did shew itself in and upon him in His holy revelations. *Bp. Hall.*

The "hand of the Lord" marks the action, the force, the energy of the Holy Spirit. *Abp. Newcome.*

4. — *out of the north,*] This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies the Chaldeans. *Abp. Newcome.* See the notes on Jer. i. 13; iv. 6.

—— *a fire infolding itself,*] Appearing in folds like one wreath within another. *W. Lowth.* Embracing itself, not spreading. Moses uses the same expression when he speaks of the storm excited by him in Egypt. Exod. ix. 24. *Abp. Newcome.*

—— *amber,*] By "amber" the ancients often meant a mixed metal of gold and silver, which was much celebrated for its beautiful lustre, and which, when exposed to the fire, becomes more bright and shining. *Parkhurst.*

5. — *four living creatures.*] Compare Rev. iv. 6.

—— *likeness of a man.*] They had the human stature. *Houbigant.* The likeness might consist partly in their moving erect upon two legs, and partly in their having several members of the human form. *Calmet.*

7. — *straight feet;*] Their *legs* were straight up like those of a man, without any power of bending but at the knee. *Bp. Hall, Abp. Newcome.*

—— *like the sole of a calf's foot:*] And their feet were round as the circumference of a calf's foot, for the greater fitness of that turning motion which they should be put unto. *Bp. Hall.*

8. — *hands;* — *wings.*] Wings and hands are instruments, and natural signs, of swiftness and power. *Abp. Newcome.*

9. *Their wings were joined*] Of the two in front, and of the two behind, the right wing of one reached to the left wing of the other: the extremities of the expanded inner wings forming an arch. *Abp. Newcome.*

—— *they turned not*] This signifies that nothing ever diverted them from fulfilling God's command. *W. Lowth.*

10. — *had the face of a man,* &c.] See note at Exod. xxv. 18.

11. *were joined one to another,*] They touched one another as the wings of the cherubim did over the mercy seat. See *1 Kings* vi. 27. *W. Lowth.*

12. — *the spirit*] That power, which was the principle of all their motions. See ver. 20. *W. Lowth.*

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lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their ‖ rings *were* full of eyes round about them four.

‖ Or, *strakes.*

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit ‖ of the living creature *was* in the wheels.

‖ Or, *of life.*

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ‖ of the living creature *was* in the wheels.

‖ Or, *of life.*

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

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23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

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13. — *it went up and down*] That is, the fire moved itself up and down. *Abp. Newcome.*

15. — *upon the earth*] Not lifted up. See ver. 19.

—— *by the living creatures, with his four faces.*] That is, one wheel stood before every one of the living creatures on each face of the square figure or chariot. *Dr. Lightfoot, W. Lowth.*

16. — *beryl:*] Rather a "chrysolite," so named from its fine gold yellow colour, called by modern jewellers "the topaz," *Parkhurst.*

18. — *their rings,*] Tires or circumferences of the wheels; they were so vast as to cause a terrour in the Prophet who beheld them. *W. Lowth.*

—— *full of eyes*] The eyes denote God's all-seeing providence. That the cherubim also were full of eyes; see chap. x. 12. *Abp. Newcome.*

19, 20, 21. *And when the living creatures went, the wheels went by them,* &c.] The living creatures and the wheels were animated by the same principle of understanding and motion, to signify with what readiness and alacrity all the instruments of Providence concur in carrying on its great designs and purposes, chap. x. 16, 17. *W. Lowth.*

20. — *over against them:*] Or, "beside them." *W. Lowth.* or, "near to them." *Parkhurst.* Chap. x. 19; xi. 22.

22. — *the likeness of the firmament*] And the colour of the firmament, which was spread over their heads, was as the colour of a glorious crystal, which had in it a kind of majestical brightness. *Bp. Hall.*

24. — *like the noise of great waters,*] To denote the terribleness of the judgments which they were to execute upon Jerusalem, and upon the whole Jewish nation. Compare chap. xliii. 2; Dan. x. 6. *W. Lowth.*

26. — *the likeness of a throne, as the appearance of a sapphire stone:*] God is described in Scripture as "dwelling in light, and clothing Himself with it," Exod. xxiv. 10; Rev. iv. 2, 3; Ps. civ. 2. So the throne of God here described was made up of light, resembling the colours and brightness of a sapphire. *W. Lowth.*

—— *of a man*] The Representative of the invisible God, His ever blessed and only begotten Son, who at length assumed human nature. *Bp. Hall, Abp. Newcome.* When Moses and the elders saw the God of Israel, Exod. xxiv. 9—11, or the glory of God, they saw nothing but an inconceivably resplendent brightness, that they might not imagine the Deity represented by any image. Here the form of a man seems to prefigure the incarnation. *W. Lowth.* See the note on Jer. i. 4.

27. — *within it,*] Within the colour of amber. The upper part of this appearance was of an amber colour outwardly, but more flaming inwardly. *W. Lowth.*

28. *As the appearance of the bow*] As this vision was an evident representation of the Word, that was to be made flesh, whose incarnation is the foundation of God's covenant and mercy with mankind; a rainbow, the symbol and token of mercy, was a very fit attendant upon that glorious vision, Rev. x. 1. *W. Lowth.*

—— *the glory of the Lord.*] See Is. vi. 1, 2: where this glory assumed a different appearance.

CHAP. II.

Before CHRIST about 592.

1 *Ezekiel's commission.* 6 *His instruction.* 9 *The roll of his heavy prophecy.*

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious † nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

† Heb. *man mx.*

† Heb. *hard of face.*

4 For *they are* † impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

‖ Or, *rebels.*

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though ‖ briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* † most rebellious.

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† Heb. *rebellion.*

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and ª eat that I give thee.

ª Rev. 10. 9

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God sheweth him the rule of prophecy.* 22 *God shutteth and openeth the prophet's mouth.*

MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I ª eat *it;* and it was in my mouth as honey for sweetness.

ª Rev. 10. 9.

This august vision was a representation of God's glory, which tended to convince the Prophet of the Divine appearance. It signified likewise, that God is every where present; that His knowledge and power are infinite; that He governs all things by His providence; and as it was by His will that Jerusalem was destroyed, so He would change its condition, and bring the Jews again from their captivity by means known only to Himself. *Ostervald.*

Chap. II. ver. 1. — *Son of man.*] This expression is generally understood as applied to the Prophet, to put him in mind of his frailty and mortality, and of the infinite distance between God and man. In which sense it is supposed to be taken, when spoken of Christ in the New Testament; implying His great humility in assuming our nature, and appearing no otherwise than as an ordinary man. *W. Lowth, Calmet.* See the note on Dan. viii. 17.

—— *stand upon thy feet.*] It appears from the last verse in the first chapter, that the Prophet had fallen prostrate in the Eastern manner at the manifestation of the glory of God. *Abp. Newcome.*

2. — *the spirit.*] The Spirit of God. *Bp. Hall, W. Lowth.* The power of the Highest, Luke i. 35; see chap. iii. 12, 14, 24; 1 Kings xviii. 12; 2 Kings ii. 16. *Abp. Newcome.* See Abp. Secker's note on Nehem. ix. 30.

3. *And they, whether they will hear,* &c.] Whether they will hear, or will not hear, (as is more probable, for they are a stubborn people,) yet shall they feel and find by the event answering thy predictions, that they have had a Prophet amongst them; on which account, if their sins are not reformed, they shall be more deeply punished. *Bp. Hall.*

6. — *though briers and thorns be with thee,*] Though thou art likely to be torn by briers and thorns, and to be stung by scorpions; that is, though thou exposest thyself to injurious and malignant treatment. *Abp. Newcome.* The Prophets and messengers of God are often exhorted to take courage, and are promised a proportionable assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness. See chap. iii. 8, 9; Jer. i. 8, 18. Such a presence of mind is expressed by "boldness" in the New Testament, and is spoken of as a peculiar gift bestowed upon the first preachers of the Gospel, Acts iv. 13, 29; Eph. vi. 19. And they had need of great presence of mind, who were to reprove men hardened in sin, who are always impatient of reproof, and become the enemies of those who tell them such truths as they have no mind to hear. *W. Lowth.*

Concerning scorpions, see the note on Deut. viii. 15.

8. — *eat.*] See chap. iii. 1, 2, 10. God's words were to sink into him, that he might faithfully deliver them to others. *Abp. Newcome.* "Take in, retain, digest." *Abp. Secker.*

The knowledge of Divine truths is often expressed by the metaphors of bodily food and nourishment: and therefore to "eat" the words of this prophecy, signifies to commit them to memory, to meditate upon them, and digest them. *W. Lowth.*

10. — *within and without:*] The ancient books were rolled on cylinders of wood and ivory; and usually the writing was only on the inside. *Grotius, Bp. Newcome.*

The writing on both sides shewed that the prophecy would be long. *Calmet.*

—— *lamentations, and mourning, and woe.*] All the prophecies contained therein consisted of God's judgments and mournful events, without any mixture of mercy, at least with respect to the Jews of the present age. *W. Lowth.*

Chap. III. ver. 1. — *that thou findest;*] That which is given to you. *Houbigant.*

3. — *he caused me to eat that roll.*] See the note on chap. iv. 1. This circumstance of Ezekiel's eating the roll plainly belongs to his first vision: during which he ate the roll; and therefore his eating was visionary, not real. *Dr. Waterland.*

3. — *as honey for sweetness.*] Perhaps it was sweet from the pleasure of being so honourably employed. *Abp. Secker.* So pleasing a contentment there is in a duly obedience to the commands of God. *Bp. Hall.*

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4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

† Heb. *deep of lip, and heavy of tongue:* and so ver. 6.

5 For thou *art* not sent to a people † of a strange speech and of an hard language, *but* to the house of Israel;

† Heb. *deep of lip, and heavy of tongue.*

6 Not to many people † of a strange speech and of an hard language, whose words thou canst not understand. ‖ Surely, had I sent thee to them, they would have hearkened unto thee.

‖ Or, *If I had sent thee, &c. they would have hearkened unto thee.*

† Heb. *stiff of forehead and hard of heart.*

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* † impudent and hardhearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

[b] Jer. 1. 8.

9 As an adamant harder than flint have I made thy forehead: [b] fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

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† Heb. *kissed.*

14 So the spirit lifted me up, and took me away, and I went in † bitterness, in the † heat of my spirit; but the hand of the LORD was strong upon *me*.

† Heb. *bitter.*

† Heb. *heat, anger.*

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And *it* came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 [c] Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

[c] Chap. 33. 7.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a [d] righteous *man* doth turn from his † righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not

[d] Chap. 18. 24.

† Heb. *righteousnesses.*

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6. — *they would have hearkened unto thee.*] And yet in all appearance these strangers would have hearkened to thy preaching, sooner than the house of Israel will, as the Ninevites did to Jonah's. Compare Matt. xii. 41; xi. 21. *W. Lowth.*

9. *As an adamant*] It is not ascertained what is properly meant by this word. Scheuchzer thinks it does not mean the adamant or diamond, but a very hard stone, called smiris, (a name nearly similar to the Hebrew word here translated,) which was used for engraving, polishing, and cutting other hard stones. *Parkhurst.*

12. — *a voice of a great rushing.*] See chap. i. 24.

—— *from his place.*] By us His ministering Spirits, who are now in the place where His glory dwelleth. *Abp. Newcome.*

13. — *over against them.*] See the note on chap. i. 20.

14. — *in bitterness,*] The joy, that I first conceived in receiving the Divine message, was quickly turned into grief and anguish of mind. *W. Lowth.* Because of the calamities which I was to foretell. *Abp. Newcome.*

—— *in the heat of my spirit;*] In indignation against my rebellious countrymen. *Abp. Newcome.*

—— *strong upon me,*] Urging and empowering me to execute my commission. See Jer. xx. 9. *W. Lowth, Abp. Newcome.*

15. — *Tel-abib.*] This is generally supposed to be the name of the place which was the principal residence of the captive Israelites upon the banks of the Chebar. The meaning of the word in the original is, "a heap of corn;" and St. Jerome so translates it. The place might have been called so from its fertility. The Prophet might be said to "come to his people," not that he had ever departed actually into another place, but that by his vision he had been abstracted from his commerce with men; and that upon the conclusion of the vision he returned to it. Perhaps this is a distinct colony of captives from those that are mentioned, chap. i. 3. See Ver. 23 of this chapter. Certain it is that the king of Babylon carried away the Jews by several captivities; some in the first year of his reign, Dan. i. 1: some in the seventh, Jer. lii. 28. Then followed Jehoiachin's captivity in the eighth year of Nebuchadnezzar, 2 Kings xxiv. 12; when Ezekiel himself was carried captive. *W. Lowth, Abp. Newcome.*

—— *astonished*] Having my spirit wholly cast down, and amazed under the apprehension of these terrible judgments which were to come upon my nation, and of which I was to be the messenger. See Jer. xxiii. 9. Seven days was the space of time appointed for mourning, Gen. l. 10; 1 Sam. xxxi. 13; Job ii. 13. *W. Lowth.* This appearance of silent astonishment was well calculated to excite the attention of his countrymen, and to prepare them for some important communication.

18. *When I say* &c.] Chap. xxxiii. 8. Compare ver. 17, 18, 19; and chap. xxxiii. 7, 8, 9. *Abp. Newcome.*

—— *die.*] An immature death, if not a violent one. Michaelis understands the phrase of all the punishments of sin. *Abp. Newcome.*

19. — *hast delivered thy soul.*] Thou art clear from the guilt of his sin. Compare Acts xx. 26. *W. Lowth.* The opposite to this clause is, "His blood will I require at thine hand," ver. 20. *Abp. Newcome.*

20. — *and I lay a stumblingblock*] And I cause his iniquity to become his ruin. *W. Lowth.*

Before CHRIST 595. given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go *forth* into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I [a] saw by the river of Chebar: and I fell on my face.

[a] Chap. i. 28.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

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26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them † a reprover: for they *are* a rebellious house.

† Heb. *a man reproving.*

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

CHAP. IV.

1 *Under the type of a siege is shewed the time from the defection of Jeroboam to the captivity.* 9 *By the provision of the siege, is shewed the hardness of the famine.*

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ‖ *battering* rams against it round about.

‖ Or, *chief leaders.*

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21. — *warn the righteous*] Hence we may learn, that the office of pastors is twofold: to collect the sheep that are astray, and to restrain those within the bounds of innocence and safety who are collected. *Calmet.*

25. — *they shall put bands upon thee,*] Thou shalt be confined to lie so many days upon thy right side, and so many upon thy left, as if thou wast bound and not able to stir. See chap. iv. 8. *W. Lowth.*

26. — *dumb,*] Because they regarded not the word which God commanded him to speak to them, he was directed to instruct them only by signs, such as are those emblems of the siege contained in the next chapter. *W. Lowth.*

27. — *Thus saith the Lord*] The Prophet was to declare his Divine commission in these words. See chap. ii. 4; iii. 11. It is more agreeable to these passages to suppose that the following words, "he that heareth—forbear," are the words of God to Ezekiel, not part of the message which the Prophet was to deliver. *Abp. Newcome.* And so the passage may be paraphrased, "But when I renew My commission to thee, and bid thee speak, I will then give a freedom of speech unto thee, and thou shalt say, Thus saith the Lord, Whether they hear thee or hear thee not, it is all one to thee; do thou thy duty, and it sufficeth." *Bp. Hall.*

Chap. IV. ver. 1. — *take thee a tile,*] The tiles or bricks used for building in the East were sometimes very large, with one of the surfaces well polished, and capable of receiving the representation here described. In the cabinets of the curious are still preserved fragments of such tiles, brought from what is by some persons supposed to be the site of ancient Babylon.

It has been a question among the learned, whether the orders which God here gave were intended as real commands and figures also, or only as figures of things to come under the form of commands; signifying not what the Prophet was to perform, but what God in His wise counsels had determined to bring about. Lowth, Wells, Bochart, and the generality of commentators, combine with the authority of most of the Fathers in support of the literal interpretation. They plead in the first instance, that all which is here commanded was practicable, and that the several circumstances mentioned carry no direct repugnancy nor absurdity with them; and they farther infer, that if the Prophet did not really perform what is here related, he could not have been "a sign to the house of Israel." See chap. iv. 3. But as several judicious interpreters, namely, St. Jerome, Maimonides, and amongst ourselves Smith, Stillingfleet, and Jenkins, conceive all that is here related to be a history only of the vision itself, or a prophetical scheme; and as some difficulties will occur by the adoption in all cases of the literal interpretation, it may be proper shortly to notice the reasons they assign for this construction. It is observed then, that though we have in this Book an account of such and such commands, given in vision to Ezekiel, yet it is not said that he ever performed them: but that like as St. Peter in a vision was commanded to do what he never did, ("Arise, Peter, slay, and eat;") so Ezekiel was ordered in the same way to do several things in vision, which it was never intended that he should actually perform. And as St. Peter reports his vision for the instruction of Christians; so Ezekiel reports his for the instruction of the house of Israel. These emblematical commands so reported become signs, figures, and resemblances, of what had come or should come upon the house of Israel or Judah, and in what manner, and why: and thus they "were signs to the house of Israel," signifying things past, and prefiguring things to come; and they seem to have been delivered to him in a preceptive form, in order to imprint the things intended deeper in his mind, and make the representation of them to the Jews more lively and affecting. *Dr. Waterland.* Other interpreters have adopted a middle course: they suppose that some of the directions were given to the Prophet only by way of metaphorical instruction, such for instance as "eating the roll" of prophecy, where we perceive that he speaks only of a transaction in a vision; but that others were imposed upon him as commands, and actually performed; namely, the representation of the siege upon the removal of his houshold stuff, and the refraining from the customary shew of grief at the death of his wife, &c; but whatever hypothesis we may adopt, whether we suppose them to be descriptive of real or imaginary events, or of both, they are very reconcileable with the Divine intention in the employment of the Prophet. On the supposition that they were real, we may reasonably conceive a miraculous assistance to have been afforded when necessary; and if we consider them as imaginary, they might be represented equally as emblematical forewarnings revealed to the Prophet. *Drs. Gray* and *Waterland.*

2. — *lay siege against it,*] Make a portraiture of a siege, and of such warlike preparations as are necessary. *W. Lowth.*

—— *a mount*] The mount or terrace of earth was constructed for protecting the operations of the besiegers, for filling up the ditches, or for enabling the assailants to reach the top of the wall. *Calmet.* See the note on Jer. xxxii. 24.

—— *battering rams*] Engines for forcing breaches in the walls. This is said to be the first historical notice of this species

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3 Moreover take thou unto thee ‖ an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

‖ Or, *a flat plate, or, slice.*

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

about 973. Beginning from 1 Kings 12. 23. Ending about 585. *Numb. 14. 34.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: *so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee † each day for a year.

† Heb. *a day for a year, a day for a year.*

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee † from one side to another, till thou hast ended the days of thy siege.

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† Heb. *from thy side to thy side.*

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ‖ fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

‖ Or, *spelt.*

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold,

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of military engine: certain it is that they are not mentioned in Homer; although, according to Pliny, they were invented by Epeus at the siege of Troy. Vitruvius says, that they were first used by the Carthaginians at the siege of Cadiz. *Calmet.*

3. — *an iron pan,*] Or plate of iron. See the margin. Probably such as cakes were baked on. This may denote the strong trenches of the besiegers, and the invincibleness of the siege. *Bp. Hall.* Or, according to others, that there was an iron wall between the besieged and God, whom the Prophet represented. *Abp. Newcome.*

4. *Lie thou*] In his own house, chap. iii. 24. This was to be his posture in the exercise of his prophetical office. It may be supposed, that the Prophet did not retain it without intermission, but only during a part of each day, when the people were likely to observe his conduct. *Abp. Newcome.*

—— *lay the iniquity*] That is, declare that you thus represent the iniquity, &c. *Abp. Newcome.*

—— *thou shalt bear*] Thou shalt represent My patience under the iniquity of the house of Israel. *Bp. Hall.*

The words are commonly explained in this manner; but as the circumstances under which Ezekiel was placed were all of them penal, and as the other expression of "laying on iniquity," used in connexion with this verse (see ver. 4, 5) conveys the imputation of guilt; the Prophet may be better supposed in this vision to represent and prefigure the punishment due to the idolatries of Israel and Judah. *W. Lowth, Abp. Newcome.* The original word admits of either sense.

5. — *three hundred and ninety days:*] The number of years corresponding with this (see ver. 6) will take us back with sufficient exactness from the year in which Jerusalem was sacked by Nebuchadnezzar, to the first year of Jeroboam's reign, when national idolatry began in Israel. The number of days was designed to signify the continuance of the siege of Jerusalem. That siege lasted, from the beginning to the ending of it, seventeen months, as appears from 2 Kings xxv. 1—4. But the king of Egypt coming to relieve the city, was the occasion of raising the siege for some time, Jer. xxxvii. 5. We may suppose therefore upon the authority of the text, as well as upon the circumstances of the story, that the actual siege lasted three hundred and ninety days. *Abp. Usher, W. Lowth, Abp. Newcome.*

6. — *forty days:*] Scaliger and some others begin the forty years corresponding to these days, from Jeremiah's mission as a Prophet; which was in the thirteenth year of Josiah, from which time till the last year of Zedekiah, when the city and temple were destroyed, is just forty years. *W. Lowth.*

—— *each day for a year.*] See Numb. xiv. 34; Dan. ix. 24.

7. — *thine arm shall be uncovered,*] Their habits were anciently contrived so that the right arm was disengaged from the upper garments, that they might be the more ready for action. Thus God is said to "make bare His arm," Is. lii. 10; where He is represented as subduing His adversaries, and bringing salvation to His people. *W. Lowth.*

8. — *I will lay bands upon thee,*] God is said to do what was done in consequence of His commands. See chap. iii. 25. This seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city. *Abp. Newcome.*

9. — *wheat, and barley, and beans, and lentiles, &c.*] By this mixture, it is intended to shew the distressed situation of the city of Jerusalem, during the approaching siege. The use of mixed corn is generally a proof of scarcity, but when beans and lentiles are added, it is a mark of severe distress. *W. Lowth, Calmet.*

10. — *twenty shekels*] About nine ounces. *Bp. Cumberland.*

11. — *the sixth part of an hin:*] Which is something above a pint and a half of our measure. *Bp. Cumberland.*

The Prophet was to take this pittance from day to day, and in small portions from time to time, while he subjected himself to publick notice. The act denoted scarcity during the siege. *Abp. Newcome.*

12. — *as barley cakes,*] Such as people make in haste, when they have not time for preparing a set meal, Exod. xii. 39. This represents the hurry and disorder of a siege. *W. Lowth.*

—— *dung:*] To signify the scarcity of all kinds of fuel. *W. Lowth.* Dathius observes, that the dung of oxen and of camels was often used by the Easterns as fuel for preparing their food; but this command to use human dung for the same purpose is terribly significant of the extremities to which the Jews were to be reduced, and denotes a necessity which cannot be contemplated without horrour. *Harmer.*

13. — *their defiled bread*] The pollution here mentioned was not only in itself disgusting, but particularly odious to the Jews, as being positively condemned by the law, Lev. v. 3; vii. 21; Deut. xxiii. 12. *Bp. Hall, Calmet.*

Before CHRIST 595. my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the [b] staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

[b] Lev. 26. 26. chap. 5. 16. & 14. 13.

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

CHAP. V.

1 *Under the type of hair,* 5 *is shewed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*

594. AND thou, son of man, take thee a sharp knife, take thee a barber's rasor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy † skirts.

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4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

† Heb. *wings.*

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

[a] Lev. 26. 29. Deut. 28. 53. 2 Kings 6. 29. Lam. 4. 10. Baruch 2. 3.

10 Therefore the fathers [a] shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judg-

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14. — *abominable flesh.*] The Hebrew word rendered here *abominable*, is properly used of such meats as are forbidden by the law, Lev. vii. 18; xix. 7. *W. Lowth.*

16. — *the staff of bread.*] On which man leaneth for support. Lev. xxvi. 26. *Abp. Newcome.*

Chap. V. ver. 1. — *a sharp knife, — a barber's rasor,*] The latter expression explains the former. *W. Lowth.*

2. — *of the city,*] Which the Prophet had pourtrayed or engraved. *Abp. Newcome, W. Lowth.*

—— *the siege*] The typical siege. *Abp. Newcome.*

—— *and smite*] See ver. 12.

3. — *bind them in thy skirts.*] This denotes the remnant of the Jews that was left in the land under Gedaliah. But to shew how few were worthy to be snatched from the general destruction, the Prophet is afterwards directed to take a part even of this remnant, and to cast it into the fire, ver. 4. By these last may be understood, that part of the Jews who were destroyed in consequence of Ishmael's conspiracy against Gedaliah; see Jer. xlii, xliii, xliv. *W. Lowth.*

4. — *a fire come forth into all the house of Israel.*] The conspiracy of Ishmael was the occasion of the utter ruin of that poor remainder of the Jews which were left in their native country: after this some of them went down into Egypt, where they were all consumed according to Jeremiah's prophecy, chap. xliv. 11; and the rest were entirely carried away by Nebuzar-adan. *W. Lowth.*

6. — *more than the nations,*] More than the nations have changed their judgments. See Jer. ii. 11. *Abp. Newcome.*

—— *for they have refused*] The reason why the heathen have rejected My laws is, because they have kept constant to the religion of their forefathers; whereas the Jews have rejected that religion which their forefathers received from Me. See the next verse. *W. Lowth.*

7. — *ye multiplied more than the nations*] Because you have multiplied *your sins* more than the nations. *Vulgate.*

—— *according to the judgments of the nations that are round about you;*] You have not been so constant and zealous for the true religion, as they have in a false one; compare chap. xvi. 47; Jer. ii. 10, 11. *W. Lowth.*

9. — *the like,*] The destruction of Jerusalem by Nebuchadnezzar was a terrible example of Divine vengeance; and the calamities which the city and nation suffered from Titus and Adrian were still more signal. *Calmet, Abp. Newcome.*

Taking the words in their full extent, and comprehending all the marks of indignation which have already lain upon that people for so many centuries, (and how much longer they may continue we know not), it may truly be said that none of God's judgments are like it. *W. Lowth.*

10. — *the fathers shall eat the sons* &c.] A terrible judgment threatened by Moses, Lev. xxvi. 29. We are not certain from history that this extremity of horrour actually took place in Jerusalem, during the approaching siege by Nebuchadnezzar; all we know is, that the famine was extreme: but if (as there is strong reason to believe) the Lamentations of Jeremiah relate to the circumstances of this siege, we may observe the actual accomplishment of the prophecy contained in this verse, Lam. ii. 20; iv. 10. *Calmet.*

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ments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore

[a] Chap. 7. 4, 8.

[a] will I also diminish *thee*; [b] neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

[a] Deut. 28. 37.

15 So it shall be a [c] reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [d] staff of bread:

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17 So will I send upon you famine and [e] evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

[d] Lev. 26. 26. chap. 4. 16. & 14. 13.
[e] Lev. 26. 22.

CHAP. VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be blessed.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, saying,

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2 Son of man, set thy face toward the [a] mountains of Israel, and prophesy against them,

[a] Chap. 36. 1.

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your ‖ images shall be broken: and I will cast down your slain *men* before your idols.

‖ Or, sun images: and so ver. 6.

5 And I will † lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

† Heb. give.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your

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12. *A third part of thee* &c.] See ver. 2; and chap. vi. 12; Jer. xv. 2; xvi. 9.

—— *and I will draw out a sword after them.*] This imports that God's anger should still pursue them, even unto the countries whither they were banished, and carried captive. This was particularly fulfilled in those that went to Egypt, see Jer. xliii. 7; and it was remarkably verified in the several persecutions and massacres they have undergone at different times, in most of the countries of Europe, in later ages. *W. Lowth.*

13. — *and I will be comforted.*] I will satisfy My anger. This and the former expression are borrowed from human passions. As men find some ease and rest in bringing offenders to condign punishment, so God is here described as feeling ease and satisfaction in executing His justice upon incorrigible sinners. *Calmet, W. Lowth.* See Is. i. 24; Ezek. xvi. 42.

16. — *evil arrows of famine.*] A grievous famine, which like unto deadly arrows shall pierce through their souls. *Bp. Hall.*

17. — *evil beasts,*] St. Jerome says, that it is by no means rare to see destructive beasts multiply in an abandoned country, and become dangerous to travellers: but *the Chaldeans* also may be here understood, who spread themselves over the country of Judea, like wild beasts, and committed the ravages here predicted. Nebuchadnezzar is described by the Prophets under the figure of a lion, and of an eagle. See Dan. vii. 4; Ezek. xvii. 3; Jer. xlviii. 40. *Calmet.*

—— *pestilence and blood*] "Blood" may here be equivalent to the sword, which is joined with the pestilence, ver. 17: see chap. xxxviii. 22. *W. Lowth.*

The Prophet tells the people in this chapter, that, because they had rejected God's ordinances, and profaned His sanctuary, and especially because they had imitated, and even exceeded the neighbouring nations in their idolatry, for this reason God would punish them in the sight of those nations: and that, as they had surpassed the other nations in wickedness, He would do to them such things as He had never done before, and would execute His judgments upon them with wrath and fury. Thus God punishes men for their rebellion, adapting their punishment to their crimes; and treating with the greatest severity those, who, having had the greatest share of His favours, ungratefully abuse them. *Osterevald.*

Chap. VI. ver. 2. — *of Israel,*] Israel being carried away captive, Judah is called Israel; and perhaps possessed a great part of the country. *Abp. Secker.*

3. — *to the mountains, and to the hills,*] See Deut. xii: 2; Jer. ii. 20; iii. 6. The altars built for idol worship were commonly placed upon mountains and hills. *Abp. Newcome.*

4. — *images*] The word used here is generally supposed to signify such images as were erected to the honour of the sun, and is therefore translated *sun images* in the margin of our Bible. See Is. xvii. 8. *W. Lowth.*

5. — *before their idols;*] This passage seems to imply, that God would permit the Chaldeans to slay the Jews at the feet of their idols, where they should fly for refuge. *Calmet.*

Before CHRIST 594. images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; Smite [b] Chap. 21. 14. [b] with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. Before CHRIST 594.

14 So will I stretch out my hand upon them, and make the land desolate, yea, ‖ more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD. ‖ Or, *desolate from the wild recess.*

CHAP. VII.

1 *The final desolation of Israel.* 16 *The mournful repentance of them that escape.* 20 *The enemies defile the sanctuary because of the Israelites' abominations.* 23 *Under the type of a chain is shewed their miserable captivity.*

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will † recompense upon thee all thine abominations. † Heb. *give.*

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it † watcheth for thee; behold, it is come. † Heb. *awaketh against thee.*

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the ‖ sounding again of the mountains. ‖ Or, *echo.*

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8. — *a remnant,*] A gracious exception that often occurs in the Prophets, when they denounce general judgments against the Jews; implying, that God will still preserve a remnant of that people, to whom He will fulfil the promises made to their fathers. See chap. xiv. 22; Jer. xliv. 14. *W. Lonth.*

9. — *shall remember me*] They shall repent; the evils which they suffer shall make them reflect upon their wickedness, and turn unto their God. *Calmet.*

—— *I am broken with their whorish heart,*] I have been overprovoked by their wicked idolatries. See the note at Exod. xxxiv. 16. *Bp. Hall.*

11. — *Smite with thine hand,* &c.] Be vehement and passionate in expressing thy sorrow and indignation for the sins and judgments of thy people. *Bp. Hall.*

12. *He that is far off*] Out of the reach of the enemy. *W. Lonth.*

13. — *and under every green tree, and under every thick oak,*] The offering of sacrifices in groves and shady places was another ancient rite of idolatry; see Is. i. 29: upon which account groves and images are often joined together by the sacred writers. *W. Lonth.*

14. — *toward Diblath,*] Diblath was part of the desert in the borders of Moab; it occurs in several places of the Bible: Numb. xxxiii. 46; Jer. xlviii. 22. *Calmet.*

Chap. VII. ver. 2. — *unto the land of Israel;*] The whole country of Judea; see chap. vi. 2, and note. It is probable that Manasses, and his successors in the kingdom of Judah, had the dominion of the whole land of Canaan, formerly divided into the two kingdoms of Judah and Israel, as tributaries under the kings of Assyria. *Dean Prideaux.*

—— *upon the four corners*] St. Jerome says, that the iniquity of the Jews was now arrived at its height; and that the calamity, which the Prophet foretold, would not be peculiar to this or that place, or to this or that tribe, but would fall upon all the people, and all the parts of the promised land. *Calmet.*

4. — *thine abominations shall be in the midst of thee:*] The punishment of your abominable idolatries shall be manifest among you. *Abp. Newcome.*

5. — *an only evil,*] That evil is come upon thee which alone shall make a despatch of thee: there shall need no other to second it. *Bp. Hall.*

6. — *it watcheth for thee;*] Literally, "it awaketh against thee;" see the margin: see ver. 10 of this chapter, and Jer. i. 12. The anger of the Lord, which had slept, is now roused against thee. *Calmet.*

7. *The morning is come unto thee,*] The expression alludes to the time when the magistrates used to give sentence against offenders, which was in the morning. *W. Lonth.*

—— *and not the sounding again of the mountains.*] The day of thy grievous trouble is actually and really come; which thou shalt find sensibly to be no empty and vain sound of an echo among the mountains, but a true and feeling destruction. *Bp. Hall.*

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8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense † thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

† Heb. *upon thee.*

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ‖ multitude, nor of any of ‖ their's: neither *shall there be* wailing for them.

‖ Or, *tumult.*
‖ Or, *their tumultuous persons.*

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, † although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself ‖ in † the iniquity of his life.

† Heb. *though their life were yet among the living.*
‖ Or, *whose life is in his iniquity.*
† Heb. *his iniquity.*

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

Before CHRIST 594.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [a] hands shall be feeble, and all knees shall † be weak *as* water.

[a] Isa. 13. 7. Jer. 6. 24.
† Heb. *go into water.*

18 They shall also [b] gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

[b] Isa. 15. 2, 3. Jer. 48. 37.

19 They shall cast their silver in the streets, and their gold shall be † removed: their [c] silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ‖ because it is the stumblingblock of their iniquity.

† Heb. *for a separation, &c. uncleanness.*
[c] Prov. 11. 4. Zeph. 1. 18. Eccl[ss]. 5. 8.
‖ Or, *because their iniquity is their stumblingblock.*

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I ‖ set it far from them.

‖ Or, *made it unto them an unclean thing.*

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*: for ‖ the robbers shall enter into it, and defile it.

‖ Or, *burglers.*

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

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10. — *the rod hath blossomed, pride hath budded.*] The rod of oppression and of wickedness, ver. 11, prevails among the Jews, and their pride increases. *Abp. Newcome.*

11. — *into a rod of wickedness:*] This appears to be a continuation of the figure in the former verse; the rod had blossomed, and hath now produced the fruit of wickedness, and all is ripe for judgment. *Calmet.*

12. — *let not the buyer rejoice, nor the seller mourn:*] The buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of. *W. Lowth.*

13. — *although they were yet alive:*] By the privilege of the law, (see Lev. xxv. 13,) he who had sold his heritage had a right to re-enter upon it at the year of jubilee. But here the Prophet informs the sellers, that even if they should outlive the general calamity, yet being in captivity they could not enjoy the benefit of the law, nor return any more to their possessions. *Bp. Hall, W. Lowth.*

—— *neither shall any strengthen himself* &c.] Neither shall any wicked man have cause to encourage himself in the vain confidence of impunity from sin. *Bp. Hall.*

14. — *but none goeth to the battle:*] Such is the judicial cowardice that prevails; see ver. 17. *Abp. Newcome.*

16. — *like doves of the valleys,*] Doves are found in the valleys on account of the waters they find there, in which they delight. *Harmer.*

—— *all of them mourning,*] St. Jerome renders it, "all of them trembling;" an epithet ascribed to doves, Hos. xi. 11; who are by nature timorous. *W. Lowth.*

19. — *their gold shall be removed:*] Or, shall be accounted an unclean thing; see the margin: as utterly unprofitable for their relief. *Bp. Hall.*

—— *they shall not satisfy*] Their silver and their gold shall not remove the distresses of famine during the siege, because they have employed them to adorn their idols, the iniquitous causes of their fall. *Abp. Newcome, W. Lowth.*

20. *As for the beauty of his ornament, he set it* &c.] As for His beautiful and glorious temple, He placed it in great majesty among them, as that which might well be their best and greatest ornament; but, &c. See chap. v. 11. *Bp. Hall, W. Lowth, Calmet.*

—— *therefore have I set it far from them.*] See the margin. The Prophets, to denote the certainty of the event, speak of what is to come as if it were already done. *W. Lowth.*

21. — *the strangers*] The Chaldeans.

22. — *enter into it,*] My secret place or sanctuary. *Abp. Newcome.*

23. *Make a chain:*] Jeremiah is commanded to make bonds and yokes, Jer. xxviii. 2. And Ezekiel is here directed to make a chain, to foreshew the approaching captivity, when king and people should be carried in chains to Babylon. See 2 Kings xxv. 7; Jer. xl. 1. *W. Lowth, Abp. Newcome.*

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24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and ‖ their holy places shall be defiled.

‖ Or, *they shall inherit their holy places.*

25 † Destruction cometh; and they shall seek peace, and *there shall be* none.

† Heb. *Cutting off.*

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and † according to their deserts will I judge them; and they shall know that I *am* the LORD.

† Heb. *with their judgments.*

CHAP. VIII.

1 *Ezekiel, in a vision of God at Jerusalem, 5 is shewed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun.* 18 *God's wrath for their idolatry.*

594. AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

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2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he ᵃ put forth the form of an hand, and took me by a lock of mine head; and the spirit *lifted* me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

ᵃ Dan. 5. 5.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I ᵇ saw in the plain.

ᵇ Chap. 1. 28.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

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24. — *the worst of the heathen,*] The Chaldeans; see chap. xxx. 11—24. They were at that time the oppressors of the world, and a terrour to all the countries round about them. *W. Lowth.*

—— *the pomp of the strong*] Compare chap. xxiv. 21, and xx. 6; Lev. xxvi. 19. The excellency of their strength; that is, the temple. *Abp. Secker.*

26. — *but the law shall perish from the priest,* &c.] But, as a just punishment for their former neglect and security, God shall take away His gifts from their priests and prophets, so as they shall not be able to declare His will unto them for their direction and preservation. *Bp. Hall.*

Chap. VIII. ver. 1. — *in the sixth year, in the sixth month,*] This date is one year and two months after the commencement of the vision, chap. i. 1. *Abps. Newcome* and *Secker, Dean Prideaux.*

—— *and the elders of Judah sat before me,*] Men of note for their age or authority, perhaps such as had been members of the greater or lesser consistories before their captivity. *W. Lowth.*

—— *sat before me.*] This was the posture of those, who came to hear the instructions of any Prophet or teacher. Compare ch. xiv. 1; xx. 1; xxxiii. 31; 2 Kings iv. 38. In aftertimes the teachers sat in a chair or eminent seat, and the hearers on lower forms at the feet of their master; see Luke x. 39; Acts xxii. 3. *W. Lowth.* See the note on Deut. xxxiii. 3.

This chapter and the three following contain the particulars of a single vision. *Calmet.*

3. — *the form of an hand,*] Just as the form of a hand appeared writing upon the wall, Dan. v. 5. *W. Lowth.*

—— *in the visions of God*] By mental representation; as if the Prophet had been personally present. It seems most probable that every thing to chap. xi. 24 passed while the Prophet was in a trance, chap. xi. 25. Ezekiel relates his vision to the elders who sat before him. *W. Lowth, Abp. Newcome.*

—— *the image of jealousy,*] What this image was which rivalled Jehovah with the Jews, cannot be ascertained; see 2 Chron. xxxvi. 14. St. Jerome conjectures, that it was the image of Baal, which having been erected by Manasseh, and afterward destroyed by Josiah, had been probably restored by his successors. Others think, that the expression was intended to express the false gods in general, by the worship of which the anger of God had been excited against His people; or it may be, that the false divinity was Adonis; and this conjecture is not without some appearance of reason, as the Prophet, upon his return to the northern gate, where he had first seen "the image of jealousy," beheld women sitting and weeping for Tammuz, and Tammuz was Adonis; see ver. 14. *Abp. Newcome, Bp. Hall, Calmet.*

By that time the sins of this wretched people were ripe for the punishment of their approaching captivity, they had polluted themselves with all kinds of Egyptian abominations, as appears from this famous vision of the Prophet, wherein their three capital idolatries are so clearly described. The Prophet represents himself as brought in a vision to Jerusalem, and at "the door of the inner gate that looked toward the north," he saw "the seat *of the image of jealousy,* which provoketh to jealousy." This is a prelude to the visions, which describe the various idolatries of the house of Israel, where, in the noblest stretch of an inspired imagination, idolatry is itself personified and made an idol, and the image sublimely called "the image of jealousy," which the Prophet explains by observing, that "it was that which provoked God to jealousy." He then proceeds to the various scenery of the inspired vision. *Bp. Warburton.*

4. — *in the plain.*] See chap. iii. 22, 23.

5. — *at the gate of the altar*] Probably so called from the time of Ahaz, who placed the brasen altar to the north of the altar, built according to the model of that which he had seen at Damascus, 2 Kings xvi. 14. *Abp. Newcome.*

6. — *go far off from my sanctuary?*] That I should forsake it, and deliver it up to the heathen to be polluted, chap. vii. 21, 22. *W. Lowth.* We may suppose a reference to chap. ix. 3; x. 18; in both which texts the glory of the Lord is said to have changed its place. *Michaelis.*

Before CHRIST 594. 7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth. Before CHRIST 594.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. [c] Chap. 9. 9.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? ‖ Is it a light thing to the house of Judah that they commit ‖ Or, *Is there any thing lighter than to commit?*

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7. — *the door of the court.*] The east gate of the inner court, over which was the council chamber where the Sanhedrim used to meet. *Dr. Lightfoot.*

8. — *dig now in the wall:*] We have here a very lively and circumstantial description of the celebrated mysteries of Isis and Osiris. For 1st, the rites are represented as performed in a secret subterraneous place, ver. 7, 8, 9. This secret place was, as the Prophet tells us, in the temple. And such kind of places for this use the Egyptians had in their temples, as we learn from a similitude of Plutarch. "Like the disposition," says he, "and the ordonnance of their temples, which in one place embrace and extend themselves in wings and fair and open aisles; in another, sink into dark and secret subterraneous vestries, like the adyta of the Thebans." 2dly, These rites were celebrated by the Sanhedrim, or the elders of Israel, ver. 11. Now it appears from the best accounts we have of the mysteries, that none but princes, rulers, and the wisest of the people, were admitted to their most secret celebrations. 3dly, The paintings and imagery on the walls of this subterraneous apartment answer exactly to the descriptions, which the ancients have given us, of the mystick cells of the Egyptians. *Bp. Warburton.*

10. — *of creeping things, and abominable beasts.*] This practice, so strongly reprobated here, was probably borrowed from the Egyptians. Diodorus Siculus says, "Round the room in Thebes, where the body of king Osymandyas seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt." *Abp. Secker* and *Newcome.* See the note from Bryant on Deut. iv. 18. Pictures were as much prohibited by the law as carved images, Numb. xxxiii. 52; Lev. xxvi. 1. *W. Lowth.*

11. — *Jaazaniah*] Probably a prince of the people. See the close of chap. xi. 1. *Abp. Newcome.* Shaphan was well known under the reign of king Josiah. See 2 Kings xxii. 3, 9. The "seventy "ancients," or elders with him, were probably the members of the Sanhedrim, or great council of the Jews. *Bp. Hall.*

12. — *in the dark.*] No darkness, nor secrecy, can hide the knowledge of men's sins from Him, who knoweth all things: no concealment can shelter sinners from His judgment. *Osterwald.*

14. — *weeping for Tammuz.*] The ancient expositors consider Tammuz as Adonis.

This was the Phenician superstition. It was derived from the Egyptians, and afterwards the Phenicians improved it. *Bp. Warburton, W. Lowth.*

The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. Chandler observed the continuance of this custom when travelling in Greece. The weeping for Tammuz is described as performed near a door of the temple, perhaps with a view to such a custom. *Harmer.*

15. — *turn thee yet again,* &c.] This is a description of the Persian superstition. It is to be observed, that, when the Prophet is bid to turn from the Egyptian to the Phenician rites, he is then said to look towards the north, ver. 14, the situation of Phenicia with respect to *Jerusalem*; consequently, he before stood southward, the situation of Egypt with respect to the same place. And when from thence *he is bid* to turn into the inner court of the Lord's house, to see the Persian rites, this was east, the situation of Persia: with so much exactness of representation is the whole vision conducted. Again, as the mysterious rites of Egypt are said, agreeably to their usage, to be held in secret by their "elders" and rulers only, so the Phenician rites, for the same reason, are shown as they were celebrated by the people in open day. And the Persian worship of the same, which was performed by the Magi, is here said to be observed by the priests *alone*; "five and twenty men with their faces toward the east." *Bp. Warburton.*

16. — *between the porch and the altar,*] The place where the Jewish priests invoked the mercy of Jehovah for the people. See Joel ii. 17.

—— *five and twenty men,*] Possibly the twelve priests and twelve Levites of the weekly service, with the *high* priest. *Calmet.*

—— *their backs toward the temple*] They turned their backs to God Almighty, and their faces to the sun. Perhaps Hezekiah may allude to some such idolatrous practice in that confession of his, 2 Chron. xxix. 6, "Our fathers have done evil in the eyes of the Lord, and have forsaken *Him*, and turned away their faces from the habitation of the Lord, and turned their backs." "They turned their back unto Him, and not their face," as *Jeremiah* expresses their contempt towards *Him*, chap. ii. 27; xxxii. 33. For this reason the people were commanded to come in at the north or south gate of the outward court of the temple when they came to worship, that they might not at their return turn their backs upon God. See chap. xlvi. 9. The Jews always turned their faces towards the temple when they worshipped. *W. Lowth, Dr. Spencer.*

Before CHRIST 594. mit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine [d] eye shall not spare, neither will I have pity: and though they [e] cry in mine ears with a loud voice, *yet* will I not hear them.

[d] Chap. 5. 11. & 7. 4. [e] Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. Mic. 3. 4.

CHAP. IX.

1 *A vision, whereby is shewed the preservation of some, 3 and the destruction of the rest. 8 God cannot be intreated for them.*

about 594. HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, † which lieth toward the north, and every man † a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn † by his side: and they went *in*, and stood beside the brasen altar.

† Heb. *which is turned.* † Heb. *a weapon of his breaking in pieces.* † Heb. *upon his loins.*

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set [a] a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Before CHRIST about 594. † Heb. *mark a mark.* [a] Exod. 12. 7. Rev. 7. 3.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

† Heb. *mine ears.*

6 Slay † utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

† Heb. *to destruction.*

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is † full of blood, and the city full of [b] perverseness: for they say, [b] The LORD hath forsaken the earth, and the LORD seeth not.

† Heb. *filled with.* [c] Or, *strewing of judgment.* [b] Chap. 8. 12.

10 And as for me also, mine [c] eye shall not spare, neither will I have pity, *but* I

[c] Chap. 5. 11. & 7. 4. & 8. 18.

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17. — *the branch to their nose.*] The text seems plainly to allude to the Magian fire-worshippers, who, as Strabo tells us, when they were praying before the sacred fire, held a little bunch of twigs in their hand. Dr. Hyde, in his History of the Religion of the ancient Persians, gives a more particular account of this Magian rite; and presents us with a print of a *Moge*, or priest, standing before the fire altar, and holding the twigs in his left hand. The idolaters mentioned by Ezekiel had their backs turned toward the temple of Jehovah, and "worshipped the sun toward the east, and lo!" while thus worshipping, "they put the branch (or twig) to their nose." *Parkhurst.*

Chap. IX. ver. 1. — *them that have charge over the city*] The angels who had the charge of executing God's judgments upon the city, 2 Kings x. 24. *W. Lowth.* This is prophetical of the slaughter the Babylonians were to make. *Abp. Newcome.*

2. — *six men came from the way of the higher gate,* &c.] See chap. viii. 14. And behold there appeared six men according to the number of the principal gates of Jerusalem, in representation of so many destroying angels, which came from the way of the north, which lieth towards Chaldea. *Bp. Hall.*

—— *the higher gate, which lieth toward the north,*] This was the north gate of the temple; and it is called "the higher gate," because it was higher in situation than the north gate of the court of the people; the temple being placed on a platform higher than that court. *Calmet.*

—— *with a writer's inkhorn by his side:*] To set a mark on those who were to be saved from the common destruction. *W. Lowth.* In modern times, among the Turks and Arabs, the Hojas (that is, the writers and secretaries) are distinguished by having an "inkhorn," the badge of their office, suspended in their girdles. *Dr. Shaw.*

3. — *from the cherub,*] The word "cherub" stands for cherubim, as chap. x. 2. *W. Lowth, Abp. Newcome* We are to distinguish this appearance of the Divine glory, which had its constant residence in the temple, from that which was shewed particularly to Ezekiel, chap. i. 26; iii. 23; x. 1. *W. Lowth.*

—— *And he called*] He who sat on the throne, (chap. i. 26,) gave His command to the angel clothed with linen. *Abp. Newcome.* The Logos, or second Person of the Blessed Trinity, gave His commands, &c. *W. Lowth.*

4. — *set a mark upon the foreheads*] Compare Rev. vii. 3. The expression alludes to the custom of the Eastern nations, of marking their servants in the forehead. *Grotius.*

The Easterns used ink in sealing; whence the use of the inkhorn: see ver. 3. *Harmer.* They make the impression of their name with their seal, generally of cornelian, which they wear with their finger, and which is blackened, when they have occasion to seal with it. *Bp. Pococke.*

6. — *old and young,*] This denunciation was executed by the Chaldeans, 2 Chron. xxxvi. 17. *W. Lowth.*

—— *at the ancient men*] The five and twenty who were worshipping the sun in the sanctuary, between the porch and the altar, chap. viii. 16.

7. — *Defile the house,*] Pollute it with the blood of the slain. *W. Lowth, Abp. Newcome.*

9. — *full of blood,*] Blood is sometimes taken in the Scriptures in a comprehensive sense, as including all heinous sins. *Dr. E. Pocock.* But see the note on chap. xxiv. 6.

10. — *mine eye shall not spare, neither will I have pity,*] It is

Before CHRIST 594. will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

† Heb. *returned the word.*

CHAP. X.

1 The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubims.

THEN I looked, and, behold, in the [a] firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

[a] Chap. i. 22.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill † thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

† Heb. *the hollow of thine hand.*

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD † went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

† Heb. *was lifted up.*

5 And the [b] sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

[b] Chap. i. 24.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

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7 And *one* cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

† Heb. *stent forth.*

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [c] beryl stone.

[c] Chap. i. 16.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

† Heb. *flesh.*

13 As for the wheels, ‖ it was cried unto them in my hearing, O wheel.

‖ Or, *they were called in my hearing, wheel, or, galgal.*

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

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well to be observed, that when Ezekiel inquired of God, whether He would destroy His people, God answered, that the sins of the Jews were too great not to be avenged; that they had carried their impiety so far as to say, "The Lord hath forsaken the land, the Lord seeth not;" and therefore that He would no longer have any pity on them. When men have arrived at a certain degree of wickedness; when they have lost all fear of God, and every thing is in the utmost disorder; God is, as it were, obliged to execute justice, and His mercy gives way to His vengeance. *Osterwald.*

Chap. X. ver. 1. — *in the firmament*] See note on chap. i. 26.

2. — *even under the cherub,*] The wheels were below or beside the cherubim, and the firmament was above them; and the fire here mentioned ran up and down among the wheels and the cherubim. See chap. i. 13. *Abp. Newcome, W. Lowth.*

— *over the city.*] A beautiful prophecy that Jerusalem should be burnt by the Babylonians. Coals of fire frequently denote the Divine vengeance. *Abp. Newcome, Dr. E. Pocock.*

3. *Now the cherubims stood*] The cherubim which were part of the vision shewed to Ezekiel.

— *and the cloud filled the inner court.*] This bright cloud seems to be an attendant upon that glory, which was represented in this vision to Ezekiel, chap. viii. 4; x. 1. *W. Lowth.*

4. — *the glory of the Lord went up from the cherub,*] See chap. ix. 3. To shew them that He meant to remove away from Israel; and yet not all at once, but by degrees, and therefore He removed first only to the threshold of the temple. *Bp. Hall.*

5. — *the outer court,*] The noise was heard in the court of the people; for all this passed in the sanctuary. *Calmet.* See the plan of the temple.

9, 10, 11, 12.] See chap. i. 16, 17, 18.

10. — *had one likeness,*] The works of God, however they may sometimes appear diversified to the weak sight of mortals, are always equally and uniformly directed by a consistent wisdom, and always effectual to their proper ends. *Bp. Hall.*

13. — *O wheel.*] The wheels were animated with the same principle of understanding and motion, as the living creatures, chap. i. 6—10. *W. Lowth.* And therefore addressed, because capable of obeying the Great Director. Milton describes them,

> —— Wheel within wheel undrawn,
> Itself instinct with spirit,

Michaelis observes, that the original word signifies a storm, or a whirlwind. *Abp. Newcome.* We learn from this passage, that God takes perfect notice of the events of things, and both gives and judges their motion. *Bp. Hall.*

14. — *the first face was the face of a cherub,*] That is, of an ox, as appears by comparing this verse with chap. i. 10. The word "cherub" does originally signify an ox. The several faces are here represented in a different order from the description given of them, chap. i. 10; of which difference this reason may be assigned. In the first chapter, the Prophet saw his vision coming out of the north, and advancing southward, ver. 4, where the face *of* a man being placed on the south side was first in view. The lion, being

Before CHRIST 594. 15 And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit ‖ of the living creature *was* in them.

‖ Or, *of life.*

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP. XI.

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

Before CHRIST 594. MOREOVER the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, ‖ *It is* not [a] near; let us build houses: this *city is* the caldron, and we *be* the flesh.

‖ Or, *It is not for us to build houses near.*
[a] 2 Pet. 3. 4.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

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in the east part, was toward his right hand; the ox, being placed toward the west, was on his *left*; and the eagle was toward the north. Here the Prophet is supposed to stand by the porch of the temple, (chap. viii. 16,) westward of the Shechinah, as that was moving out of the inner court eastward: see ver. 18, 19. So the ox was first in his view, as being nearest him. *W. Lowth, Dr. Spencer.*

The prevailing animal characteristick of the living creatures was that of the ox, of which they had not only the head but the feet. *Calmet.*

18. — *departed from off the threshold*.] Then the Lord removed the testimony of His presence from the temple, and forsook even the very threshold thereof, and stood on high over the cherubim, as signifying that, for the great abominations of Israel, He had withdrawn Himself from them. *Bp. Hall.*

19. — *the wheels also were beside them*,] See chap. i. 19—26.

—— *at the — east gate*] The cherubim stopped, and the glory of the Lord rested over the great eastern gate of the temple, which was the entrance from the city to the court of the people. This was a farther removal. *Calmet, W. Lowth.*

Chap. XI. ver. 1. — *the east gate*] The Divine glory had placed itself there before. See chap. x. 19.

—— *princes of the people.*] Probably members of the great Sanhedrim. Compare chap. viii. 11. *W. Lowth.*

3. *Which say, It is not near; let us build houses:* &c.] This image seems first to have been suggested by Jeremiah, chap. i. 13. Jerusalem is there represented as a seething pot, and the fire that should consume its contents was threatened from the north. The fulfilment of this prophecy was then imminent, but the Jews seem to have disregarded it. The twenty-five are represented as teaching the people a false security; as instructing them to build houses in perfect confidence that their generation would at least be safe; that Jerusalem was indeed the caldron, and they the flesh: but that the fire would not consume them, who were only to be prepared and perfected by the process, and would remain in safety to a mature old age. *W. Lowth, Abp. Newcome.*

5. — *Thus have ye said*, &c.] Ye have advanced the assertion maintained ver. 3. You have rightly said what you say: "The city is the caldron, and we are the flesh," shall be fulfilled, but not as you understand it; many of you will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron; but you shall be taken out, and elsewhere cut in pieces. *Michaelis, Bp. Hall.*

6. *Ye have multiplied your slain*] See chap. xxii. 3, 4.

7. — *but I will bring you forth out of the midst of it*.] You shall not die there, but I will reserve you for further punishment. *W. Lowth.*

9, 10. — *I will bring you out of the midst thereof*, &c.] See *Jer.* xxxix. 5; 2 Kings xxv. 19—21.

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10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: ‖ for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

‖ Or, *which have not walked.*

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

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19 And [b] I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

[b] Jer. 32. 39. chap. 36. 2.

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable *things* and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

CHAP. XII.

1 *The type of Ezekiel's removing.* 8 *It shewed the captivity of Zedekiah.* 17 *Ezekiel's trembling sheweth the Jews' desolation.* 21 *The Jews' presumptuous proverb is reproved.* 26 *The speediness of the vision.*

10 — *the border of Israel.*] Called "the entering in of Hamath," 1 Kings viii. 65; 2 Kings xiv. 25, because it was just upon the borders of Judea. *W. Lowth.*

13. — *Then fell I down upon my face,* &c.] The Prophet thought this an earnest of the common destruction which was coming upon the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment. *W. Lowth, Bp. Hall.*

15. — *thy brethren.*] Thy fellow captives. St. Jerome remarks upon this passage, that we should never insult those whom God appears to have abandoned; and who suffer under His afflicting hand. The sorrowful and humbled sinner is often more acceptable in the sight of God, than those who live in apparent prosperity, and feel no repentance. *Calmet.*

16. — *a little sanctuary.*] They could no longer worship God in the holy temple of Jerusalem: but God here promises to serve them as a temple in their exile; to be their refuge and protection; and to give them gracious testimonies of His presence with them. *Calmet, Bp. Hall.*

17. — *I will even gather you from the people,*] This may be in some degree fulfilled in those that returned from the captivity; but the utmost completion of this and the following verses may probably be expected at the general restoration of the Jewish nation. Compare chap. xx. 4; xxviii. 25. *W. Lowth.*

18. — *detestable things.*] The idols, which had been the cause of God's anger. The Jews who returned from the captivity did not relapse into idolatry. *Calmet.*

19. *And I will give them one heart,* &c.] And I will give them a holy and happy accordance in My truth; and will renew a right spirit in them; and will take away that perverse and obstinate indisposition which is naturally in them to that which is good; and will give them a tenderness of heart, such as may make them capable of the impressions of My Spirit. *Bp. Holl.*

We read throughout the Prophets, that the time of the Messiah is all along represented as a time of universal love, and peace, and godliness; wherein as the natures of people shall be changed, and all malice and ill nature rooted out, (Isa. xi,) so God would give them a heart to do His will, and "He would be their God, and they should be His people," ver. 20. *Dr. T. Burnett.*

23. — *went up from the midst of the city,*] This was emblematical that God would desert Jerusalem, as well as the temple. *Abp. Newcome.*

—— *and stood upon the mountain which is on the east side*] The mount of Olives. *W. Lowth.* This was the last spot upon which the glory of the Lord rested, before He quitted the devoted city; and it is remarkable, that it was the spot from which the Saviour of the world afterwards ascended up to heaven in the sight of His disciples. *Calmet.*

24. — *in a vision by the Spirit of God into Chaldea,*] Returned me back into Chaldea in the same manner as it carried me away from thence, being still under the power of a Divine ecstasy, and the immediate influence of God's Spirit. *W. Lowth.*

Before CHRIST 594. THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee ‖ stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

‖ Or, instruments.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, † as they that go forth into captivity.

† Heb. *as the goings forth of captivity.*

5 † Dig thou through the wall in their sight, and carry out thereby.

† Heb. *Dig for thee.*

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon my shoulder in their sight.

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† Heb. *digged for me.*

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: † they shall remove *and* go into captivity.

† Heb. *by removing go into captivity.*

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My * net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the

* Chap. 17. 20.

Chap. XII. ver. 2. — *thou dwellest in the midst of a rebellious house.*] He was among them of the captivity in Chaldea, ver. 10; chap. xi. 24; xiv. 22; and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad, chap. iv. 2; ix. 5; x. 2; xi. 9. *Abp. Newcome.*

St. Jerome remarks upon this place, that the words of this chapter were addressed to the Jews of the captivity, who were then regretting that they had listened to the prophecies of Jeremiah, since Jerusalem was still standing, of which he had predicted the fall; and the object of it seems to have been to shew that they, who were left behind to endure the miseries of a siege, and the insults of a conqueror, would be in a worse condition than those who were already captives. *Calmet.*

3. — *prepare thee stuff for removing.*] Instruments, furniture, goods, whatever is fitting for a long journey. *Abp. Newcome.*

—— *by day.*] Do this openly, and at noonday, that they may all see and take notice of it. *W. Lowth.* See the note on chap. iv. 1. There appears no reason for thinking that the Prophet might not really perform all that is mentioned in this chapter, without forfeiting either his discretion or gravity. The manner and circumstances of the whole narrative plead strongly for the strict and literal interpretation. It is no less than seven times repeated, that the Prophet was to do, or did, thus and thus, "in the sight" of the people: and he did it in the "evening," in the "twilight," ver. 7: and "in the morning" after, ver. 8, 9, God came to ask him whether the house of Israel had taken notice of such his uncommon behaviour, and had inquired what it meant. These and other circumstances appear to be very urgent proofs of real fact, and that it is more than a narration of a vision, or a recital of a parable. *Dr. Waterland.*

4. — *thou shalt go forth at even in their sight,* &c.] This is as they do in the caravans: they carry out their baggage in the daytime, and the caravan loads in the evening; for in the morning it is too hot to set out in a journey for that day, and they cannot well see in the night. *Sir J. Chardin.*

6. — *thou shalt cover thy face,*] The actions of the Prophet were intended for prophetical instruction, and sometimes conveyed it with more force and efficacy than words. Covering the face was a token of shame and grief. Persons condemned to death had their faces covered. David had his head covered when he fled from Absalom, 2 Sam. xv. 30. *Calmet.*

—— *for I have set thee for a sign*] Language by signs is common in the East: so that when the Prophets in the Old Testament were divinely directed to act a portion of the information, which they were to communicate to the people, they did little or nothing more than what was done every day in the countries where they resided. When Isaiah says, he and his children were *for signs*; when Jeremiah found his girdle marred as a sign; when Ezekiel was a sign to the people in not mourning for the dead, chap. xxiv, and in his removing into captivity, and digging through the wall; these and similar actions were not only well understood, but they were one customary manner of conveying information, and they had the advantage of being in daily use among the people to whom they were addressed. *Fragments to Calmet.*

9. — *hath not the house of Israel — said*] The meaning is, I know that they have said. As, "Are they not written in the book of the Acts of Solomon, &c." *Houbigant.*

—— *What doest thou?*] The actions of the Prophet would naturally produce an anxiety in the minds of the Jews who witnessed them, to know their object and intention. Or, it is probable that the question was asked in pure derision, and therefore they are termed a rebellious house. *W. Lowth.*

10. — *This burden concerneth the prince* &c.] Or, "This prophecy is against the prince, against Jerusalem, and against all, &c." *Houbigant.* By "the prince," king Zedekiah is meant. *Abp. Newcome, W. Lowth.*

—— *among them.*] In the midst of Jerusalem. *Michaelis.*

11. *Say, I am your sign:* &c.] Say, God hath appointed to prefigure and foresignify in me what He means to do unto you. *Bp. Hall.*

12. — *they shall dig*] For the fact, see Jer. xxxix. 4; lii. 7; 2 Kings xxv. 4. In the passages referred to, the king and his party are said to have escaped through the gate between two walls, by the way of the garden. They might have fled through a breach made by themselves in the wall, or, as Michaelis suggests, the gate through which they fled might have been walled up during the siege, and broken down in their flight. *Abp. Newcome.*

13. *My net also will I spread upon him,*] His enemies shall en-

Before CHRIST 594. Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know *that* I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

† Heb. *men of number.* 16 But I will leave † a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein. † Heb. *the fulness thereof.*

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. Before CHRIST 594.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [b] for many days *to come*, and he prophesieth of the times *that are* far off. [b] 2 Pet. 3.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto † them that prophesy out of their own * hearts, Hear ye the word of the LORD; † Heb. *them that are prophesying out of their own hearts.* * Jer. 23. 16

3 Thus saith the Lord GOD; Woe unto

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compass him and stop his flight, as when a wild beast is entangled in a net. *W. Lowth.* The expression is familiar to the Prophet. See chap. xvii. 20; xix. 8. *Calmet.*

—— *yet shall he not see it, though he shall die there.*] Having his eyes put out before he came thither. Josephus tells us, that Zedekiah thought this prophecy inconsistent with that of Jeremiah, chap. xxxiv. 3, that Zedekiah's "eyes should behold the eyes of the king of Babylon;" and therefore believed neither: but they both actually came to pass, as the sacred story assures us. *W. Lowth.* See note at 2 Kings xxv. 7.

16. — *that they may declare*] Confessing that they were justly punished for their idolatries and immoralities. *Abp. Newcome.*

18. — *eat thy bread with quaking, &c.*] By this action the Prophet is directed to represent the state of terrour, want, and misery, to which the Israelites would be reduced by the siege. *Calmet.* See ver. 19.

19. — *of the land of Israel;*] See chap. vii. 2; and note.

22. — *The days are prolonged, and every vision faileth?*] Words of the same import with those at ver. 27; and chap. xi. 3. Both of them the words of infidels, who turn the grace of God to wantonness, and take encouragement from His patience and long-suffering to despise His threatenings, as if they would never be fulfilled. Compare Is. v. 19; Amos v. 18: (*W. Lowth, Dr. Waterland:*) and to deride His Prophets, as if they had prophesied in vain. *Calmet.*

23. — *and the effect of every vision.*] The word or matter of every vision draweth near. Perhaps, "and every vision shall be fact:" and so, perhaps, ver. 25 should be translated, "When I the Lord speak, what I speak shall be fact, and it shall be done: it shall no more be prolonged." *Abp. Secker.*

24. *For there shall be no more any vain vision*] The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events quite contrary to what they foretold, that they will never pretend any more to publish new prophecies. Compare chap. xiii. 23. *W. Lowth.*

Chap. XIII. ver. 2. — *that prophesy,*] The true Prophets often denounce God's judgments against the false ones; laying to their charge many misdemeanours in their private conversation, and upbraiding them for unfaithfulness in the office they undertook, of guiding and directing men's consciences, chap. xxii. 25—28; Jer. vi. 14; xxiii. 11; Mic. iii. 5. *W. Lowth.*

—— *out of their own hearts,*] Without being inspired or called to the office of prophecy. The fickle and credulous people of the Jews always found persons who were ready to flatter them in their disorders, and who deceived and misled them by false prophecies. *Calmet.*

Before CHRIST 594.

the foolish prophets, that † follow their own spirit, ‖ and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

† Heb. *walk after.*

‖ Or, *and things which they have not seen.*

5 Ye have not gone up into the ‖ gaps, neither † made up *the hedge for* the house of Israel to stand in the battle in the day of the LORD.

‖ Or, *breaches.* † Heb. *hedged the hedge.*

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‖ assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

‖ Or, *secret, or, council.*

10 ¶ Because, even because they have seduced my people, saying, [b] Peace; and *there was* no peace; and one built up ‖ a wall, and, lo, others daubed it with untempered *morter:*

[b] Jer. 6. 14.

‖ Or, *a slight wall.*

11 Say unto them which daub *it* with untempered *morter,* that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

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12 Lo, when the wall is fallen, shall *it* not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *morter,* and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter,* and will say unto you, The wall *is* no *more,* neither they that daubed it;

16 *To wit,* the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

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8. — *and have seen nothing!*] Who give their own vain imaginations for prophecies, and boast of visions which they have not seen. *Calmet.*

4. — *foxes in the deserts.*] Cowardly, unprofitable, and deceitful, they seek only to seize upon their prey, and to gratify their rapacity and sensuality. *Calmet.*

5. *Ye have not gone up into the gaps,*] Or, stood in the gap, or breach, as it is expressed, chap. xxii. 30; Ps. cvi. 23.

The phrase is taken from those that put a stop to the enemy when he is just entering in at a breach. In like manner it was the office and duty of those prophets, if they had truly been what they pretended, by their prayers and intercessions to put a stop to God's vengeance when it was just ready to be poured out upon a sinful people. *W. Lowth.*

—— *neither made up the hedge for the house of Israel*] "Nor made up a wall," as the Latin Vulgate translates it. Another expression taken from those that are besieged, who, if a breach be made in a wall, presently *make it up,* or *build up* a new one within it, to prevent the enemy from entering, and becoming masters of the city. The original word, here rendered "hedge," signifies any other sort of fortification, Ps. lxii. 3. *W. Lowth.*

6. — *they have made others to hope &c.*] Their speaking with so much assurance made others confidently expect that the event should answer their predictions. *W. Lowth.*

9. — *written in the writing of the house of Israel,*] Registered in the roll of the house of Israel. *Bp. Hall.*

The expressions being an allusion to the registers that used to be kept of the members of any city or corporation, the privileges of which society none can pretend to but they whose names are entered into such registers. Compare Ezra ii. 62; Ps. lxix. 28; Luke x. 20; Heb. xii. 23. *W. Lowth.*

10. — *and one built up a wall, and, lo, others daubed it &c.*] One laid false grounds of comfort, and the other flourished them over with unsound and plausible pretences. *Bp. Hall.*

Instead of providing such a fence and bulwark as might secure the people against the judgments that threatened them, (see ver. 5,) they have made a slight wall without any morter or cement to bind and strengthen it; that is, they have applied slight and palliating remedies to publick calamities, which will never give true peace to men's consciences, nor stand them in any stead when God *visits* for their iniquities: just as if an unskilful builder should undertake to set up a wall, and his fellow workmen should daub it with untempered morter. *W. Lowth.*

11. — *there shall be an overflowing shower;*] "When I was at Tozer in December, 1727, we had a small drizzling shower, that continued for the space of two hours; and so little provision was made against accidents of this kind, that several of the houses, which are built only as usual with palm branches, mud, and tiles baked in the sun, corresponding perhaps to, and explanatory of, the 'untempered morter' in Ezekiel, fell down by imbibing the moisture of the shower. Nay, provided the drops had been larger, or the shower of a longer continuance, or 'overflowing,' in the Prophet's expression, the whole city would have undoubtedly dissolved and dropt to pieces." *Dr. Shaw.*

13. — *I will even rend it with a stormy wind &c.*] Under these metaphors is foretold the destruction of Jerusalem by the Chaldean army. Thus the Chaldee Paraphrase expounds it: I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hailstones. *W. Lowth.*

17. — *the daughters of thy people,*] As there were occasionally true Prophetesses amongst the Jews, such for instance as Mi-

The prophetesses reproved,

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18 And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all ‖ armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

‖ Or, *elbows.*

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there *hunt* the souls ‖ to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

‖ Or, *into gardens.*

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, ‖ † by promising him life:

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‖ Or, *that I should save his life.* † Heb. *by quickening him.*

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

CHAP. XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*

THEN came certain of the elders of Israel unto me, and sat before me. about 594

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?

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sian, the sister of Moses, Exod. xv. 20; Deborah, Judges iv. 4; Huldah, 2 Kings xxii. 14: so it appears from this, as well as other places of Scripture, that there were others of the same sex who pretended to this gift without Divine authority. *Calmet.*

18. — *that sew pillows to all armholes,* &c.] That speak pleasing and plausible words to all hearers, *and fit* every man's humour with their flattering divinations. *Bp. Hall.* This figurative language may be designed to express, that men were taught by the artifices of those female seducers, to recline at ease on their couches, and to partake of banquets in security. *Abp. Newcome, W. Lowth.* Sir J. Chardin mentions, that people of quality in Asia cause carpets and cushions to be carried wherever they like, in order to repose upon them more agreeably. *Harmer.* "For their further ease likewise and convenience, there is a row of damask or velvet bolsters, ranged along each side of the floor; an indulgence which seems to be alluded to, by the sewing of pillows to all armholes,' as we have it expressed by the Prophet Ezekiel." *Dr. Shaw.*

—— *and make kerchiefs upon the head of every stature*] They did this to persons of every age and stature, without distinction. *W. Lowth, Abp. Newcome.* We are told by some Oriental travellers, that the Eastern women bind on their other ornaments with a rich or embroidered handkerchief, and which is described as completing the headdress of the ladies, and falling without order upon the hair behind. This figurative expression, therefore, may, like the former, relate to those whom the false prophetesses flattered into ease by *their* allurements. See chap. xxiv. 16, 17, 22, &c. *Harmer.*

—— *to hunt souls*] That they may drive them into those nets and snares that they have laid for them, and make them their prey. *W. Lowth.*

—— *and will ye save the souls alive*] Dare you promise that they shall live, when I promise no such thing? Or can you preserve them alive, whom you deceive by your promises? Are you not at all afraid thus to profane My name, and to ensnare My people? *Poole.* This verse should seem to mean, that these women made every body easy to his ruin for their own profit. *Abp. Secker.*

19. *And will ye pollute me*] Will ye profane My name by making use of it to give credit to your own dreams and lies? *W. Lowth.*

—— *pieces of bread,*] For the meanest reward, Prov. xxviii. 21. *W. Lowth.*

—— *to slay the souls*] By pronouncing the sentence of death on the righteous, and by assuring the wicked that they should live; see ver. 22. *Abp. Newcome.*

"To slay" and "to save alive," signify here, to promise men life, or to threaten them with death. *W. Lowth.*

20. — *to make them fly.*] To make them run into those nets and snares that you have laid for them, ver. 18. The metaphor is continued from the manner of hunting and pursuing living creatures, by that means to drive them into the toils prepared for them. *W. Lowth.*

22. — *with lies ye have made the heart of the righteous sad,* &c.] In terrifying them with those evils, which shall not come; and encouraged wicked men, by pretending to secure them against those evils which shall surely fall upon them. *Bp. Hall.*

The faithful minister makes the word of God his only rule, both of faith and of doctrine: he converts it into nourishment for his own soul's health and salvation, and then he administers "the sincere milk of the word" to his hearers. Whereas the seducers and false teachers either withhold the Scriptures from the people, and substitute inventions of their own, which, like "walls built and daubed with untempered morter," can yield no security or defence. Or they pretend to a particular light within, which is no other than a "vain vision," a "lying divination." Or else they set up unfounded interpretations of Scripture, and say, "The Lord saith, albeit the Lord hath not spoken." Scripture, when applied to deceive, and to establish error, is no Scripture: it changes its nature, ceases to be Divine truth, and becomes a lie. God's word in the mouth of a false teacher is not the word of God. *Wogan.*

Chap. XIV. ver. 3. — *have set up their idols in their heart,* &c.] Have given up their hearts to idolatry. *Bp. Hall.*

—— *and put the stumblingblock of their iniquity before their face:*] And have actually placed before them idols which they worship. *W. Lowth, Abp. Newcome.*

They are not only inclined to idolatry in their hearts, but have actually set up idols and worshipped them. However, the Prophet shews plainly, that their idolatries consisted, not in entirely deserting, but in polluting with foreign worship, the religion of Moses. *Bp. Warburton.*

—— *should I be enquired of at all by them?*] Is it fit that such miscreants should come, as these hypocritically do, to inquire aught from me? *Bp. Hall.*

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4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and *putteth* the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer *him* that cometh according to the multitude of *his* idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn ‖ *yourselves* from your idols; and turn away your faces from all your abominations.

‖ Or, others.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a [a] sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

[a] Deut. 28. 37. chap. 5. 15.

9 And if the prophet be deceived, when he hath spoken a thing, I the LORD [b] have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Before CHRIST about 594. [b] 1 Kings 22. 23.

10 And they shall bear the punishment of their iniquity: the punishment of *the* prophet shall be even as the punishment of him that seeketh *unto him*;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [c] staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

[c] Lev. 26. 26. chap. 4. 16. & 5. 16.

14 [d] Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

[d] Jer. 15. 1.

15 ¶ If I cause noisome beasts to pass through the land, and they ‖ spoil it, so

‖ Or, devastate.

5. *That I may take the house of Israel in their own heart,*] That I may convince them; catch, surprise them in their own consciences; when they perceive that I am acquainted with their secret idolatries. *Abp. Newcome.*

7. — *or of the stranger that sojourneth in Israel,*] "The stranger within thy gates," as it is expressed in the fourth commandment. These devoted themselves to the one true God, although they were not all of them circumcised, for which reason they are styled the worshippers of God, Acts xvi. 14; xviii. 7. *W. Lowth.*

8. — *a sign and a proverb,*] A fearful example of My just revenge in every man's mouth. *Bp. Hall.*

9. — *I the Lord have deceived that prophet,*] That is, permitted him to be deceived and to deceive the people, as a just judgment upon them for their infidelity, with respect to His true Prophets. This He threatens at the 5th verse; "I will take the house of Israel &c." because they have chosen to themselves false gods, I will suffer them to be deceived with false prophets: and that this is the meaning appears by the threatening added, "and I will stretch out My hand upon him, and will destroy him from the midst of My people." Now God will not punish that whereof He is the author. *Abp. Tillotson.*

10. *And they shall bear the punishment of their iniquity:*] When God has sufficiently made known His will to men, and they notwithstanding err from the right way, obstinately following their own wills and imaginations, He in His just judgment forsakes them, and then, meeting with seducers, they give ear to lies rather than to the truth. Thus it happened to the Jews, who in consequence perished with their seducers, as Ezekiel here threatens them. It is a dangerous thing to hearken to any other voice than that of God. *Osterwald.*

13. — *when the land sinneth against me by trespassing grievously,*] The design of this and the following verses is to shew, that when the inhabitants of a land have filled up the measure of their iniquities, and God ariseth to execute judgment upon them, the few righteous that are left among them shall not be able by their prayers and intercessions to deliver the nation from the judgment decreed against it, "they shall but deliver their own souls;" as we see in the case of Sodom, where there were none righteous but Lot and his family; those just persons were saved themselves, but no intercession could avail to save the city. *W. Lowth.*

As there is a time of mercy, when the righteousness of one or a few may reprieve a whole nation from destruction; see Gen. xviii. 32; Ps. cvi. 20; Jer. v. 1: so when the appointed time of their fatal stroke is come, though Noah, Daniel, and Job should be in the midst of it, they could prevail no further than the delivery of their own souls. *Bp. Sanderson.*

— *and will break the staff of the bread thereof,*] See chap. iv. 16.

14. *Though these three men, Noah, Daniel, and Job, were in it,*] Daniel was then in captivity; he was taken in the third year of Jehoiakim, Dan. i. 1; after this, Jehoiakim reigned eight years, 2 Kings xxiii. 36; and this prophecy, as appears from chap. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months, 2 Kings xxiv. 6, 8; therefore at this time Daniel had been fourteen years in captivity, and was little more than thirty years of age. It is observable how early the fame of his piety had spread over Chaldea. *Abp. Newcome, W. Lowth.*

All these persons were eminent for their piety. Noah and his family were saved from the universal deluge, and obtained a promise from the Most High, that He would never again destroy the world by an inundation of water. Daniel interceded with the Almighty for the whole nation of the Jews, and obtained a promise of their restoration, Dan. ix. And Job was appointed by God Himself to make intercession for his three friends. But when the Almighty's irreversible decree is gone out against a nation, even the prayers of such favourites of Heaven would be ineffectual to procure their deliverance. The Prophet, in this allusion to Abraham's intercession for Sodom, declares from God, that when His judgments come out against the land of Judea, the righteous found in it should only save themselves: which plainly shews a Providence extending to particulars. *Bp. Warburton.*

Before CHRIST about 594. that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* † in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

† Heb. *in the midst of it.*

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; ‖ How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

‖ Or, *Also when.*

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. Before CHRIST about 594.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

CHAP. XV.

1 *By the unfitness of the vine branch for any work* 6 *is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying, about 594

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to *do* any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. † Is it meet for *any* work?

† Heb. *Will it prosper?*

5 Behold, when it was whole, it was † meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

† Heb. *made it.*

6 ¶ Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for

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19. — *in blood,*] "Blood," says Grotius, "denotes every kind of premature death." In conformity to this the Chaldee Paraphrase explains it, "with great destruction of men's lives." *Abp. Newcome, W. Lowth.*

21. — *How much more when I send my four* &c.] How much more should there be an utter destruction, when I send, &c. &c. *W. Lowth.* If it is just with respect to other countries that the good alone should escape punishment, how much more with respect to Jerusalem, after such repeated instructions and admonitions? *Abp. Newcome.*

22. *Yet, behold, therein shall be left a remnant*] Notwithstanding these four sore judgments, some shall escape and be brought into Chaldea to be your companions in captivity; compare chap. vi. 8; Jer. lii. 29, 30. *W. Lowth.*

—— *both sons and daughters:*] See ver. 16, 18, 20, of this chapter.

—— *and ye shall see their way and their doings:*] Ye shall be made sensible of their guilt and reformation. *Abp. Newcome.* Those very persons whom I have reserved from destruction, and who shall come here into captivity with you, shall suffice to justify My rigour; you shall witness what their conduct is, and shall acknowledge that destruction has been justly brought upon a nation so perverse and so corrupted. *Calmet, Bp. Hall.*

23. *And they shall comfort you,*] This will compose your minds, and make you give glory to God, and acknowledge His judgments to be righteous, though they touch you very nearly in the destruction of your friends and country. *W. Lowth.*

From the latter part of this chapter we learn, that the sword, famine, pestilence, and other the like calamities, are the punishments inflicted by God upon countries and nations. Especially we are called upon to consider what is here said of Noah, Daniel, and Job, those holy men, so acceptable in the sight of God, that if they were among a nation, which God had determined to destroy, they could not prevent its destruction. The intercession of good men prevaileth much, but is not always effectual for others: nevertheless God takes care of His faithful servants, and exempts them from those punishments and miseries, to which the wicked and sinners are exposed. *Osterwald.*

Chap. XV. ver. 2. *Son of man, What is the vine tree* &c.] The vine is a noble plant in respect to the fruit it bears; but in regard of its wood, no shrub is so mean; it is so far from affording any useful timber, that not even a pin can be made from it, on which any vessel may be hung. Lo, such is Israel! if it bore good fruit, it would be dear and precious to Me, but in itself it is but mean and base in comparison of other nations, and unfit for any service: it is only meet to be cast into the fire for fuel. *Bp. Hall.*

The chief excellence of a parable is, that it contains an image, which is known and proper to the subject, and the use of which was plain, and determined by custom: the necessary consequence of which is perspicuity, wherein the chief beauty of an allegory consists. The Prophets frequently make use of these kinds of images by way of comparison or illustration: and such is this of the useless vine, by which these ungrateful people are more than once described. *Bp. Lowth.*

4. *Behold, it is cast into the fire for fuel;*] Wood is very rare in the East: they are reduced therefore to adopt twigs, leaves, &c. Amongst these D'Arvieux notices vine twigs as used for the purpose of fuel. *Fragments to Calmet.*

—— *the fire devoureth both the ends of it,* &c.] A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed; just as a fire spreads toward the middle part of a stick when both ends of it are lighted. *W. Lowth.*

Before CHRIST about 594.

fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have † committed a trespass, saith the Lord GOD.

† Heb. *trespassed a trespass.*

CHAP. XVI.

1 *Under the similitude of a wretched infant is shewed the natural state of Jerusalem.* 6 *God's extraordinary love towards her.* 15 *Her monstrous whoredom.* 35 *Her grievous judgment.* 44 *Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments.* 60 *Mercy is promised her in the end.*

594. AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy † birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

† Heb. *cutting out, or, habitation.*

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither was thou washed in water ‖ to supple *thee;* thou wast not salted at all, nor swaddled at all.

‖ Or, *when I looked upon thee.*

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee ‖ polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

‖ Or, *trodden under foot.*

7 I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to † excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

† Heb. *made thee a million.*

† Heb. *ornament of ornaments.*

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea,

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7. — *another fire shall devour them;*] Some of the inhabitants of Jerusalem were destroyed in their own country, and others in Egypt. *Abp. Newcome.* How dreadful the effects of the raging element of fire are in devouring and consuming any combustible matter on which it seizeth, is a thing so well known, that to compare any thing and the effects of it thereto, is the strongest expression of extensive mischief, and utter destruction, that can be used; see Amos i. 4; Jer. vii. 20. *Dr. E. Pocock.*

Chap. XVI. ver. 2. — *cause Jerusalem to know her abominations,*] Declare to them that are with thee, and to them that are at Jerusalem; to these declare by letter, to those by word of mouth, what state was theirs in their infancy, what I did for them, namely, for the whole nation of the Jews. *Poole.*

3. — *Thy birth and thy nativity is of the land of Canaan;* &c.] Jerusalem is here represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty: but she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that hereafter He will fulfil His early covenant with her. The allegory is easily understood; and as Mr. Lowth observes, has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality. *Abp. Newcome, Bp. Lowth.*

—— *of the land of Canaan;*] As your fathers sojourned in the land of Canaan before they came to have any right or property in it; so you, their posterity, have all along resembled the manners of Canaan, more than those of Abraham, Isaac, and Jacob, your ancestors. *W. Lowth.*

—— *thy father was an Amorite, and thy mother an Hittite.*] Those are said to be our parents, in the Scripture dialect, whose manners we resemble: see ver. 45 of this chapter; John viii. 44. There is an expression of the same import in the History of Susanna, ver. 56, that seems to be copied from this text, "O thou seed of Canaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart." *W. Lowth.* It is the language of indignation and reproof. *Abp. Newcome.* See the note on Job xxx. 29.

6. — *in the day thou wast born*] The forlorn condition of the Israelites in Egypt is here described under the similitude of a newborn infant, exposed in its native filthiness, without any friend to pity its condition, or to take the least care of it. *W. Lowth, Bp. Hall.*

—— *not salted at all,*] Galen says, that by rubbing a small quantity of salt upon a newborn infant, the skin is rendered thicker and more solid. *Abp. Newcome.*

5. — *but thou wast cast out in the open field,*] Every one knows the barbarous custom which prevailed among the ancients, of exposing their children on account of poverty, or some natural defect. This inhuman practice was not permitted among the Hebrews: but Ezekiel alludes to it here, as a thing common and well known amongst other nations. *Calmet.*

6. — *when thou wast in thy blood,*] Whilst as yet nobody took so much care of thee, as to wash thee from thy native filthiness, ver. 4, I took pity on thee, as a traveller that passes by and sees an infant lie exposed; and I provided all things necessary for thy support. *W. Lowth.*

7. *I have caused thee to multiply* &c.] For multitude the people are compared to the numberless buds of the herb; for flourishing they are like the bud in the beauty of its spring: and both include the goodness and richness of the land they dwelt in. *Poole.*

—— *and thou art come to excellent ornaments:*] As jewels and rich vestments set off a beautiful person, so the successes in enterprises, rich returns in merchandise, and fruitfulness of the country itself, were the lustre of thy beauty, which all thy neighbours courted: thou wast adorned with the choicest blessings of Divine Providence. *Poole.*

8. — *thy time was the time of love;*] When I rejoiced in thee, and espoused thee to be My wife. *Poole.*

—— *I spread my skirt over thee,*] See Ruth iii. 9. I took thee under My protection, as a husband doth the wife. *W. Lowth.*

9. *Then washed I thee with water;* &c.] The allegory is here continued, and declares what more was done to prepare this virgin for advancement by this marriage covenant. The Prophet

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I throughly washed away thy † blood from thee, and I anointed thee with oil.

† Heb. *bloods.*

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for *it was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images † *of* men, and didst commit whoredom with them,

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18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

† Heb. *of a male.*

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for † a sweet savour: and *thus* it was, saith the Lord GOD.

† Heb. *a savour of rest.*

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them † to be devoured. *Is this* of thy whoredoms a small matter,

† Heb. *to devour.*

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an ‖ eminent place, and hast made thee an high place in every street.

‖ Or, *brothel houses.*

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication

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probably alludes to a very ancient custom among the Eastern people, of purifying virgins who were soon to be espoused: see Esth. ii. 12. *Poole.* I added every thing that could contribute to thy beauty and ornament. The anointing with oil was an essential part in a festival dress, Ruth iii. 3; Isai. lxi. 3; Matt. vi. 17. *W. Lowth.*

10. — *and shod thee with badgers' skin,* &c.] This and the following verses allude to those parts of women's dress, which serve not only for use, but for ornament; and represent the varieties of wealth, luxury, and honour, which were bestowed by God upon the Jewish people. *W. Lowth.*

—— *badgers' skin,*] See note at Exod. xxv. 5: and respecting the shoes worn, see note at Cant. vii. 1.

12. — *a jewel on thy forehead,*] The same which is called a "nose jewel," Is. iii. 21. See note at Gen. xxiv. 22.

—— *and a beautiful crown upon thine head.*] Crowns or garlands were used in times of publick rejoicing; from whence is derived that expression of St. Paul, a "crown of rejoicing," 1 Thess. ii. 19. Virgins were sometimes adorned with crowns: see Baruch vi. 9: and such ornaments were commonly put on the heads of persons newly married. *W. Lowth.*

13. — *thou didst eat fine flour, and honey, and oil:*] Thy country afforded all manner of plenty and delicacies. *W. Lowth.*

14. *And thy renown went forth among the heathen for thy beauty:*] Thy name was great and honoured among the most distant nations, for the prosperity of thy country, the riches of thy merchants, the abundance of thy peace, the excellent form of thy civil government and its laws, and the holiness, purity, and truth of thy religion. *Poole.*

15. — *and playedst the harlot* &c.] Hast yielded over thyself to the spiritual fornications of all the nations round about thee. *Bp. Hall.*

16. *And of thy garments thou didst take,* &c.] Those ornaments of wit, of strength, of wealth, which I had bestowed upon thee, thou hast turned to the countenancing and furtherance of gross idolatries. *Bp. Hall.*

—— *the like things shall not come,*] Such things have never before been, and shall never be again, without bringing down My vengeance upon the authors of them. *Calmet.*

17. — *images of men,*] Images of deified heroes. *W. Lowth.* See chap. xxiii. 14, 15. Probably the Prophet might have intended in this passage an allusion to those obscene figures which were carried in the ceremonies of Tammuz or Adonis. *Calmet.*

20. — *thy sons and thy daughters,*] See notes at Lev. xviii. 21; Deut. xviii. 10.

25. *Thou hast built thy high place at every head of the way,* &c.] These and the following expressions allude to the practices of common harlots, who used to frequent the most publick places to allure passengers to them: see Prov. ix. 14, 15: idolatry being in this chapter and elsewhere compared to fornication. *W. Lowth.* See Is. lvii. 5; Jer. ii. 23, 24. See notes at Deut. xii. 2.

—— *and hast opened thy feet* &c.] Thou hast communicated in idolatry with every nation that has had any intercourse with thee. *Bp. Hall.*

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27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‖ daughters of the Philistines, which are ashamed of thy lewd way.

‖ Or. cities.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

‖ Or. *In thy daughters is thine, &c.*

31 ‖ In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and † hirest them, that they may come unto thee on every side for thy whoredom.

† Heb. *bribest.*

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

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35 ¶ Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, † as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

† Heb. *with judgments of.*

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take † thy fair jewels, and leave thee naked and bare.

† Heb. *instruments of thine ornament.*

40 They shall also bring up a company

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26. — *the Egyptians*] They were remarkable for many gross idolatries; and the Jews had learnt to practise them. See chap. xx. 7, 8; Lev. xx. 3; Deut. xxix. 16, 17; Josh. xxiv. 14. Of all the idolatrous nations the Egyptians have exercised the greatest indecencies in their worship. *Calmet.*

27. — *have diminished thine ordinary food,*] I will abandon you like an adulteress. The law commanded that certain things should be given by husbands to their wives. See Exod. xxi. 10. God says, that He will take away all these things from His faithless spouse. *Calmet.*

—— *and delivered thee unto the will* &c.] As a punishment of the idolatries which king Ahaz introduced amongst you: see ver. 57; and 2 Chron. xxviii. 18, 19. "The daughters of the Philistines" are here put for the Philistines; as the daughters of Samaria, Sodom, and the Syrians, stand for the people of those places, ver. 46, 48, 57; to carry on the allegory and comparison between them and Jerusalem, being all of them described as so many lewd women prostituting themselves to idols: see ver. 41. By the same metaphor Samaria and Sodom are called sisters to Jerusalem, ver. 46. *W. Lowth.*

—— *which are ashamed of thy lewd way.*] Those have not forsaken the religion of their country, as you Jews have done; nor have been so fond of foreign idolatries. Compare chap. v. 7; Jer. ii. 11. *W. Lowth.* Or it means, that they were ashamed of the excess, to which their abominations were carried by the Jews.

30. *How weak is thine heart,*] Having neither strength of judgment to discern the truth and purity of religion, nor strength of resolution to hold fast to it. *Poole.*

—— *imperious — woman;*] No way restrained in thy licentiousness. *Abp. Newcome.*

31. — *thine eminent place*] See ver. 16, 24.

33. — *but thou givest thy gifts* &c.] The Jews are often upbraided for making leagues with idolaters, and courting their favours by presents, and by complying with their idolatries, Is. xxx. 6; lvii. 5—9. *W. Lowth.*

34. — *whereas none followeth thee to commit whoredoms:*] It is not meant, that no particular Gentile ever embraced the Jewish religion; but that no Gentile people took in any of its rites into their national worship. *Bp. Warburton.*

36. — *by the blood of thy children,*] See ver. 20; Jer. ii. 34.

37. — *all thy lovers,*] Thy allies.

—— *with all them that thou hast hated;*] Compare ver. 41. Such were Edom, Moab, and Ammon; who always bore a spite to the Jews, and insulted over their calamities, chap. xxv. 3, 6, 12. *W. Lowth.*

—— *and will discover thy nakedness*] I will put thee to shame and confusion before the faces of those which consorted with thee in thine idolatries. *Bp. Hall.* After the taking of Jerusalem, the shame of that unhappy city was fully seen. The enemy beat down, broke in pieces, and pillaged the idols, to which she had delivered herself: she then found too late the vanity of her hopes, and the absurdity of her worship. *Calmet.*

38. — *as women that break wedlock*] Adultery and idolatry, which is spiritual adultery, were both capital offences by the law, Lev. xx. 10; Deut xvii. 2, 7. *Abp. Newcome.*

—— *and shed blood*] See ver. 21, 36.

—— *and I will give thee blood in fury and jealousy.*] See Is. xlix. 26. I will drench thee with thine own blood, shed in My fury and jealousy. *Abp. Newcome.* See Ps. lxxix. 5.

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against thee, and they shall stone thee with stones, and thrust thee through with their swords.

[a] 2 Kings 25. 9. Jer. 52. 13.

41 And they shall [a] burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [†] thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

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[†] Heb. *lesser than thou.*

47 Yet hast thou not walked after their ways, nor done after their abominations: but, [‖] as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

[‖] Or, *that was lothed as a small thing.*

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and *thy* daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore [b] I took them away as I saw *good.*

[b] Gen. 18. 28.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and

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40. — *and they shall stone thee with stones,*] The ordinary punishment for adultery was stoning, John viii. 5. So the walls of the city of Jerusalem were beaten down with stones, flung out of battering engines. See Jer. xxxiii. 4. *Calmet, W. Lowth.*

41. — *many women:*] Many nations. The Syrians, Philistines, and other nations. *W. Lowth.*

—— *thou also shalt give no hire any more.*] Thou shalt not be able any more to give the hire of fornication to thy mercenary lovers. *Bp. Hall.*

42. — *to rest,*] I will reject you, and will think no more of you. *Calmet.*

43. — *the days of thy youth,*] The favours I conferred upon thee, and the covenants I made with thee in thy youth. *Bp. Hall.* See ver. 22.

44. *Behold, every one that useth proverbs* &c.] Thy notorious sins shall be the ordinary by-word of the world, who shall say, As is the mother Canaan, so is the daughter Judah. *Bp. Hall.*

45. *Thou art thy mother's daughter,* &c.] Like her in wickedness and sin: as she, so thou hast cast off thy God, and all that appertain unto *Him. Bp. Hall.*

—— *which lothed*] In imitation of which unnatural practice, thou hatest Me thy husband, and offerest thy children to idols. *Abp. Newcome.*

46. *And thine elder sister is Samaria,* &c.] Or the ten tribes of Israel. She, and those her daughter cities, that lie to the north; and thy younger sister that dwelleth to the south, is Sodom, and the cities appertaining unto her. *Bp. Hall.*

By Sodom, the Ammonites and Moabites seem here to be meant. These people, whose father Lot went out of Sodom, and whose country bordered upon the Dead sea, or the lake of Sodom, are called the younger sister of Jerusalem; partly because they were less in number than the Samaritans, and partly because they were more distant from Jerusalem than Samaria. *Grotius, Calmet.* Sodom was on the right, and Samaria was on the left: that is, the first was to the south, the second to the north. The Jews speak of the situation of places, upon the supposition that they stand with their faces to the east, and their backs to the west; the right hand will then be to the south, and the left to the north. The same way of speaking is still used in the ancient British, or Welsh language. *Abp. Usher.*

47. *Yet hast thou not walked after their ways,* &c.] Thou hast not contented thyself to do after their example; but, &c. *Bp. Hall.*

49. — *this was the iniquity of — Sodom,* &c.] We may learn from this passage of the Prophet, how odious in the sight of God are intemperance, vanity, and want of mercy to the poor. These reproaches may regard the ancient Sodomites less perhaps than the Moabites and the Ammonites of that day, who were extremely wicked and corrupted, as appears from Is. xvi. 6; Jer. xlviii. 29, 30; and xlix. 4. *Calmet.*

—— *abundance of idleness*] In places, where there is least work, the worst sins do most prevail: and idleness therefore is by the Prophet reckoned one of the three great sins of Sodom, perents of the rest. It seldom happens in any way of life, that a sluggard and a profligate do not go together, or that he, who is idle, is not also dissolute. *Dr. Isaac Barrow.*

51. — *and hast justified thy sisters in all* &c.] Thou hast made thy sister's wickedness to appear small in comparison of thine. *Bp. Hall.* The ingratitude of Jerusalem was greater than that of Samaria. God had placed His name in Jerusalem, and they forsook His worship, and profaned His temple, by placing idols in it; a degree of idolatry beyond any thing the ten tribes had been guilty of. *W. Lowth.*

52. — *bear thine own shame*] Expect to undergo the shame and judgment, which thy own greater and more abominable sins have deserved. *Bp. Hall.*

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bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

† Heb. *For a report, or, hearing.*

† Heb. *pride, or, excellencies.*

† Heb. *Aram.*

‖ Or, *spoil.*

† Heb. *borne them.*

56 For thy sister Sodom was not † mentioned by thy mouth in the day of thy † pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of † Syria, and all *that are* round about her, the daughters of the Philistines, which ‖ despise thee round about.

58 Thou hast † borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

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60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for ᵉ daughters, but not by thy covenant.

ᵉ Gal. 4. 26.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAP. XVII.

1 *Under the parable of two eagles and a vine,* 11 *is shewed God's judgment upon Jerusalem for revolting from Babylon to Egypt.* 22 *God promiseth to plant the cedar of the gospel.*

AND the word of the LORD came unto me, saying, about 594.

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged,

53. When I shall bring again their captivity, &c.] The meaning is, When the fulness of the Gentiles shall come into the Church, (some of whom may be compared to Sodom for wickedness,) then will I also remember you who are My ancient people. The conversion of the Gentiles is expressed in Jeremiah by the returning of the captivity of Moab, Ammon, and Elam, chap. xlviii. 47; xlix. 6, 39; and by the Egyptians, Ethiopians, and Syrians, acknowledging themselves His servants in the prophecy of Isaiah, chap. xix. 24, 25; xxiii. 18. And by the same analogy we are to understand the returning of "the captivity of Sodom," here, of the Gentiles coming into the Church. *W. Lowth, Abp. Newcome.* See below, verses 60—63, which seem to explain the sense of this passage.

54. That thou mayest bear thine own shame, &c.] In the mean time thou shalt bear the shame and punishment due to thy sins, and shalt be some sort of comfort to thy neighbours, in being a companion with them in punishment, as thou hast been in wickedness. *W. Lowth.*

56, 57. For thy sister Sodom &c. — *Before thy wickedness was discovered,*] These words should be joined together in the same verse or sentence. *W. Lowth.* "Thou never thoughtest of the judgment which I brought upon thy sister Sodom, while thou wert transported with thy security and pride; before that God, by His inflicted judgments, brought forth thy wickedness to the notice of the world; and before He made thee a reproach to the Syrians, and to the Philistines, and to the people adjoining; all which have despitefully insulted upon thee." *Bp. Hall.*

59. — in breaking the covenant,] The solemn oath you entered into to be My people, and to serve no other God besides, Deut. xxix. 12—14. *W. Lowth.*

60. *Nevertheless I will remember my covenant* &c.] The Lord, having denounced a perpetual punishment upon the stubborn impenitent body of the Jewish nation, here promises to the remnant, that they shall be remembered and obtain mercy by that covenant, which is announced in the concluding part of the chapter. *Poole.*

—— *an everlasting covenant.*] That of the Gospel. See Jer. xxxii. 40. *W. Lowth.*

61. — *when thou shalt receive thy sisters,*] See ver. 53, 55. Converted with thee to Christianity. *Abp. Newcome.* Thou, who didst not blush, whilst thou wast false to thine husband, shalt now with a deep shame remember and detest thy lewdness, when thou shalt admit thy sisters into communion with thee, or own them as members of the Church of Christ. *Poole.*

—— *I will give them unto thee for daughters,*] Jerusalem thus restored shall be a type of that heavenly Jerusalem, which is "the mother of us all," Gal. iv. 26. And even in the times of the Apostles there was a particular deference paid to the Church of Jerusalem, as the mother Church of the Christian world. See Rom. xv. 26, 27. Accordingly she is styled "the mother of all Churches," by the second general council, in their synodical Epistle: a title, which the Church of Rome now assumes, without any pretence from Scripture or antiquity. *W. Lowth.*

—— *not by thy covenant.*] But by the covenant under the Gospel. *Bp. Hall, Abp. Newcome.*

The Gentile nations, represented in this very remarkable prophecy by Sodom and Samaria, are become the daughters of Jerusalem by that new alliance, in which Jesus Christ has been graciously pleased to comprehend strangers together with His children, the Gentiles together with the Jews. *Calmet.*

62. *And I will establish my covenant with thee,*] With thee, O Israel, first; and then with the Gentiles, as thy children; with all the genuine children of Abraham, father of the faithful. *Poole.*

Chap. XVII. ver. 2. — *a riddle,*] Meaning, a continued allegory, or figurative speech. *W. Lowth.*

3. — *A great eagle with great wings,*] This means Nebuchadnezzar king of Babylon, according to the 12th and following

Before CHRIST about 594. full of feathers, which had † divers colours, came unto Lebanon, and took the highest branch of the cedar:

† Heb. *embroideries.*

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and † planted it in a fruitful field; he placed *it* by great waters, *and set it as* a willow tree.

† Heb. *put it in a field of seed.*

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

† Heb. *field.*

8 It was planted in a good † soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

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10 Yea, behold, *being* planted, shall it prosper? shall it *not* utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath † taken an oath of him: he hath also taken the mighty of the land:

† Heb. *brought him to an oath.*

14 That the kingdom might be base, that it might not lift itself up, † *but* that by keeping of his covenant it might stand.

† Heb. *to keep his covenant, to stand to it.*

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verses. In more than one place, conquerors are represented under the figure of eagles, which are birds of prey, remarkable for their swiftness, Deut. xxviii. 49; Jer. iv. 13. *W. Lowth.* See the note on Jer. xlviii. 40.

—— *feathers, which had divers colours,*] An allusion to the various nations which composed the Babylonian empire. *Michaelis.* Or to the rites and various forms of government in those nations. *Bp. Hall.*

—— *came unto Lebanon, and took the highest branch of the cedar:*] Came to Judea, where Lebanon is conspicuous and renowned, and took Jehoiachin captive, ver. 12, and 2 Kings xxiv. 12. *Bp. Hall.*

Respecting the "cedar," see note at 1 Kings v. 6.

It seems there is a foundation in nature for joining the eagle and the cedars together. "We employed the rest of the day," says La Roque, (speaking of the spot where the cedars of Lebanon grew,) "in attentively surveying the beauties of this place, in measuring some of the cedars, and in cutting off many of their branches with their cones; which we sent away with a number of large eagle's feathers, which were found in the same place." *Harmer.*

4. — *the top of his young twigs,*] All their prime nobility and able soldiery. *Bp. Hall.*

—— *a land of traffick:*] Babylon is called a land of traffick, because in fact it was at that time the most celebrated place of all the East for commerce. Its situation possessed infinite advantages in this respect: the two rivers, the Tigris and Euphrates, and the Persian gulph, opened it a way into the richest and most distant countries. The vast extent of the dominions of Nebuchadnezzar afforded the greatest facilities to the journies of the merchant, and to the transport of merchandise; finally, the affluence of the people, and the riches of Babylon, attracted thither from all parts of the world a multitude of traders. *Calmet.*

Strabo takes notice, that the merchants who travelled by land to Babylon, went through the country of the Arabians, called Scenitæ: and vessels of great burden came up to the walls of it from the Persian gulph, by the Euphrates, as appears from Pliny. *W. Lowth.*

5. — *of the seed of the land,*] Of the king's seed, as it is explained ver. 13, that is, Zedekiah. *W. Lowth, Bp. Hall.*

—— *in a fruitful field:*] The land of Judea. *Abp. Newcome.*

6. — *of low stature, whose branches turned toward him,* &c.] Alluding to the tributary state of Zedekiah, and to his subjection to the king of Babylon. *Abp. Newcome.*

7. — *another great eagle*] Pharaoh king of Egypt. This prince was also great and powerful, but less so than the king of Babylon. *Calmet.*

—— *this vine did bend her roots toward him,*] Zedekiah, weary of the yoke of Babylon, requested succour from the king of Egypt, thinking, under the protection of Egypt, to cast off the Babylonish yoke, and to set himself at liberty. For the event, see *Jer.* xxxvii. 4—7. *Calmet.*

—— *that he might water it*] That the king of Egypt might protect Zedekiah. *Abp. Newcome.*

8. *It was planted in a good soil*] The words are to the same purpose as ver. 5, to shew that Zedekiah's condition was so good under the king of Babylon, that he needed not to have broken his oath, out of a desire to better it; whereby he involved himself and his country in ruin, 2 Kings xxiv. 20. *W. Lowth.*

9. — *even without great power*] It is an effect which may be produced with ease, God being on the side of the Chaldeans. *Abp. Newcome.* In fact, the conquest of Jerusalem cost but little to the king of Babylon. Zedekiah made but a slight resistance; he fled during the night with a few of his people, and was taken in the desert of Jericho. *Calmet.*

10. — *when the east wind toucheth it?*] The Prophet compares the army of Nebuchadnezzar to a parching wind that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare. See chap. xix. 12; *Is.* xxvii. *S. W. Lowth.*

13. *And hath taken of the king's seed,* &c.] Hath made Zedekiah swear an oath of fealty to him, 2 Chron. xxxvi. 13. *W. Lowth.*

—— *the mighty of the land:*] As hostages, for performance of the covenant between him and Zedekiah. *W. Lowth.*

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15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

[a] Chap. 12. 13. & 32. 3.

20 And I will [a] spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it.*

22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

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23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it.*

CHAP. XVIII.

1 *God reproveth the unjust parable of sour grapes.* 5 *He sheweth how he dealeth with a just father:* 10 *with a wicked son of a just father:* 14 *with a just son of a wicked father:* 19 *with a wicked man repenting:* 24 *with a just man revolting.* 25 *He defendeth his justice,* 31 *and exhorteth to repentance.*

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THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [a] fathers have eaten sour grapes, and the children's teeth are set on edge? [b] Jer. 31. 29.

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

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15. — *that they might give him horses* &c.] Cavalry for war. Egypt was a country which abounded in horses, of which there was a great scarcity in Judea. *W. Lowth.* See notes at Deut. xvii. 16.

16. — *in the midst of Babylon he shall die.*] See chap. xii. 13.

17. — *by casting up mounts,*] See Jer. xxxii. 24. It appears from Ezekiel, chap. xxx. 21, that there was a battle in which Pharaoh was beaten. *Calmet.*

18. — *when, lo, he had given his hand,*] See the notes on 2 Kings x. 15; 1 Chron. xxix. 24.

20. — *spread my net*] See chap. xii. 13.

21. — *scattered*] Some in Egypt, some in Chaldea, and others in different countries where chance, or rather the avenging hand of God, conducted them. *Calmet.*

22. — *I will also take of the highest branch of the high cedar,* &c.] I will at the last work out the delivery and redemption of My people; out of the seed of David, will I raise up the Messiah, and set him on high in My holy Church. *Bp. Hall.*

23. *In the mountain of the height of Israel will I plant it:*] Even in My glorious evangelical Church will I exalt His power; and he shall spread My Gospel, and enlarge His spiritual dominions all the world over; and all His elect shall shroud themselves under His grace and protection. *Bp. Hall.*

The holy mountain is often used by the Prophets to denote the Christian Church. *W. Lowth.*

24. *And all the trees of the field shall know* &c.] And all the people of the earth shall know, that I have brought down the proud and mighty tyrants of the world; and have exalted this meek and despised Saviour of mankind, above every name that is named in heaven and earth. *Bp. Hall.*

These circumstances, mentioned in ver. 22—24, can properly refer to no other than our Saviour Christ; who has collected in His Church, and under His empire, all the birds of heaven; that is, all those who have been able to elevate themselves above earthly things, by attaching themselves only to God through the profession and the practice of Christianity. *W. Lowth, Bp. Hall, Calmet.* Whereas the judgments threatened in this chapter might seem to indicate the utter extirpation of the seed of David, the Lord is here pleased to assure its continuance, and the raising of the Messiah from that house according to promise. *Poole.* And thus this prophecy, as well as that contained in the last chapter, closes its denunciation of woes with a striking passage relating to the kingdom of Christ.

Chap. XVIII. ver. 2. — *concerning the land of Israel,*] With respect to the desolations made in it by the sword, famine, and pestilence: chap. vi. 2, 3; and vii. 2. *W. Lowth.*

—— *The fathers have eaten sour grapes, and the children's teeth are set on edge*?] The Chaldee Paraphrase explains the proverb rightly: "The fathers have sinned, and the sons are smitten:" see the notes on Exod. xx. 5; Deut. v. 9: also on Jer. xxxi. 29, 30.

4. — *all souls are mine;*] All persons and their lives. I will deal with them without prejudice or partiality. *Abp. Newcome, W. Lowth.*

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5 ¶ But if a man be just, and do that which is † lawful and right,

† Heb. *judgment and justice.*

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [b] defiled his neighbour's wife, neither hath come near to [c] a menstruous woman,

[b] Lev. 18. 20.
[c] Lev. 18. 19. & 20. 18.

7 And hath not [d] oppressed any, *but* hath restored to the debtor his [e] pledge, hath spoiled none by violence, hath [f] given his bread to the hungry, and hath covered the naked with a garment;

[d] Exod. 22. 21. Lev. 19. 13. & 25. 14.
[e] Deut. 24. 12. Exod. 22. 26.

8 He *that* hath not given forth upon [f] usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

[f] Deut. 15. 7. Isa. 58. 7. Matth. 25. 35.

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

[g] Exod. 22. 25. Lev. 25. 36, 37. Deut. 23. 19. Psal. 15. 5.

10 ¶ If he beget a son *that is* a ‖ robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

‖ Or, *breaker up of an house.*

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

¶ Or, *that doeth to his brother besides any of these.*

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his † blood shall be upon him.

† Heb. *bloods.*

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

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15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, † hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

† Heb. *hath not pledged the pledge,* or, *taken to pledge.*

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. [h] The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

[h] Deut. 24. 16. 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned

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6. — *eaten upon the mountains, &c.*] Feasted on the sacrifices there offered to false gods, chap. vi. 2, 13. *Abp. Newcome.* Eating part of the sacrifice was properly maintaining communion with the idol to whom it was offered. *W. Lowth.*

—— *neither hath lifted up his eyes*] In prayer and adoration. *Abp. Newcome.*

7. — *hath restored to the debtor his pledge,*] God commanded the Jews not to detain any pledge they took from a poor man all night; which was in effect to enjoin them to lend to the poor without either pawn or usury. See Exod. xxii. 25, 26; Deut. xxiv. 12, 13. *W. Lowth.*

8. — *upon usury,*] See Deut. xxiii. 19, 20, in which it appears, that usury was permitted towards strangers. We may therefore conclude, that taking increase or interest may be agreeable to justice, if duly circumstanced. Every kind and degree of usury was forbidden to the Israelites amongst each other, to promote a spirit of mutual kindness: but this law was peculiar to them. *Abp. Newcome.* Oppressive usury to the poor may be here meant, because it is joined with violence and want of charity. *W. Lowth.*

9. — *he shall surely live,*] By life is meant, in the Old Testament, all that happiness which is contained in the literal sense of the promises belonging to that covenant; and under these were comprehended the promises of a better life, wherein God will bestow upon His servants the peculiar marks of His favour. *W. Lowth.*

13. — *his blood shall be upon him.*] His destruction is owing wholly to himself. See chap. xxxiii. 4. *W. Lowth.*

19. *Yet say ye, Why? doth not the son* &c.] The Jews still appealed to their own experience, as the ground of their complaint, mentioned ver. 2. God replies, that now every man shall bear his own burden. *W. Lowth, Abp. Newcome.*

20. *The soul that sinneth, it shall die.*] The people, whom Ezekiel addressed, presumptuously complained that they were punished for the sins of their forefathers, though in truth they had merited their captivity by persisting in evil. God therefore, very consistently with His former declarations, here announces by the Prophet His purpose to make such distinction between the righteous and the wicked, that each man should be sensible of having deserved his sufferings. And he assures the people, with especial reference to eternal punishment, that "the soul that sinned should die," and that "the son should not bear the iniquity of his father:" that each should be responsible only for his own conduct. *Dr. Grey.*

21. *But if the wicked will turn* &c.] See the note from Bp. Sanderson on chap. xxxiii. 14.

Before CHRIST 594. unto him: in his righteousness that he hath done he shall live.

[1] Chap. 33. 11. 23 [1] Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* *not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

[k] Chap. 33. 20. 25 ¶ Yet ye say, [k] The way of the LORD is not equal. Hear now, O house of Israel; *Is* not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Before CHRIST 594.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [l] Repent, and turn ‖ *yourselves* from all your transgressions; so iniquity shall not be your ruin. [l] Matt. 3. 2. ‖ Or, others.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a [m] new heart and a new spirit: for why will ye die, O house of Israel? [m] Jer. 32. 39. chap. 11. 19 & 36. 26.

32 For [n] I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn ‖ *yourselves*, and live ye. [n] Chap. 33. 11. 2 Pet. 3. 9. ‖ Or, others.

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23. *Have I any pleasure at all that the wicked should die?*] That those which are now wicked should die everlastingly? Is it not rather My desire that men should repent, and that the repentant should live? Is not this the sum of My Gospel, which I send into the world? Do not I call, and cry, and sue to men, that they would return from their sins, and be saved? *Bp. Hall.* In conformity to this, St. Paul instructs us, that "God would have all men to be saved," and is "not willing that any should perish," 1 Tim. ii. 4; 2 Pet. iii. 9. *W. Lowth.*

24. — *All his righteousness that he hath done &c.*] Such an one sins against a clearer light, and greater convictions, and is withal guilty of ingratitude, in doing despite unto the Spirit of grace. "It had been better for him not to have known the way of righteousness, than, after he hath known it, to turn from the holy commandment," 2 Pet. ii. 21. *W. Lowth.*

25. *Yet ye say, The way of the Lord is not equal.*] Why? Because He punishes the children for the fathers: for this is the subject of the chapter. God had already answered this complaint: see ver. 5, 9, &c. Here He gives another reason to justify His conduct; namely, that those very persons who complain that "The way of the Lord is not equal," and "our fathers have eaten sour grapes, and our teeth are set on edge;" these Jews themselves are culpable in many ways, and have well deserved to be found guilty. "Are not your ways unequal?" *Calmet.*

26, 27. *When a righteous man turneth away from his righteousness, &c.*] It is an opinion that prevails among the Jews even *till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones. See chap. xxxiii. 13. So they thought it a hard case for a man who had been righteous the far greater part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine God here declares, that a righteous man sinning, and not repenting, should die in his sins; and that a wicked man, upon his repentance, should save his soul alive. *W. Lowth.*

30. — *every one according to his ways,*] You complain of the partiality of My providence, therefore will I be indeed impartial to you, and deal with you according to your deserts: you demand justice, and you shall have it; but remember that it will descend in punishment. Since you call Me so strictly to account, I will be strict and exact in My reckoning with you: "I will judge you, O house of Israel, every one according to his ways, saith the Lord God." *Dr. Ogden.*

31. — *and make you a new heart &c.*] The Prophets often exhort the Jews to an inward purity and holiness, thereby to take them off from relying upon an outward legal righteousness, and an exactness in the observance of the ritual parts of the law. By thus instructing them in a more excellent way of serving God, than the ceremonial law did directly prescribe, they prepared their minds for receiving those truths which the Gospel would more fully discover. God promises (chap. xxxvi. 26) to "give them a new heart," and to "put within them a new spirit;" here He exhorts them to make themselves a new heart, and a new spirit. Which difference of expression is thus to be reconciled, that although God works in us to will and to do, and is the first Mover in our reformation, yet we must work together with His grace, at least willingly receive it, and not quench or resist its motions. *W. Lowth.*

The repentance, to which God here joins the promise of pardon, is that which withdraws a man from sin, and leads him, as is often repeated in this chapter, to repair the evil he has done by restitution, and by all other possible means. In a word, the Lord declares, there is no repentance effectual, but that which produces by God's grace a new heart, and a change of inclinations, followed by actual amendment, reformation, and future holiness of life. *Ostervald.*

32. *For I have no pleasure in the death of him that dieth,*] The Holy Scriptures in general expressly declare, that the good and gracious God was from the beginning, and is still, using the best, fittest, and wisest means to render all His creatures, one as well as another, blessed and happy: and if any of them; through their own selfwilled obstinacy and perverseness, miss of these joys, it will be greatly contrary to His inclination and desire. Thus when Adam was in paradise, the good God kindly cautioned him against the danger of disobedience. And when man by transgression fell, He immediately comforted him, by telling him of the remedy He had prepared for his reconciliation and recovery, even the Seed of the woman, which was to "bruise the serpent's head; that Seed, in whom all the nations of the earth were to be blessed; and who, in the fulness of time, was to "give His life a ransom for many," to "taste death for every man." And in consequence of this first promise, how gracious, yea, how compassionate, is the tenour of every declaration, which He made from time to time on this head. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? Make you a new heart

CHAP. XIX.

Before CHRIST 594.

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

594. MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [a] Egypt.

[a] 2 Kings 23. 11. Jer. 22. 11.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

‖ Or, *their widows.*

7 And he knew ‖ their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him *on* every side from the provinces, and spread their net over him: he was taken in their pit. Before CHRIST 594.

9 And they put him in ward ‖ in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel. ‖ Or, *in hooks.*

10 ¶ Thy mother *is* like a vine ‖ in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. ‖ Or, *in thy pattern, or, in thy likeness.*

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [b] east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. [b] Hosea 13. 15.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

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and a new spirit: for why will ye die, O house of Israel?" Why will ye die, O sons of Adam? seeing that God would have all men to be saved, and is not willing that any should perish, but that all should come to repentance. *Dean Tucker.* See the note on chap. xxxiii. 11.

Chap. XIX. ver. 1. — *take thou up a lamentation* &c.] Sing a funeral dirge for the princes of Israel. Compare chap. xxvi. 17; xxvii. 2. *W. Loveth.*

2. — *A lioness.*] An allusion to Gen. xlix. 9. *Grotius.* Judea was among the nations, like a lioness among the beasts of the forest. She had strength and sovereignty. *Abp. Newcome.* Or, perhaps, on account of her ferocious and cruel disposition: see chap. vii. 23; Jer. xxii. 17. *W. Loveth.*

3. — *one of her whelps:*] See ver. 6. Jehoahaz the son of Josiah is meant: whom Pharaoh-necho put in bands, and took into Egypt, 2 Kings xxiii. 33, 34. He followed not the good example of his father Josiah. *W. Loveth, Abp. Newcome.*

4. — *in their pit,*] Like a lion who is taken in a pitfall covered with earth and branches, that he may fall into it in passing over. *Calmet.*

The Arabs dig a pit where the lions are observed to enter the inclosures for cattle, and covering it slightly with reeds or small branches of trees, they frequently decoy and catch them. The practice is alluded to in this passage. *Dr. Shaw.*

5. — *her hope was lost,*] The object of her hope, Jehoahaz, detained in Egypt. *Abp. Newcome.*

—— *another of her whelps,*] She set up another of the seed royal, even Jehoiakim the son of Josiah. *Bp. Hall.* Pharaoh seems to have made this appointment with the joint consent of the people: the younger brother had been set up without the participation of Pharaoh. *W. Loveth.*

6. — *he went up and down among the lions,* &c.] He ruled fiercely and wickedly among his people, and followed those courses of oppression and violence, which his brother had led him into. See Jer. xxii. 13—17; xxxvii. 2. *Bp. Hall.*

7. — *he knew their desolate palaces,*] He made himself master of the riches and pleasant seats of the great men of the land. *W. Loveth.*

8. — *set against him*] See 2 Kings xxiv. 2.

9. — *that his voice should no more be heard upon the mountains of Israel.*] The words allude to a lion's seeking his prey upon the mountains. *W. Loveth.*

10. *Thy mother is like a vine in thy blood,*] Like a vine in the time of her first peaceable plantation. *Bp. Hall.* See the margin.

—— *planted by the waters:*] This circumstance is mentioned of the vine, chap. xvii. 8. *Abp. Newcome.* In a very fruitful soil. *Poole.* Compare ver. 16; and see Ps. i. 3; Jer. xvii. 8.

11. — *strong rods for the sceptres of them that bare rule,*] From her sprung sovereign princes, who were themselves very powerful, and made their people appear considerable among their neighbours. A rod or sceptre is an emblem of authority. *W. Loveth.*

—— *among the thick branches,*] Of other trees. In several countries they join the vines to trees, about which they wind themselves and run very high. *Michaelis.*

12. *But she was plucked up in fury,*] God in His anger removed her out of her land. Compare Jer. xii. 14. *W. Loveth.*

13. *And now she is planted in the wilderness,* &c.] Her people are carried captive and planted like a vine in a foreign and a barren soil. *Bp. Hall, Abp. Newcome.*

14. *And fire is gone out of a rod of her branches,* &c.] Signifying that Zedekiah's breaking his oath of fealty to the king of Babylon, hath been the occasion of the utter destruction of the royal family, and the entire ruin of the government. *W. Loveth, Bp. Hall.*

—— *This is a lamentation, and shall be for a lamentation.*] Ezekiel composed this lamentation five years before the destruction of Jerusalem actually took place. He here predicts, that it should be remembered, and that it should be sung by future generations. *Calmet.*

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CHAP. XX.

1 *God refuseth to be consulted by the elders of Israel.* 5 *He sheweth the story of their rebellions in Egypt,* 10 *in the wilderness,* 27 *and in the land.* 33 *He promiseth to gather them by the gospel.* 45 *Under the name of a forest he sheweth the destruction of Jerusalem.*

about 592. AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to enquire of me? *As* I live, saith the Lord GOD, I will not be enquired of by you.

‖ Or, *plead for them.* [a] Chap. 22. 2. & 23. 36.

4 Wilt thou ‖ [a] judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

‖ Or, *sware:* and so ver. 6, &c. [b] Exod. 3. 8. & 4. 31.

5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and ‖ lifted up mine hand unto the seed of the house of Jacob, and made myself [b] known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

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9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I [c] caused them to go forth out of the land of Egypt, and brought them into the wilderness.

[c] Exod. 13. 18.

11 And I gave them my statutes, and † shewed them my judgments, [d] which *if* a man do, he shall even live in them.

† Heb. *made them to know.* [d] Lev. 18. 5. Rom. 10. 5. Gal. 3. 12.

12 Moreover also I gave them my [e] sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

[e] Exod. 20. 8. & 31. 13, &c. & 35. 2. Deut. 5. 12.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly ‖ polluted: then I said, I would pour out my fury upon them in the [f] wilderness, to consume them.

‖ Or, *profaned.* [f] Exod. 16. 27. [g] Numb. 14. 29. & 26. 65.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of

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Chap. XX. ver. 1. — *in the seventh year,*] Of Jehoiachin's captivity. Compare chap. i. 2; viii. 1. All the prophecies recorded from the eighth chapter to this probably belong to the sixth year of the captivity. *W. Lowth.*

—— *certain of the elders*] See note on chap. viii. 1.

4. *Wilt thou judge them,*] Wilt thou plead with Me for them any more? *Bp. Hall.* See also the margin of our Bible. But the words may be more significantly translated, "Wilt thou not judge them?" that is, Wilt thou not reprove or condemn them? See ver. 30 of this chapter, and chap. xxxviii. 17: the phrase is properly rendered by our translators, 2 Sam. xxiii. 17: and see 1 Sam. ii. 27; and the note there. *W. Lowth, Abp. Newcome.*

5. — *lifted up mine hand*] That is, sware: this being a gesture used in swearing, Gen. xiv. 22; Exod. vi. 8; Dan. xii. 7. *Bp. Hall.*

7. — *the abominations of his eyes,*] His idols. See chap. xviii. 6. *Abp. Newcome.*

9. *But I wrought for my name's sake,*] This is elsewhere assigned as the reason why God did not punish the Israelites according to their deserts; namely, because it would turn to God's dishonour in the heathen world; as if He were not able to make good those gracious promises He had given them; see chap. xxxvi. 21, 22; Exod. xxxii. 12; Numb. xiv. 13. This was a proper consideration to check the vain presumption of the Jews, who imagined that God's gracious dealings were owing to their own desires; see ver. 44 of this chapter, and chap. xxxvi. 22. *W. Lowth.* See the note on Jer. xiv. 7.

11. — *live in them.*] Lev. xviii. 5. Enjoy a long life and every temporal blessing; eternal life, though not promised, would also have been the lot of the true Israelite. *Abp. Newcome.* See the note on chap. xviii. 9.

15. — *I lifted up my hand*] I sware; see ver. 5 and note.

18. *But I said unto their children in the wilderness,*] This refers to the many pathetical exhortations contained in the Book of

Before CHRIST 593. your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, *in* whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because *they had* not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them *in* their own gifts, in that they caused to pass [b] through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD. Before CHRIST 593. [b] Chap. 16. 21.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have [†] committed a trespass against me. [†] Heb. *trespassed a trespass.*

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then [‖] I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day. [‖] Or. *I told them what the high place was, or, Bamah.*

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I

Deuteronomy, particularly those in chap. xxix, xxx, xxxi, and xxxii, which were uttered after that rebellious generation were all consumed, as God had threatened them, (see Numb. xiv. 32. 33; xxvi. 64, 65,) and were designed as warnings to succeeding generations, Deut. xxxi. 16—21. *W. Lowth.*

25. *Wherefore I gave them also statutes that were not good,*] God intended not here His own statutes and judgments, but the idolatrous statutes and judgments, the corrupt principles and practices, of the heathen nations, to which He sometimes gave up and abandoned His own people, because they first deserted and abandoned Him. This is the sense given to the passage by the Targum of Jonathan, and in the speech of St. Stephen in the New Testament, Acts vii. 42; and the context points to the same interpretation; for that this is its true sense appears chiefly from this, that God here describes these statutes and judgments by characters directly opposite to those He gives of His own in the same chapter. For it appears from ver. 11, 13, 21, and other passages, that the chief distinction of God's own law was that a man "should live in them;" whereas He expressly says of these, that they were statutes and judgments, whereby "they should not live." Also, at ver. 18, we have mention of statutes and of judgments, (the same words in the Hebrew as in this verse,) yet not meaning God's statutes and judgments, but the corrupt customs and manners of their idolatrous ancestors, such as God permitted or gave them up to, because they chose them, as is intimated in ver. 25. The original word for "give," is frequently used in the permissive sense; and therefore "I gave them" in this verse may amount to no more than "I suffered such things." *Vitringa, Dr. Waterland, W. Lowth, Dr. Berriman.* See also Ps. lxxxi. 12; Rom. i. 24.

26. — *I polluted them in their own gifts, in that they caused to pass through the fire* &c.] This sufficiently intimates what kind of statutes and judgments God was just before speaking of; namely, the rites and practices of the heathen, whereby God polluted them, that is, gave them up to their own hearts' lusts, to defile and pollute themselves. The Israelites had provoked God many ways, and more especially by their frequent idolatries; and therefore God gave them up to the vilest and most deplorable idolatry of all; namely, that of offering up their children as burnt offerings to Moloch. *Vitringa, Dr. Waterland.*

—— *that I might make them desolate,* &c.] The consequence of which was, that they would be exposed to My anger, and at length would acknowledge My hand in the judgments inflicted on them. *Abp. Newcome.*

28. — *then they saw every high hill,* &c.] They cast their eyes upon those hills and groves whereon the heathen had been wont to offer their idolatrous sacrifices; and there, contrary to My commandments, they made their sinful oblations to provoke Me to wrath. *Bp. Hall.*

29. — *What is the high place* &c.] What mean you that ye go to the high place? Should you not go to the altar of God, and bring your sacrifices to the temple, instead of leaving My temple and the service I prescribed, and in other places unrequired doing supposed duties? *Poole.*

—— *And the name thereof is called Bamah unto this day.*] The words probably refer to some noted high place, which the Jews frequented to perform their idolatrous worship. *W. Lowth.* The very word told them their wickedness, that they acted against the express will of God, and framed themselves to the idolatries of the nations. *Poole.*

Before CHRIST 593. live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into ‖ the bond of the covenant:

‖ Or, *a delivering.*

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

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40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the ‖ firstfruits of your oblations, with all your holy things.

‖ Or, *chief.*

41 I will accept you with your † sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

† Heb. *savour of rest.*

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for

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31. — *I will not be enquired of by you.*] I will answer you as little as you regard Me. *Poole.*

32. — *that which cometh into your mind shall not be at all,* &c.] The Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity, to which their peculiar way of worship exposed them. They thought likewise, by worshipping the gods of the heathen, to live more undisturbedly among them; but God tells them here, that He will prevent this purpose of their's from taking effect. *W. Lowth.*

33. — *surely with a mighty hand,* &c.] I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you, as masters do rebellious servants, by stripes and corrections, and thus cure you of your hankering after heathen customs and idolatries. *W. Lowth.*

34. *And I will bring you out from the people,* &c.] You would have Me abandon you for ever, as the nations whom I suffer to go on quietly in their wrong; but I will punish you, and retain you in your allegiance to Me. *Calmet.*

35. *And I will bring you into the wilderness of the people,* &c.] I will *bring you into* the desert land of your captivity under the heathen, and there will I argue this case with you: laying before you those offences wherewith you have justly provoked Me. *Bp. Hall.* The phrase alludes to the wilderness, through which the Jews passed in their way to Canaan, in order to the trial of the obedient, and the destruction of the rebellious. *W. Lowth.*

37. — *under the rod,*] Both of correction and guidance. *Bp. Hall.*

—— *into the bond of the covenant:*] And I will recall you to the memory and recognition of that bond and mutual covenant which has been made between us. *Bp. Hall.*

Or, "I will bring you into the discipline of my covenant;" that is, bring you into the chastisement due for breaking My covenant, Lev. xxvi. 25. *W. Lowth, Abp. Newcome.*

38. — *will purge out*] I will separate the righteous from the wicked; see ver. 37. This may be understood of the captive Israelites in Chaldea and Babylon; God well knew how to distinguish among the captives, the just from the unjust. He will bring back the former into their country, and will disperse the latter into every part of the world. The passage may have further reference to the Jews who rejected our Saviour; they have been driven from their country, and have not reentered the land of Israel. *Calmet.*

39. — *Go ye,*] A permission, full of indignation and rebuke. *W. Lowth.* See the notes on Numb. xxii. 20; 2 Kings ii. 17, 18.

40. *For in mine holy mountain,* &c.] But for you, who are the true spiritual seed of faithful Israel, you shall all serve Me in My holy Church, and I will both expect and graciously accept of those services and devotions which ye shall offer unto Me. *Bp. Hall.*

—— *all of them in the land,*] All of the house of Israel that are restored shall serve Me; there shall *be no* separation of tribes. *Abp. Newcome.*

—— *your offerings, and the firstfruits of your oblations,*] The Prophet here expresses the Christian worship by those religious oblations which were proper to his own time; as the other Prophets frequently describe the state of the Christian Church by representations taken from the Jewish temple and service, Is. xix. 19; lvi. 7; lx. 7; lxvi. 23. *W. Lowth.*

43. — *and ye shall lothe yourselves!*] See chap. vi. 9; xvi. 63.

44. *And ye shall know that I am the Lord,* &c.] As in the height of God's vengeance on the sins of this wretched people, the distant prospect always terminated in a mercy; so with a mercy and a promise of better times the whole of this prophetick scene is closed, in order that those, to whom it is addressed, should, however criminal, not be left in an utter state of desperation, but be afforded some shadow of repose in the prospect of future peace and tranquillity. The idea of mercy is naturally attached to that of repentance and reformation; and with mercy the prophecy ends. *Bp. Warburton.*

Before CHRIST 592. my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face *toward* the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

CHAP. XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel, Before CHRIST 592.

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees † shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

† Heb. shall go into water.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? ‖ it contemneth the rod of my son, *as* every tree.

‖ Or, it is the rod of my son, it despiseth every tree.

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45. *Moreover the word* &c.] The next chapter should have begun here; as what is contained in the 21 and following verses of that chapter is an explanation of what is included in the latter part of this. *Grotius, Houbigant.*

46. — *the forest of the south* &c.] Ezekiel was in the northern part of Chaldea, and therefore Judea was to the south of him. Abp. Secker supposes, that a city is called a forest, rather from its inhabitants than its buildings. In this verse there are three Hebrew words for the "south." *Abp. Newcome.*

47. — *every green tree* &c.] The righteous as well as the wicked, see chap. xxi. 3. Many of these two classes were alike to be led into captivity; though in other respects a great difference was made between them. *W. Lowth, Abp. Newcome.*

—— *and all faces from the south to the north*] From one end of the land to the other. The length of Judah lay north and south. *Poole.*

49. — *Doth he not speak parables?*] They complain of the obscurity of my prophecies. *Bp. Hall.* God therefore commands him, chap. xxi. to utter plainly what, ver. 47, 48, he was here instructed to deliver parabolically. *W. Lowth, Abp. Newcome.*

The foregoing chapter presents us with a detail of the favours, conferred by God upon the Jews; of their ingratitude for His blessings, and insensibility to His warnings; and of the severe judgments, which were for this reason to overtake them. God has done infinitely more for us than for the Jews; He has redeemed us by His only Son, our Lord Jesus Christ; He has given us the knowledge of His holy laws, by which we may obtain life; and the warnings, which He gives us, to induce us to serve and fear Him, are not less express, nor less frequent, than those addressed to His ancient people. If, after all, we fall into infidelity and disobedience, we *shall be* infinitely more criminal than the Jews, and our punishment will be proportionally more severe. *Outervald.*

Chap. XXI. ver. 2. *Son of man, set thy face*] Without all parables I say unto thee plainly, "Set thy face toward Jerusalem." *Bp. Hall.*

—— *set thy face,* — *drop thy word,* — *prophesy*] These expressions are correspondent to those at chap. xx. 46. *Abp. Newcome.*

—— *the holy places,*] The temple and the several courts, which were holy in different degrees. *Abp. Newcome.*

3. — *the righteous and the wicked.*] A plain reference to the green tree and the dry, chap. xx. 47. I will sweep every man in the common destruction; the righteous will I remove to their advantage and glory; the wicked to their confusion. *Bp. Hall.*

5. — *it shall not return any more.*] Into its sheath; as the sense is more fully expressed, ver. 30; till it has executed My commands. *W. Lowth.* The sword of the king of Babylon is meant, the instrument of God's vengeance. *Calmet.*

6. *Sigh therefore—with the breaking of thy loins;*] Sigh so deeply and so strongly as to break thy girdle from thy loins, and by this sighing intimate unto them that great sorrow which is coming unto them. *Bp. Hall.* See Jer. xxiii. 9; Dan. vii. 28.

10. — *it contemneth the rod of my son, as every tree.*] It makes no distinction between the sceptre and common wood; between the branches of the royal family, whom I honoured with the title of My sons, (Ps. lxxxix. 26,) and the meanest of the people. *W. Lowth.*

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11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: ‖ terrors by reason of the sword shall be upon my people: [a] smite therefore upon *thy* thigh.

13 ‖ Because *it is a* trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* † hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the ‖ point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* ‖ wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, † *or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the † parting of the way, at the head of the two ways, to use divination: he made *his* ‖ arrows bright, he consulted with † images, he looked in the liver.

22 At his right hand was the divination

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† Heb. *set thyself, take the left hand.*

[a] Or, *they are thrust down to the sword with my people.*

‖ Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?*

† Heb. *Joined to hand.*

‖ Or, *glittering, or, four.*

‖ Or, *sharpened.*

† Heb. *mother of the way.*

‖ Or, *known.*

† Heb. *teraphim.*

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11. — *of the slayer.*] Of the king of Babylon. *W. Lowth.*

12. — *smite therefore upon thy thigh.*] An action expressive of grief; compare chap. vi. 11; Jer. xxxi. 19; where see the note.

13. *Because it is a trial,*] A calamity. *W. Lowth.* The sense may be, "for the firmness of the sword has been proved; and what if it destroy not only the common branches, but even the rod of the sceptre?" *Abp. Newcome.*

—— *it shall be no more,*] The diadem and throne shall be no more; see ver. 27; the regal succession shall end in Zedekiah. *Abp. Newcome.*

14. — *smite thine hands together,*] A sign of grief, chap. vi. 11; of rage, Numb. xxiv. 10; of astonishment, chap. xxii. 13. But many think it here a gesture of encouragement to the victorious Chaldeans. *Abp. Newcome.*

—— *and let the sword be doubled the third time, the sword of the slain:*] The expression may mean no more than if the Prophet had said, "Let the stroke be repeated twice and thrice," that is, "oftentimes." So that phrase is used, Job xxxiii. 29, "All these things worketh God twice and thrice with man," where our translation very fitly expresses the sense "oftentimes." A form of speech, much like those elsewhere used; "For three transgressions, and for four," Amos i. 3. "Give a portion to seven, and also to eight," Eccles. xi. 2. *W. Lowth.*

"The sword of the slain" in this verse should probably be rendered "the sword of the soldiers," that is, of the Babylonians; and "the sword of the great men that are slain" should be "the sword of the great soldier," that is, of the warlike king of Babylon, for thus it is expressly called in the 19th verse, "the sword of the king of Babylon." *Dr. Kennicott.*

—— *into their privy chambers.*] Whither they went to hide themselves; see 1 Kings xxii. 25. *W. Lowth.*

15. — *wrapped up.*] In the scabbard, but sharpened and ready for slaughter. *Calmet.*

16. *Go thee — either on the right hand, or on the left,*] The words are addressed to the sword, which is directed to go through the land without restraint, to the south or to the north; these two quarters being expressed in the Hebrew language by the right and left; see chap. xxi. 46, and note. *W. Lowth.*

17. — *my fury to rest:*] See chap. v. 13; xxiv. 13.

19. — *appoint thee two ways,*] "Describe or paint two roads diverging from one." God foreshews His Prophet, that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt as well as Zedekiah, was in doubt against which of the two people he should first make war; and committed the decision of this matter to his arts of divination, described ver. 21. *W. Lowth.*

20. — *to Rabbath*] Or, Rabbah, chap. xxv. 5; the chief city of the Ammonites, 2 Sam. xii. 26; Jer. xlix. 2.

21. *For the king of Babylon stood at the parting of the way, — to use divination: he made his arrows bright,*] This way of divining by arrows is thus described by St. Jerome, in his commentary upon this place. "They wrote on several arrows the names of the cities they intended to assault, and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn, was the city they first made war upon." *W. Lowth.*

—— *he made his arrows bright,*] Or rather, he mingled his arrows; which sense of the word agrees better with the description of this kind of divination given by St. Jerome. It is preferred by Dr. Pocock, who confirms this exposition from the Arabick use of the word, and also by Houbigant. *W. Lowth, Abp. Newcome.*

Abp. Potter notices the practice among the Greeks, in which divination was made by arrows shaken together in a quiver. The method of divination practised by the idolatrous Arabs, but forbidden by the Koran, is too singular to be unnoticed. "Seven divining arrows were kept at the temple of Mecca; but generally in divination, the idolatrous Arabs made use of three only; on one was written, 'My lord hath commanded me;' on another, 'My lord hath forbidden me;' and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them and drew over again, till a decisive answer was given by one of the others." *Abp. Newcome.*

—— *he consulted with images,*] In Hebrew[d] "teraphim," which signifies all sorts of idols, principally of the human form, Hos. iii. 4; and it is apparent from several passages of Scripture, that they were consulted as oracles. *Dr. E. Pocock.* Gen. xxxi. 19; 1 Sam. xv. 23, &c.

—— *he looked in the liver.*] The practice of predicting the future by inspecting the fibres of the liver in an animal recently killed, was very common in antiquity. Grotius conjectures, that the Chaldæans communicated this superstitious custom to the Lydians, the Lydians to the Tuscans, and the Tuscans to the people of Italy. *Calmet.*

22. *At his right hand was the divination for Jerusalem,*] His

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for Jerusalem, to appoint ‖† captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

‖ Or, battering rams. † Heb. rams.

23 And it shall be unto them as a false divination in their sight, ‖ to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

‖ Or, *For it* saith *made unto them.*

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

† Heb. *Perverted, perverted, perverted, will I make it.*

27 † I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

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28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 ‖ Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

‖ Or, Cause it to return.

31 And I *will pour* out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of ‖brutish men, *and* skilful to destroy.

‖ Or, burning.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

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divinations shew that he was to go to the right hand; that is, towards Jerusalem. *Dathius.* Supposing the face towards the east, the southern branch of the two roads, which was towards the right hand, led towards Jerusalem; for this city lay to the south of Rabbah. You must represent Nebuchadnezzar as coming from Dan, and marching along the Jordan. Here Rabbah was situated at the left hand, and Jerusalem at the right. *Abp. Newcome, Michaelis.*

In coming from beyond the Euphrates into Syria and Phenicia, they commonly took their journey through Damascus. They passed the Euphrates at Thapsacus; entered into Palestine by the plain of Libanus, under mount Hermon, and crossed the Jordan above the lake Semechonites. They did not come directly from Babylon through Arabia Deserta, the shortest rout, on account of the sterility of the country. *Calmet.*

Though the manner, which the king of Babylon chose to determine him what course to take, was such, yet God was pleased so to direct it, that he turned first against Jerusalem. God governs all things by His providence: He ever presides over such events, as we imagine to depend upon mere chance; *and, generally* speaking, over the actions of men: so that men, without knowing it, become the instruments of executing what He has resolved to do or permit. *Ortervald.*

—— *to appoint captains, to open the mouth in the slaughter,*] Whose office it was to encourage the army to fall upon the enemy and destroy them. *W. Lowth.*

23. *And it shall be unto them as a false divination*] But this process shall be unto the Jews, when some of their friends behold it, and report it at Jerusalem, as a deceitful lot, such as the event would not verify; it shall even appear so to the Jews, who had sworn false oaths to the Chaldeans, (2 Chron. xxxvi 13,) and ought therefore to have expected the Divine vengeance. But he (Nebuchadnezzar) is mindful of their perjury, and gladly turns his arms first against them, to revenge himself on them. *Abp. Newcome.*

25. *And thou, profane wicked prince of Israel,*] The words are addressed to king Zedekiah, whom the Prophet calls "profane" and "wicked," chiefly with respect to his breaking that solemn oath uttered in the name of God, whereby he had engaged himself to be tributary to the king of Babylon, chap. xvii. 19. *W. Lowth.*

26. — *exalt him that is low, and abase him that is high.*] As Zedekiah shall be brought down from his kingly dignity, so another branch of that family, namely, Christ, (see ver 27,) shall be advanced from an obscure original and low condition, to the supreme degree of sovereignty. *W. Lowth.*

27. *I will overturn, — it: and it shall be no more, until he come whose right it is; and I will give it him.*] This is a threat, that the kingdom should never recover its former glory and strength, but consume, till the sceptre should be quite taken away from Judah, and way be made for the Messiah, who is He that was to come, whose was the dominion, and to whom the Father would give it: so that the final desolation of the temporal kingdom of the seed of David is here threatened, and the eternal kingdom of the Messiah is promised. The triple use of the word "overturn," expresses the certainty of the event. *Poole.*

28. *And thou, son of man,* &c.] In ver. 19, 20, Rabbath, the chief city of the Ammonites, was mentioned, as being in equal danger with Jerusalem. God here directs the Prophet to resume the subject of Rabbath, and to declare the ruin of it. *Poole.*

—— *the Ammonites, and concerning their reproach;*] They insulted over their brethren the Jews, for which they are often reproved very severely by the Prophets, and threatened with like judgments. See chap. xxv. 2—6; Zeph. ii. 8, 10. *W. Lowth.*

29. *Whiles they see vanity unto thee, whiles they divine a lie* &c.] While thy wizards feed thee with false predictions to stir thee up against those already miserable and distressed Israelites, against those wicked revolters from Me, whose judgment is now to be fully accomplished. *Bp. Hall.*

—— *to bring thee upon the necks of them that are slain,*] To add thee to the number of those who are slain in Judea, and make thy condition like theirs. *W. Lowth, Calmet.*

30. — *in the land of thy nativity.*] The Ammonites were destroyed in their own country. The Jewish nation was sent into captivity. *W. Lowth, Abp. Newcome.*

31. — *blow against thee*] To melt thee, as it were, in the furnace. See chap. xxii. 20, 21. *Abp. Newcome.*

32. — *thou shalt be no more remembered:*] See chap. xxv. 10.

A catalogue of sins

CHAP. XXII.

Before CHRIST 593.

1 *A catalogue of sins in Jerusalem.* 18 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

593. MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [a] wilt thou ‖judge, wilt thou judge the † bloody city? yea, thou shalt † shew her all her abominations.

[a] Chap. 20. 4. & 23. 36. ‖ Or, *stand for.* † Heb. *city of bloods.* † Heb. *make her know.*

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [b] shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

[b] 2 Kings 21. 16.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* † infamous *and* much vexed.

† Heb. *polluted of name, much in vexation.*

6 Behold, the princes of Israel, every one were in thee to their † power to shed blood.

† Heb. *arm.*

7 In thee have they set light by father and mother: *in the midst of thee have they* dealt by ‖ oppression with the stranger: in thee have they vexed the fatherless and the widow.

‖ Or, *deceit.*

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

† Heb. *men of slanders.*

9 In thee are † men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

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10 In thee have they [c] discovered their fathers' nakedness: in thee have they humbled her that was [d] set apart for pollution.

[c] Lev. 18. 8. & 20. 11. [d] Lev. 18. 19.

11 And ‖ one hath committed abomination with his neighbour's [e] wife; and ‖ another hath ‖ lewdly defiled his daughter in law; and another in thee hath humbled his [f] sister, his father's daughter.

‖ Or, *every one.* [e] Lev. 18. 20. Jer. 5. 8. ‖ Or, *every one.* [f] Or, *by levitness.* Lev. 18. 9.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold, therefore I have [g] smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

[g] Chap. 21. 17.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou ‖ shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that *I am* the LORD.

‖ Or, *shalt be profaned.*

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the † dross of silver.

† Heb. *drosses.*

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold,

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The Jewish nation still subsists. The Ammonites are lost in the mass of mankind, and have been long forgotten. *Abp. Newcome.*

Chap. XXII. ver. 2. — *wilt thou judge,*] See chap. xx. 4.

—— *the bloody city?*] See chap. xxiii. 37, 45; xxiv. 6, 9; 2 Kings xxi. 16.

3. — *that her time may come,*] See chap. vii. 7. Her time of punishment and vengeance. *Abp. Newcome.*

6. *Behold, the princes of Israel,*] These were probably the members of the great Sanhedrim, or the king's counsellors and chief officers of state. See Jer. xxvi. 10; xxxvi. 12. *W. Lowth.*

—— *every one were in thee to their power to shed blood.*] The Hebrew reads, "with his arm to shed blood." See the margin: and the sense may be, "they have employed all the force of their arms to shed blood in the midst of thee." *Calmet.*

9. — *in thee they eat upon the mountains:*] In the midst of thee there are those that offer idolatrous sacrifices to their false gods, in their high places. *Bp. Hall.*

10. *In thee have they discovered their fathers' nakedness:*] That is, taken their mother in law to wife, which St. Paul calls, "such fornication as is not so much as named among the Gentiles," 1 Cor. v. 1. *W. Lowth.*

12. — *gifts to shed blood;*] Innocent blood. *Abp. Secker.* The judges may be here particularly meant. *W. Lowth.*

—— *and hast forgotten me,*] The forgetfulness of God is the source of the greatest disorders; for as St. Jerome well observes, The remembrance of God excludes all sin. Men rush into crimes in proportion as they forget God. *Calmet.*

13. — *have smitten mine hand.*] With astonishment and indignation. See chap. xxi. 14. *Abp. Newcome.*

15. — *will consume thy filthiness out of thee.*] I will purge thee in the furnace of afflictions, and take that method to consume thy dross, and put an end to thy idolatrous practices. Compare ver. 18, 19; chap. xxiii. 27. *W. Lowth.*

16. *And thou shalt take thine inheritance in thyself in the sight of the heathen,*] The margin of our Bible reads, "Thou shalt be profaned in thyself;" which expresses the sense much better; that is, thou shalt no longer enjoy the privileges of a city called by My name, and set apart for My residence, but shalt be laid open as common ground, to be profaned by infidels. See Is. xlvii. 6. *W. Lowth.*

18. — *dross:*] The house of Israel *is* in My sight like silver alloyed with several baser metals. I am about to act towards them as a refiner, who purifies and separates the metals in the fire. *Calmet.*

19, 20. — *Because ye are all become dross,* &c.] Because you are thus depraved, I will deal with you accordingly; I will gather you all up as into one furnace, which shall be Jerusalem, and

Before CHRIST 593. therefore I will gather you into the midst of Jerusalem.

† Heb. According as the fashering. 20 † *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they [b] have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

[b] Matth. 23. 14.

† Heb. offered violence to. 26 Her priests have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [1] princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. Before CHRIST 593. [1] Mic. 3. 11. Zeph. 3.

28 And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used ‖ oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger † wrongfully. ‖ Or, deceit. † Heb. without right.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

CHAP. XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and sheweth their judgments.*

THE word of the LORD came again unto me, saying, 593.

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed,

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there I will send the fire of My judgment upon you. *Bp. Hall.*

24. — *Thou art the land that is not cleansed, nor rained upon in the day of indignation.*] Thou art a land notoriously unclean with thy abominable sins, and therefore shalt be seized upon by My judgments without mitigation; when My fire shall flame up to consume thee, there shall not be so much as a shower of rain for the quenching thereof. *Bp. Hall.*

The metaphor of fire, which had been used in the foregoing verses, seems to be pursued here; and the admonition of the Prophets is to be understood under the figure of rain. *Calmet, W. Lowth.* See chap. xx. 46.

25. — *a conspiracy of her prophets*] That *is*, of the false prophets. These are often reproved for making a gain of their profession. See Jer. vi. 13; Micah iii. 5, 11. *W. Lowth.* Probably they agreed together in supporting each other's false prophecies. See chap. xiii. 11, 12. *Calmet.*

—— *they have devoured souls*;] They make merchandise of men's souls; or else they take away their lives by false accusation, and then seize upon their substance. Compare ver. 27, and Matt. xxiii. 14. *W. Lowth.* Or, the consequence of their false prophecies, the destruction of men's lives by the judgments which fall on impenitence, is charged on them.

26. — *and have hid their eyes from my sabbaths*,] Absenting themselves from the holy rites to be performed in My courts. *Abp. Newcome.*

28. *And her prophets have daubed them &c.*] Have soothed them in their sins; and in a base flattery have spoken plausible things to them, no less false than pleasing. *Bp. Hall.* See chap. xiii. 6—10, and the note there.

30. — *but I found none.*] The Jews had generally given themselves up to idolatry, injustice, uncleanness, and abominations of every kind; and had profaned in the most shocking manner the religion and the service of God. The corruption spread among persons in a publick character: the prophet seduced the people; the priests broke the law, and profaned the holy things; the magistrates were addicted to injustice, dishonest gain, fraud, and violence. This deprived them of the Divine protection, and obliged God, as it were, to put His threatenings into execution. These sins, no doubt, God does still abhor, and much more in Christians: to whom the punishments of the Jews should be a warning, and especially to pastors and governours, that they be not the authors of corruption and of publick calamities, and so, in the end, of eternal perdition to those, whom God has placed under their care. *Osterwald.*

Chap. XXIII. ver. 2. — *there were two women,*] The style of this chapter, like that of chap. xvi, is adapted to men among whom, at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient Eastern people, in the worst period of their history; all whose ideas were sensual, and whose grand inducement to idolatry seems to have been, the brutal impurities which it encouraged. *Abp. Newcome.*

—— *the daughters of one mother*:] Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country. Compare chap. xvi. 46; Jer. iii. 7, 8. *W. Lowth.*

3. *And they committed whoredoms in Egypt*;] Idolatry; see chap. xx. 7, 8.

—— *in their youth*:] The time when the Israelites were in Egypt, or were lately departed out of it, is called their "youth" in

Before CHRIST 593. and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

† Heb. *bestowed her whoredoms upon them.* † Heb. *the choice of the children of Ashur.*

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the [a] Assyrians, upon whom she doted.

[a] 2 Kings 17. 23.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became † famous among women; for they had executed judgment upon her.

† Heb. *a name.*

11 And when her sister Aholibah saw *this*, † she was more corrupt in her inordinate love than she, and in her whoredoms † more than her sister in *her* whoredoms.

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† Heb. *she corrupted her inordinate love more than.* † Heb. *more than the whoredoms of her sister.*

12 She doted upon the [b] Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

[b] 2 Kings 16. 7.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And † as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

† Heb. *at the sight of her eyes.*

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was † alienated from them.

† Heb. *children of Babel.* † Heb. *loosed, or, disjointed.*

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her

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the Prophets, because that was the time when God first owned them for His people. See ver. 8, 19; chap. xvi. 8, 22; Jer. ii. 2; Hos. ii. 15. *W. Lowth.*

4. *And the names of them were Aholah the elder,* &c.] Both of these divided people had their names from a tent, or tabernacle. Israel, which is the greater part of the ten tribes, is Aholah, "her own tabernacle," which she would needs erect according to her own device, to draw away clients from My temple. Judah is Aholibah, "My tent or tabernacle in her;" because of the place of My worship settled there. *Bp. Hall.*

5. — *when she was mine;*] When she was under My dominion. *Houbigant.* While she professed to be Mine. *Bp. Hall.*

—— *on the Assyrians her neighbours,*] The king of Assyria was a very powerful prince, and therefore his alliance was courted both by the kings of Israel and Judah, 2 Kings xv. 29; xvi. 7; and ver. 12 of this chapter. *W. Lowth.*

The Assyrians taught them the worship of Baal, and inspired them with the rage for making sacrifices upon high places. *Calmet.*

6. — *clothed with blue,*] The Chaldeans, the Assyrians, and the Persians, chiefly admired the colour of purple and hyacinth. Dresses of these colours were reserved for the prince and the great lords, and one of the most distinguished rewards for merit and service was the permission to wear them. *Calmet.* See Nahum ii. 3.

—— *horsemen riding upon horses.*] Horses were scarce in Judea, which made the Jews, in proportion as they renounced their dependence upon Heaven, apply themselves to the neighbouring countries for troops of horse, in the time of any hostile invasion, Isa. xxx. 16; xxxi. 1. *W. Lowth.*

8. — *her whoredoms brought from Egypt:*] All the precautions taken by Moses, all the zeal of Joshua and his successors, were insufficient to root out the propensity to idolatry, which the Jews had imbibed in Egypt. *Calmet.*

10. — *and she became famous among women:*] And she became a noted and remarkable example of God's judgments among the nations. *Bp. Hall.*

11. *And when her sister Aholibah saw this,*] Saw the judgment inflicted on Samaria; instead of taking warning by it, she advanced to greater degrees of idolatry. *Bp. Hall, W. Lowth.*

14. — *men pourtrayed upon the wall, the images of the Chaldeans*] The deified men worshipped by the Chaldeans must be meant. These the inhabitants of Chaldea had represented on the walls of Jerusalem; and the Jews desired to possess the idols, that they might pay them Divine honours. *Abp. Newcome.* Such as Bel, Nebo, and Merodach, mentioned Is. xlvi. 1; Jer. l. 2. *Abp. Newcome, W. Lowth.*

15. — *exceeding in dyed attire upon their heads,*] Flowing, luxuriant, in the turbans worn by them. *Abp. Newcome.*

16. — *and sent messengers*] This probably relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim, Dan. i. 1, 2; 2 Kings xxiv. 1. *W. Lowth.*

17. — *and her mind was alienated*] Through satiety she loathed them; but still she desired other paramours, chap. xvi. 29. *Abp. Newcome.*

The representation of idolatry under the figure of the inordinate lust of adultery is still kept up. *W. Lowth.*

18. *So she discovered her whoredoms,*] She was open and notorious in them, and in the highest degree shameless. *Abp. Newcome.*

youth, wherein she had played the harlot in the land of Egypt. Before CHRIST 593.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of *thy* youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall *fall* by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy † fair jewels.

† Heb. *ornaments of thy decking.*

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou *shalt* not lift up thine eyes unto them, nor remember Egypt any more. Before CHRIST 593.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou ‖ judge Aholah and

* Chap. 20. v. 4. & 22. 2.

‖ Or, *plead for.*

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20. — *their paramours,*] The Egyptians are meant, whose idolatry was very gross. *Abp. Newcome, Calmet.*

The last kings of the Jews put their confidence *in Egypt*, and broke their faith with the Chaldeans. *Calmet.*

—— *whose flesh is as the flesh of asses,*] See chapter xvi. 26.

22. — *from whom thy mind is alienated,*] The Chaldeans, against whom the Jews revolted, rebelling against Nebuchadnezzar. *Michaelis.*

23. — *Pekod, and Shoa, and Koa,*] The inhabitants of the several provinces of the Babylonish monarchy. "Pekod" is mentioned as a province, Jer. l. 21. *Calmet.* The subdivisions of the Babylonish empire are little known to us. *Abp. Newcome.*

—— *and all the Assyrians*] The Assyrians were now under the king of Babylon, and served him as auxiliary troops. *Michaelis.*

24. — *I will set judgment before them,*] I will so dispose events, that they shall erect themselves into judges over you. *Abp. Newcome.*

—— *and they shall judge thee* &c.] That is, shall make thy punishment suitable to thy guilt. *Dr. Wells.*

25. — *thy nose and thine ears;*] They shall set upon thee the marks of thine adultery; they shall slit thy nose and thine ears for a harlot; and those that shall escape the shameful reproaches of their whoredoms, shall fall by the sword. *Bp. Hall.* St. Jerome informs us, that these mutilations were sometimes the punishment of adultery. *Calmet.*

These cruelties might have been literally practised by the Chaldeans upon the Israelites; but the sense of the passage is, that all the glories and ornaments of Jerusalem would be defaced, and that after the inhabitants had been carried away captive, the city would be set on fire and reduced to a heap of ashes. *Calmet, W. Lowth.*

28. — *of them whom thou hatest,*] The Chaldeans, formerly thy lovers. *W. Lowth.*

29. — *all thy labour,*] The fruit of thy labour.

31. — *her cup into thine hand.*] I will make thee taste deep of those grievous judgments, which thy sister Israel hath tasted of. *Bp. Hall.* See Jer. xxv. 15; Habak. ii. 16.

34. — *and suck it out,*] See Is. li. 17.

—— *thou shalt break the sherds thereof,*] Severe affliction is often described as a cup occasioning drunkenness: "O thou drunken, but not with wine:" here the image is extended farther. The cup, already drained to the dregs, is represented as broken, and the sherds used in the frenzy of despair as instruments of self-torture. *Dr. Wells.*

Before CHRIST 595. Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [a] thus have they done in the midst of mine house.

[a] 2 Kings 21. 4.

40 And furthermore, that ye have sent for men † to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

† Heb. coming.

† Heb. honourable. [a] Prov. 7. 17.

41 And satest upon a † stately bed, and a table prepared before it, [a] whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men † of the common sort *were* brought ‖ Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

† Heb. of the multitude of men. ‖ Or, drunkards.

43 Then said I unto *her that was* old in adulteries, Will they now commit † whoredoms with her, and she *with them?*

† Heb. her whoredoms.

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall [a] judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

[a] Chap. 16. 38.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them † to be removed and spoiled.

† Heb. for a removing and spoil.

47 And the company shall stone them with stones, and ‖ dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

‖ Or, assail them out.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

CHAP. XXIV.

1 *Under the parable of a boiling pot,* 6 *is shewed the irrevocable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamity of the Jews to be beyond all sorrow.*

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

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37. — *and blood is in their hands,*] They have shed innocent blood, particularly in sacrificing their children, as the verse afterwards expresses. *Dr. Wells.*

40. — *ye have sent for men to come from far,* &c.] Their courting the alliances of foreign nations, by complying with their idolatries, is set forth under the representation of the several arts which harlots use to recommend themselves to new lovers, Is. lvii. 9. *W. Lowth.*

—— *paintedst thy eyes,*] See the note on Jer. iv. 30.

41. — *mine incense and mine oil.*] Which should have been offered to me. *Abp. Newcome.*

42. — *at ease*] Feasting and making merry.

—— *Sabeans from the wilderness,*] The Sabeans. The word is translated "drunkards" in the margin. The word *seba* in the Hebrew signifies to drink to excess, from whence comes the participle *sebaim*, drunkards, which comes very near in sound to the word "Sabeans" in the text. The same word occurs Joel iii. 8; Is. xlv. 14; in which places it is supposed to denote the inhabitants of Arabia Felix, who were the posterity of Seba, mentioned Gen. x. 7. *W. Lowth, Dean Spencer.*

—— *upon their hands,*] That is, upon the hands and heads of these two lewd women, Aholah and Aholibah. See ver. 45. Bracelets and crowns were ornaments proper to brides, (see chap. xvi. 11, 12,) and were likewise presented by lovers to their mistresses. *W. Lowth.*

43. — *her that was old in adulteries,*] The word "her" is taken collectively in this and the following verses, so as to include both the sisters. *W. Lowth.*

45. *And the righteous men,*] Meaning, the Prophets who foretold the judgments God would inflict upon Samaria and Jerusalem; such as Hosea, Amos, Jeremiah, &c. The Prophets are said to execute those judgments which they foretell; so Ezekiel says of himself, that he was sent "to destroy the city," chap. xliii. 3; that is, to prophesy its destruction. To the same sense we read, Hos. vi. 5, "I have hewed them by the Prophets; I have slain them by the words of My mouth." See Is. vi. 10; Jer. i. 10. *W. Lowth.*

46. — *a company*] The Babylonians.

47. — *shall stone them*] See chap. xvi. 38; John viii. 3.

49. — *and ye shall bear the sins of your idols:*] Ye shall bear the punishment due to your sins of idolatry. *W. Lowth.*

Chap. XXIV. ver. 1. — *in the ninth year,*] Ezekiel, who was then a captive in Mesopotamia, saw in spirit the commencement of the siege of Jerusalem by Nebuchadnezzar, and he wrote down the date of it that very day, that the Jews who were near him, and who could not fail of knowing in a short time what had happened to the capital of their country, might also learn, that the Prophet did not utter vain prophecies, and that his predictions were no longer to be distrusted. *Calmet.*

Before CHRIST 590. 3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and ‖ burn also the bones under it, *and* make it boil well, and let them seeth the bones of it therein.

‖ Or, heap.

6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [a] Woe to the bloody city! I will even make the pile for fire great.

[a] Nah. 3. 1. Hab. 2. 12.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

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11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears † run down.

† Heb. go.

17 † Forbear to cry, make no mourning for the dead, bind the tire of thine head

† Heb. Be silent.

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3. — *Set on a pot.*] If this figure should appear to any one undignified, let him remember that it bears allusion to the sacred rites of the temple, and therefore nothing low or mean was associated with it in the ideas of the Jews, to whom the prophecy was directed. *Bp. Lowth.* The destruction of Jerusalem is represented by a boiling pot or caldron, Jer. i. 13; Ezek. xi. 3. *W. Lowth.*

4. — *the choice bones.*] The choice joints. These represent the great men of Jerusalem. *Abp. Newcome.*

5. *Take the choice of the flock,*] This belongs in sense to the former verse. *W. Lowth.*

—— *burn also the bones under it,*] The bones of those who have been unjustly slain in the midst of the city: see chap. xi. 7. *W. Lowth.* Place the bones at the bottom of the pot under the flesh. *Calmet.*

6. — *Woe to the bloody city,*] This is the common character of Jerusalem. So she had made herself, partly by the blood of the Prophets, partly by the blood of innocents offered in the sacrifices of her idols, partly in the violences and outrages, which the higher sort committed upon the meaner people. *Reading.*

—— *whose scum is therein,*] Scum denotes filthiness. Jerusalem is the boiling pot, which is not purged from its foul sins: the flesh and bones are the Jews which have fled thither for safety. *Bp. Hall.*

—— *bring it out piece by piece;*] Put thou in thy hook and bring out the flesh and bone piecemeal wheresoever it lights, without any choice or deliberation, to shew that every one of them shall be fetched out thence without difference. *Bp. Hall.*

—— *let no lot fall upon it.*] Conquerors used to cast lots what share of the vanquished they would save: see 2 Sam. viii. 2; Joel iii. 3. Here there will be no use in lots, for all the principal inhabitants shall be slain. *W. Lowth.*

7. — *she set it upon the top of a rock;*] She seemed to glory in her crime, by doing it in the most open and audacious manner, so as to challenge God's vengeance. *Dr. Blayney.*

—— *she poured it not upon the ground, to cover it with dust;*] The words allude to the command of the law, Lev. xvii. 13, that they cover the blood of any beast or other living creature that was slain with dust: which precept was intended, not only to prevent their eating of blood, but also to give men a sort of horrour at the sight of bloodshed. *W. Lowth.*

8. — *I have set her blood upon the top of a rock,*] Her punishment shall be as notorious as her sin. *W. Lowth, Calmet.*

9. — *I will even make the pile for fire great.*] I will greatly aggravate her judgments. *Bp. Hall.*

10, 11. *Heap on wood, — consume the flesh,* &c.] See that full and exquisite vengeance be executed upon the wicked city. *Bp. Hall.*

11. — *that the brass of it*] The burning of the brass denotes that the judgments of God would fall upon the city as well as upon the inhabitants. *Abp. Newcome.*

12. *She hath wearied herself with lies,*] She hath multiplied her idolatries: idols being elsewhere called lies. *W. Lowth.*

—— *and her great scum went not forth.*] All her wickedness is still within her unrepented of, unamended. *Bp. Hall.*

13. *In thy filthiness is lewdness:*] That rust and scum which is in thee is thine abominable lewdness, or idolatry. *Bp. Hall.*

—— *because I have purged thee, and thou wast not purged,*] I did what was requisite on My part towards thy conversion, but thou refusedst to comply with those frequent calls and exhortations which I gave thee; (see the note on Jer. xxxi. 18;) and therefore My Spirit shall not strive with thee any longer, but I will proceed to execute My judgments upon thee. *W. Lowth.*

16. — *the desire of thine eyes*] Thy wife, the object of thy affection. *W. Lowth.*

—— *with a stroke:*] Not by an ordinary death, but by an unexpected blow. *Calmet.*

17. — *bind the tire* &c.] Abstain from all mourning: use thy ordinary dress upon thine head. Whereas in the times of mourning it was customary sometimes to shave the head: see Lev. xiii. 45; Jer. vii. 29; xvi. 6. The priests were particularly forbidden to uncover their heads in the time of mourning. *W. Lowth.*

Before CHRIST 590. upon thee, and put on thy shoes upon thy feet, and cover not *thy* † lips, and eat not the bread of men.

† Heb. upper lip: and so ver. 22.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and † that which your soul pitieth; and your sons and your daughters whom ye have left shall *fall* by the sword.

† Heb. *the pity of your soul.*

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

Before CHRIST 590.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters,

† Heb. *the lifting up of their soul.*

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAP. XXV.

1 *God's vengeance, for their insolency against the Jews, upon the Ammonites;* 8 *upon Moab and Seir;* 12 *upon Edom,* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face [a] against the Ammonites, and prophesy against them;

[a] Jer. 49. 1, &c.

3 And say unto the Ammonites, Hear the

—— *and put on thy shoes upon thy feet,*] Going barefoot was another expression of sorrow, 2 Sam. xv. 30. *W. Lowth.* Addison, in his account of the modern mourning of the Jews in Barbary, says, "The relations of the deceased, for seven days after the interment, stir not abroad; or if by some extraordinary occasion they are forced to go out of doors, it is without shoes; which is a token with them that they have lost a dear friend." *Harmer.*

—— *cover not thy lips,*] Covering the lips was another token of mourning, Lev. xiii. 45; Micah iii 7. *W. Lowth.* The author above mentioned, in his account of the Jews of Barbary, thus describes one of their mourning rites: "They return from the grave to the house of the deceased, where one as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead; and by this the mourner is said to testify, that he was ready to die with his friend. And thus muffled, the mourner goes for seven days; during which time the rest of his friends come twice every twenty-four hours to pray with him." *Harmer.*

—— *and eat not the bread of men.*] Of mourners. *Abp. Secker.* Eat not the bread of consolation wont to be prepared by the humane, and sent to those in deep affliction. *Harmer.* See the note on Jer. xvi. 7.

18. —— *and I did in the morning* &c.] Of the next day. *Syriack Version, Abp. Secker.*

21. —— *I will profane my sanctuary,* &c.] I will deliver My temple into the hands of the heathen, and they shall profane and destroy it, chap. vii. 19, 20. That temple wherein you placed your glory, and thought My residence there your greatest protection. *W. Lowth.*

—— *whom ye have left*] Whom ye left behind you in the city, when you were carried captive. *W. Lowth.*

24. *Thus Ezekiel is unto you a sign:*] See the note on chap. xii. 6, from Fragments to Calmet.

26. *That he that escapeth in that day*] See chap. xxxiii. 21, 22.

27. *In that day shall thy mouth be opened*] Then will I give thee a new commission to speak, and that not by signs as at present, but with freedom and plainness; the event, so exactly answering thy predictions, shall give a new authority to what thou speakest. See chap. iii. 26; xxix. 21. *W. Lowth.*

—— *and thou shalt be a sign*] See ver. 24.

Ezekiel was a sign to the house of Israel in various instances; and described by sensible representations the miseries, which God was about to bring upon that people. That his predictions were fully accomplished we learn from the conclusion of the books of Kings and Chronicles; from the 39th and 52d chapters of Jeremiah; and most particularly from the Lamentations of that Prophet, who was an eyewitness of the desolations of his country, and the captivity of his people. How long did God wait! how often did He call, "Be thou instructed, O Jerusalem, lest My soul depart from thee; lest I make thee desolate, a land not inhabited!" But she refused to be instructed, and God's soul did depart from her. Let us hear, and fear, and take better impressions from such words of exhortation, and cleanse our hands, and purify our hearts, from the defilement of our sins. Let us speedily embrace the overtures of our peace, whilst the door of mercy stands open; turning without delay from our rebellious ways, and doing those things which are well pleasing to God, that so we may be reconciled to Him, and rejoice in the light of His countenance, and finally obtain from Him the salvation of our souls and bodies, through the merits and mediation of Jesus Christ, our Lord. *Reading.*

Chap. XXV. ver. 2. — *against the Ammonites,*] The chronological order of this chapter is after chap. xxxiii. 21, &c. at a time when not only the taking of Jerusalem was known, but also the conduct which the surrounding nations pursued in consequence of the event. *Abp. Newcome.* Josephus and Archbishop Usher place the events of the chapter five years after the destruction of Jerusalem. *W. Lowth.*

The accomplishment of these prophecies has not been distinctly recorded by the Prophets: but Josephus informs us, that, five years after the taking of Jerusalem, Nebuchadnezzar carried the war into Cœle-syria, and afterwards against the Ammonites and the Moabites, and finally against Egypt; and that having achieved the entire conquest of these countries, he returned to Babylon. *Calmet.*

word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; Before CHRIST 590.

4 Behold, therefore I will deliver thee to the † men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. † Heb. children.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thine* † hands, and stamped with the † feet, and rejoiced in † heart with all thy despite against the land of Israel; † Heb. hand. † Heb. foot. † Heb. soul.

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for ‖ a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD. ‖ Or, meat.

8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen; [b] Jer. 48. 1, &c.

9 Therefore, behold, I will open the † side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, † Heb. shoulder of Moab. Before CHRIST 590.

10 Unto the men of the east ‖ with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. ‖ Or, against the children of Ammon.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah † by taking vengeance, and hath greatly offended, and revenged himself upon them; † Heb. by revenging revenge.

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and ‖ they of Dedan shall fall by the sword. ‖ Or, they shall fall by the sword with Dedan.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

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3. — *Because thou saidst, Aha,*] Because thou didst insult and rejoice in the profanation of My sanctuary. *Bp. Hall.* Compare Job xxxix. 25.

4. — *to the men of the east*] By the men of the East may be meant the Chaldeans, chap. xxi. 19, 20. Ammon is likewise reckoned amongst those countries, which God foretold by Jeremiah should be delivered into the hands of the king of Babylon, Jer. xxv. 21. *W. Lowth.* It is possible however that the Arabians may be here meant, the Ishmaelites, the tented inhabitants of Arabia Deserta. God *might* be said to give the country of Moab and Ammon to them, not that they ever subdued it by their arms, but because, when the inhabitants were carried captive beyond the Euphrates, the neighbouring Arabs, charmed with the beauty and the fertility of these provinces, rushed into the country and occupied their seats.

This exposition seems to be confirmed by the latter part of this, and by the following verse, which express clearly the genius and the mode of life of the Arabs. "They shall eat thy fruit, and they shall drink thy milk; and I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks." Their food is milk, their riches flocks, and upon camels they transport themselves and their property from place to place. *Calmet, Harmer.*

—— *their palaces*] The word may also mean their pens or inclosures for cattle. *Harmer.* Or, their munitions and fortified camps. *Poole.*

5. *And I will make Rabbah*] See chap. xxi. 20. The capital city of the Ammonites.

6. — *clapped thine hands, and stamped with the feet,*] Gestures sometimes used to express joy and satisfaction, Job xxvii. 23; Lam. ii. 15; Jer. xlviii. 27. *W. Lowth.* See the note on Job xxvii. 23.

8. — *Moab and Seir*] Seir is the same with Edom: see chap. xxxv. 2.

—— *is like unto all the heathen;*] We see no difference betwixt Judah and other nations. God hath no more power to preserve them, than the god of their neighbours. *Bp. Hall.*

9. — *I will open the side of Moab*] I will make a passage for his enemies to invade his frontier. *W. Lowth.*

—— *Beth-jeshimoth, Baal-meon, and Kiriathaim,*] They were the chief frontier towns of Moab. *Calmet.*

10. *Unto the men of the east with the Ammonites,*] That is, together with the Moabites, I will deliver up the Ammonites unto the men of the East, see *ver.* 4. Moab and Ammon are joined together, Zeph. ii. 8, 9. Nebuchadnezzar subdued both. *Abp. Newcome.*

12. — *Because that Edom hath dealt against the house of Judah*] The Idumeans, being the posterity of Esau, bore an ancient grudge against the Jews, on account of their ancestor's losing his right of primogeniture, and the subduing of Edom by David afterwards, 2 Sam. viii. 14. Upon both these accounts they took all opportunities of venting their spite towards the Jewish nation particularly; see 2 Chron. xxviii. 17. The ill will they shewed them in the time of their captivity was very remarkable, as appears by those pathetical words of Ps. cxxxvii. 7, "Remember the children of Edom, O Lord, in the day of Jerusalem, how they said, Down with it, down with it, even to the ground." *W. Lowth.*

13. — *Teman; — Dedan*] Noted cities of Idumea. See Jer. xlix. 7, 8.

14. — *by the hand of my people Israel:*] After the restoration of the Jews, Idumea was subdued by them under the conduct of Judas Maccabeus, 1 Maccab. v. 3; 2 Maccab. x. 16, 17. And afterwards the high priest Hyrcanus made an entire conquest of the country. *Dean Prideaux.*

Providence would not permit that they should be punished by other hands than those of the Jews, whom they had treated with so much cruelty. *Calmet.*

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15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* ‖ for the old hatred;

‖ Or, with perpetual hatred.

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the ‖ sea coast.

‖ Or, haven of the sea.

† Heb. vengeances.

17 And I will execute great † vengeance upon them with furious rebukes; and they shall know that *I am* the LORD, when I shall lay my vengeance upon them.

CHAP. XXVI.

1 *Tyrus, for insulting against Jerusalem, is threatened.* 7 *The power of Nebuchadnezzar against her.* 15 *The mourning and astonishment of the sea at her fall.*

589. AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

Before CHRIST 588.

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

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15. — *Because the Philistines have dealt by revenge,*] The Philistines being borderers upon the Jews, were their ancient enemies, from the time of the Judges downward, more particularly in the time of Ahaz: see 2 Chron. xxviii. 18. *W. Lowth.* Amos accuses them of having sold to the Idumeans the captives which they had taken in Judea; Amos i. 5—8. *Calmet.*

16. — *and I will cut off the Cherethims,*] The Cherethims or Cherethites are the same with the Philistines, or a tribe of that people, 1 Sam. xxx. 14; Zeph. ii. 5. *W. Lowth.*

—— *the remnant*] The Philistines had been much weakened in preceding wars by the kings of Egypt and of Chaldea; and therefore they are called "the remnant." *Calmet.* See Jer. xxv. and xlvii.

Chap. XXVI. ver. 1. — *in the eleventh year, in the first day of the month,*] The eleventh year mentioned here is the very year of the taking of Jerusalem. It was the eleventh year of the reign of Zedekiah, and of the captivity of Jehoiachin. The particular month is not mentioned. *W. Lowth.*

2. — *she is broken that was the gates of the people:*] Jerusalem is meant. There was a great confluence of people to Jerusalem from all parts at the solemn feasts of the year, as well of Jews as proselytes, John xii. 20. This, together with the resort for the purposes of trade, contributed to render her populous and wealthy, and on that account an object of envy to the Tyrians. *W. Lowth, Calmet, Poole.*

Ezekiel here begins his prophecy against the Tyrians with a declaration, that it was occasioned by their insulting over the Jews upon the taking of Jerusalem by Nebuchadnezzar. The Prophets Joel and Amos had before denounced the Divine judgments upon the Tyrians for their wickedness in general, and in particular for their cruelty to the children of Israel, and for buying and selling them like cattle in the markets, Joel iii. 5, &c.; Amos i. 9. And the Psalmist reckons them among the most inveterate and implacable enemies of the Jewish name and nation, Ps. lxxxiii. 6, 7. *Bp. Newton.*

—— *she is turned unto me:*] Her traffick and her wealth are come into my stores. Compare Is. lx. 5. *Bp. Hall.*

—— *I shall be replenished,*] Trading interest will turn to me; they, that carried merchandise to Jerusalem, will now bring it to me. *Poole.* Besides which, as Tyre was a noted market for all sorts of trade; so when Jerusalem was taken and sacked, the spoil of the city was carried thither for sale; and probably several of the inhabitants, being made captives, were sold there for *slaves*; a traffick the Tyrians dealt in very much, chap. xxvii. 13. This interpretation may be confirmed by comparing it with Joel iii. 4, 5, 6, where the Prophet upbraids the Tyrians *for making men* merchandise, both of the persons and substance of the Jews, when they came into their hands. To the same purpose we read 1 Mac. iii. 41, that when Lysias came with great forces to subdue the Jews, the merchants of the country took silver and gold, and came into the camp, to buy the children of Israel for slaves. *W. Lowth.*

3. — *I am against thee, O Tyrus,*] This prophecy respects the same siege of Tyre which is foretold in the 47th chapter of Jeremiah. The profane authors extant in the time of St. Jerome said nothing of this siege; but the ancient writers of the Phenician history, which had been read by Josephus, related that *Nebuchadnezzar* had besieged Tyre in the reign of king *Ithobal*, and that the siege had lasted thirteen years. Berosus and the Phenician history also stated, that the king of Chaldea had subdued Phenicia and Syria: and lastly, Philostratus had spoken of this siege by Nebuchadnezzar. The sole object of this and the two following chapters is the destruction of the city and of the kingdom of Tyre. *Calmet.*

When we consider the extent and effects of the Phenician commerce, the scanty information concerning it, which we receive from ancient writers, must on a first view appear surprising. But when we recollect that all the Greek historians, Herodotus excepted, who give any account of the Phenicians, published their works long after the destruction of Tyre by Alexander the Great, we shall cease to wonder at their not having entered into minute details with respect to a trade, which was then removed to new seats, and carried on in other channels. But the power and opulence of Tyre, in the prosperous age of its commerce, must have attracted general attention. In this and the two following chapters of Ezekiel, who flourished two hundred and sixty years before the fall of Tyre, there is the most particular account of the nature and variety of its commercial transactions, that is to be found in any ancient writer, and which conveys at the same time a magnificent idea of the extensive power of that state. *Dr. Robertson.*

—— *as the sea* &c.] They shall be as loud, as numerous, as irresistible as the waves of the sea. This is one of the most beautiful and expressive images which occur in the magnificent prophecy here recorded. *Abp. Newcome.*

4. — *I will also scrape her dust from her,*] Her very soil and earth shall be taken off and removed. *Bp. Hall.*

5. *It shall be a place for the spreading of nets*] "Passing by Tyre from curiosity only, I came to be a mournful witness of the truth of that prophecy, 'that Tyre the queen of nations should be a rock for fishers to dry their nets on:' two wretched fishermen with miserable nets had just given over their occupation." *Bruce.*

"On the north side of Tyre there is an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one

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6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and ‖ cast a mount against thee, and lift up the buckler against thee.

‖ Or, pour out the ramme of dust.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, † as men enter into a city wherein is made a breach.

† Heb. as the entrings of a city broken up.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

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12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy † thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

† Heb. houses of thy desire.

13 ‡ And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

‡ Isa. 24. 8. Jer. 7. 34. & 16. 9.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, *when* the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with † trembling; they shall sit upon

† Heb. tremblings.

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entire house left. Its present inhabitants are only a few wretches harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled His word concerning Tyre." *Maundrell.*

The Jesuit Hadrianus Parvillerius resided ten years in Syria; and Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, waves, and winds, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy. *Bp. Newton.*

6. — *her daughters which are in the field*] By the daughters of Tyre are meant, the lesser towns which were under her jurisdiction as the mother city or seat of the kingdom. *W. Lowth.*

7. — *Behold, I will bring upon Tyrus Nebuchadrezzar* &c.] The Prophet in this place expressly declares, that the city should be taken and destroyed by Nebuchadnezzar king of Babylon. Shalmaneser king of Assyria had besieged Tyre, but without success; the Tyrians had with a few ships beaten his large fleet: but yet Nebuchadnezzar should prevail. Ezekiel not only foretold the siege, but mentioned it afterwards as a past transaction. See chap. xxix. 18. *Bp. Newton.*

It hath been questioned among learned men, which of the Tyres was the subject of these prophecies; whether Old Tyre, that was seated on the continent, or New Tyre, that was built in an island almost over against it. The truest and best answer I conceive to be, that the prophecies appertain to both, some expressions being applicable only to the former, and others only to the latter. Compare chap. xxvii. 3, with ver. 4 and 25; xxvi. 7, &c. with Is. xxiii. 2, 4, 6; and Ezek. xxvi. 10, with ver. 12, and xxviii. 8. From these passages it appears that the insular Tyre, as well as the Tyre upon the continent, is included in these prophecies: they are both comprehended under the same name, and both spoken of as one and the same city, part built on the continent, and part on an island adjoining. It is commonly said indeed, that when Old Tyre was closely besieged, and was near falling into the hands of the Chaldeans, then the Tyrians fled from thence, and built New Tyre in the island: but the learned Vitringa hath proved at large, that New Tyre was founded several ages before, and was the station for ships, and considered as part of Old Tyre: and Pliny, speaking of the compass of the city, reckons both the old and the new together. *Bp. Newton.*

8. — *and lift up the buckler*] In forming the testudo. *Michaelis.* In the practice of this manœuvre the men approached towards the wall with their bucklers lifted above their heads, and so closely pressed together as to form a shield impenetrable to the darts of the besieged. *Calmet.*

9. — *and with his axes*] Any instrument used in demolishing buildings. *W. Lowth, Abp. Newcome.*

10, 11, 12. — *their dust shall cover thee:* &c.] A lively description of the tumult and desolation that attends a conquering army making themselves masters of a great city; compare Nahum ii. 3, 4, 9; iii. 2, 3. *W. Lowth.*

12. — *thy stones and thy timber and thy dust in the midst of the water.*] The sea shall overflow thy ruins, see ver. 19. *W. Lowth.*

14. — *be built no more:*] This is true of Old Tyre; it has been built no more: New Tyre, taken by Alexander, was built upon an island: Nebuchadnezzar quite destroyed Old Tyre, and the ruins were made use of by Alexander to effect the destruction of New Tyre.

The prophecy was also fulfilled upon New Tyre, whose inhabitants were quite destroyed by Alexander when he took the city, and afterwards the city itself became desolate. *W. Lowth.*

15. — *Shall not the isles shake*] Shall not all the sea coasts round about be afraid and amazed at thy destruction? *Bp. Hall.* See the note from Vitringa, on Isa. xi. 11.

16, 17. *Then all the princes of the sea* &c.] All the princes and rich merchants of Sidon, Carthage, and other maritime cities, that maintained a trade with Tyre, and got great wealth by that means; they whose "merchants are princes," as Isaiah speaks of the merchants of Tyre, chap. xxiii. 8; they shall express a deep sense and concern for her misfortunes; compare chap. xxvii. 30, 31, 32; xxxii. 10. *W. Lowth.*

—— *shall clothe themselves with trembling;*] See the like bold expressions, chap. vii. 27; Ps. xxxv. 26; cix. 29; cxxxii. 18.

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the ground, and shall tremble at *every* moment, and be astonished at thee.

[b] Rev. 18. 9.

17 And they shall take up a [b] lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited † of seafaring men, the renowned city, which wast strong in the sea, she and *her* inhabitants, which cause their terror *to be* on all that haunt it!

† Heb. *of the seas.*

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

† Heb. *terrors.*

21 I will make thee † a terror, and thou *shalt be* no *more:* though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAP. XXVII.

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1 *The rich supply of Tyrus.* 26 *The great and unrecoverable fall thereof.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* † of perfect beauty.

† Heb. *perfect of beauty.*

4 Thy borders *are* in the † midst of the seas, thy builders have perfected thy beauty.

† Heb. *heart.*

5 They have † made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

† Heb. *built.*

6 *Of* the oaks of Bashan have they ‖ made thine oars; ‖ † the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim.

‖ Or, *they have made thy benches of ivory with troddem.*

† Heb. *the daughter.*

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; ‖ blue and purple from the

‖ Or, *purple and scarlet.*

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17. — *strong in the sea,*] Tyre is called "the strength of the sea," Is. xxiii. 4; being strong both by its situation and the strength of its naval forces, upon which account it was formidable to all who had any trading upon the sea. *W. Lowth.*

18. *Now shall the isles tremble!*] Ver. 15. St. Jerome translates it, "Now shall the ships tremble," that is, all seafaring men; see chap. xxvii. 29, 30; Is. xxiii. 14. *W. Lowth.*

—— *at thy departure.*] Into captivity. *W. Lowth, Chaldee Paraphrase.* At thy forsaking of the city and flying in ships. *Houbigant.* See Bp. Lowth on Is. xxiii. 1.

The Tyrians having planted colonies at Tarshish and upon the coasts of Chittim, it was natural for them, when pressed with dangers and difficulties at home, to fly to their friends and countrymen abroad for refuge and protection. That they really did so, St. Jerome asserts upon the authority of Assyrian histories, now lost and perished. *Bp. Newton.*

19. — *when I shall bring up the deep upon thee,* &c.] This may mean literally, that the sea should come up and cover the ruins of the city, see ver. 12. *W. Lowth.* Or, that the Babylonians should break in like a deluge upon the city, and swallow it up. *Bp. Hall.* Jeremiah compares the army of the king of Egypt to a flood; see Jer. xlvi. 7.

20. — *with them that descend into the pit,* &c.] Into the place of departed souls, as our Saviour speaks concerning Capernaum, Luke x. 15; compare Is. xiv. 11, 15; Ezek. xxxii. 18, 24; and brought to utter desolation like cities, which have been long ago buried in oblivion. *W. Lowth.*

—— *set glory in the land of the living;*] When I shall restore other cities, conquered by the king of Babylon, to that flourishing condition they formerly enjoyed among the inhabitants of this world. *W. Lowth.*

21. — *a terror,*] A terrible example of My vengeance to all cities and countries. *W. Lowth.*

—— *though thou be sought for, yet shalt thou never be found again,*] Compare ver. 14, and note. The expression denotes utter destruction, Ps. xxxvii. 36. *W. Lowth.*

Chap. XXVII. ver. 2. — *take up a lamentation*] This alludes to the mournful ditties used at funerals, wherein the mourning women recounted every thing that was valuable or praiseworthy belonging to the deceased, and then lamented his loss, Jer. ix. 17, 18. In like manner those that traded with Tyre should mourn over her and lament the loss of her riches and greatness; compare chap. xxvi. 16, 17; and see ver. 32 of this chapter. *W. Lowth.*

3. — *at the entry of the sea,*] A seaport commodiously situated for the commerce of the Mediterranean. *Calmet.*

—— *which art a merchant of the people*] Tyre is called by Isaiah "a mart of nations," chap. xxiii. 3. Ezekiel, as it were commenting upon those words of Isaiah, recounts in this chapter the various nations, whose commodities were brought to Tyre, and were bought and sold by the Tyrians. *Bp. Newton.*

4. *Thy borders are in the midst of the seas,*] See chap. xxvi. 5, 19.

—— *thy builders*] Shipbuilders chiefly, in which the strength and glory of Tyre consisted; see ver. 5.

5. — *thy ship boards:*] The decks of thy ships. *W. Lowth.*

—— *of Senir:*] A part of the ridge of mount Hermon, in the eastern half tribe of Manasseh, Deut. iii. 9; 1 Chron. v. 23. *Abp. Newcome.*

6. — *the company of the Ashurites have made thy benches of ivory,*] The Assyrians have made the seats of ivory for the rowers in a very costly manner. *W. Lowth.* Probably they were the seats in the cabins of the royal gallies that were thus ornamented. *Abp. Newcome.*

—— *Chittim.*] The isles of Chittim are the islands and countries lying upon the coast of the Mediterranean sea, Jer. ii. 10. See note at Numb. xxiv. 24.

7. *Fine linen with broidered work from Egypt*] Michaelis calls this chapter the most ancient monument of mercantile history. *Abp. Newcome.*

—— *to be thy sail;*] This shews to what an excess of prodigality the Tyrians were come, to use such costly manufactures for sails

isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy ‖† calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy ‖ market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and † agate.

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to their ships. Suetonius, in his Life of Caligula, reckons this among several instances of that emperor's extravagance, that he furnished his pleasure boats with costly sails, and other expensive ornaments. Bishop Newton compares this luxury in the Tyrian shipping with the elegance and magnificence of Cleopatra's galley, when she sailed down the river Cydnus to meet Antony. *W. Lowth, Abp. Newcome.* Maillet says of Egypt, "there is still a considerable quantity of cloth made here, but it is far short of the perfection of that which was formerly brought from Egypt." Hasselquist is of a different opinion: "By what we can see of the linen wrapped round the mummies, the famous linen of the Egyptians was no better than what is made at present in this country; it is however softer and of a looser texture, for which reason it lasts longer, and does not wear out so soon as ours." Now as the persons embalmed were of great distinction, it is probable that the linen, in which the mummies were wrapped, was the finest at that time in Egypt; but if it was so coarse, why is it represented in this passage of Ezekiel as such a piece of magnificence for the ships of Tyre to have their sails of the linen of Egypt? Certainly, because though coarse in our eyes, it was thought to be very valuable when used even for clothing; and if matting was then commonly used for sails, as appears from Niebuhr to be the case at present on the Red sea, sails of linen must have been extremely magnificent. *Harmer.*

—— *blue and purple from the isles of Elishah*] Blue and purple are elsewhere reckoned among those colours which set off the richest attire; see *Exod.* xxv. 4; Jer. x. 9. They were brought from the islands of the Egean sea, particularly Coos, famed for purple among heathen authors. Elishah denotes the countries upon the coast of Greece; a part of Peloponnesus retains the name of Elis. *W. Lowth.* Bochart explains "Elishah" of Peloponnesus; and Michaelis remarks the resemblance of the name to Hellenes, who are said by Herodotus to have settled in the Peloponnesus. *Abp. Newcome.*

—— *which covered thee.*] Perhaps the awning placed over the ship. *Harmer.* St. Jerome suggests, that it might have been the dress of the pilots and the rowers. *Calmet.*

8. — *Arvad*] The island Aradus at the mouth of the river Eleutherus, on the coast of Phenicia, opposite to Tyre. The Arvadite is mentioned, Gen. x. 18. It is also called Arpad or Arphad, 2 Kings xviii. 34; Is. x. 9; Jer. xlix. 23. *W. Lowth.* The Tyrians were so opulent, that they employed the inhabitants of other cities in the servile office of rowers and mariners. *Calmet.*

9. — *of Gebal*] Probably Biblos on the coast of Phenicia.

10. — *Lud*] Probably an Egyptian colony. *Abp. Newcome.*

—— *Phut*] The African shepherds. *Bochart.* These people, though Africans, are joined with the Persians, chap. xxxviii. 5. *W. Lowth.*

—— *they hanged the shield and helmet in thee;*] In their garrisons which they kept in time of peace. *W. Lowth.* Sandys speaks of one of the gates of the seraglio at Constantinople being "hung with shields and scimitars." *Parkhurst.*

11. *The men of Arvad*] See ver. 8.

—— *the Gammadims*] These were, as many think, a people in Phenicia. *W. Lowth.*

12. *Tarshish*] See note at 1 Kings x. 22.

13. *Javan,*] Greece, Dan. viii. 21. It was so called from Javan the son of Japhet, Gen. x. 2: from whom the Greeks are called Ions in their own tongue. *Michaelis.* All Greece, except Peloponnesus, was anciently called Ionia. *W. Lowth.*

—— *Tubal, and Meshech,*] Sons of Japhet, Gen. x. 2. The people called Tibareni and Moschi are here meant, who are generally mentioned together, and were situated towards mount Caucasus and the Euxine sea. *Bochart, Michaelis.*

—— *they traded the persons of men*] Sellers of men for slaves are branded by St. Paul as highly criminal, 1 Tim. i. 10. They abounded with them. Bochart observes, that Pontus, to which the Tibareni extended themselves, was remarkable for slaves; and that the Grecian slaves were the most valuable of any. *Abp. Newcome.*

—— *vessels of brass*] Mines of copper are worked in Caucasus to this day; and a village called Kubesche, on that mountain, is celebrated for the elegance of its brasen vessels. *Michaelis.*

14. — *Togarmah*] By "Togarmah" Bochart understands Cappadocia. The Septuagint reads "Thorgama," Gen. x. 3; which comes near in sound to Trogma or Trocma, a part of Cappadocia. *W. Lowth.*

15. — *Dedan*] A city in the Persian gulph, now called Dadan. *Bochart, Michaelis.* To this place the inhabitants of the Eastern isles or seacoasts brought their wares. *Abp. Newcome.*

The Dedan here spoken of was derived from that Dedan mentioned Gen. x. 7, the son of Raamah or Regma. *W. Lowth.*

—— *many isles were the merchandise of thine hand:*] They exported thy manufactures, "the wares of thy making," as they are called in the following verse; and by way of return brought thee in ivory and other rarities from India. *W. Lowth.*

16. *Syria was thy merchant*] Although it be certain that some of the wares mentioned in this verse were not the natural product of Syria, yet they might all have formed articles of the Syrian trade. The ingenious author of the Ruins of Palmyra supposes, that it was the East India trade which so enriched that city, and he imagines that this was at least as ancient as the time of Solo-

Before CHRIST 588. * 17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and ‖ balm.

‖ Or, resin.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

‖ Or, *Meuni.*

19 Dan also and Javan ‖ going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

† Heb. *clothes of freedom.*

20 Dedan *was* thy merchant in † precious clothes for chariots.

† Heb. *they were the merchants of thy hand.*

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

‖ Or, *excellent things.* † Heb. *foldings.*

24 These *were* thy merchants in ‖ all sorts *of things*, in blue † clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Before CHRIST 588.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the † midst of the seas. † Heb. *heart.*

27 Thy * riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, ‖ and in all thy company which *is* in the midst of thee, shall fall into the † midst of the seas in the day of thy ruin. * Rev. 18. 3, &c. ‖ Or, *even with all.* † Heb. *heart.*

28 The ‖ suburbs shall shake at the sound of the cry of thy pilots. ‖ Or, *waves*

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take

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mon; Tyre therefore might have had these commodities conveyed to it in the time of Ezekiel, through Palmyra, and Syria might have been its merchant for them. *E.*

17. — *wheat of Minnith,*] These were the commodities which the Jews imported to Tyre, chiefly the necessary provisions for food; the Tyrians having none of their own growth. The Jews supplied them therewith from their own or the neighbouring countries; see 1 Kings v. 9, 11; Ezra iii. 7; Acts xii. 20. Minnith was a place belonging to the Ammonites; see Judges xi. 33. *W. Lowth.*

—— *and Pannag,*] This word is not elsewhere to be found; some suppose it to be not the name of a place, but of some rich ointment or gum. *W. Lowth.*

18. — *wine of Helbon,*] Helbon is supposed the same part of Syria which is called Chalybonitis by Ptolemy; now Aleppo: Strabo and Hesychius mention Chalybonian wine as the produce of Syria. Athenæus says, "It was so excellent, that the Persian king drank no other;" and Posidonius says, "that it grew in Damascus of Syria." *W. Lowth.*

—— *and white wool.*] The wool was dyed purple at Tyre. *W. Lowth.*

19. *Dan — and Javan*] By "Dan" St. Jerome understands the town afterwards called Cesarea Philippi, in the tribe of Dan. The Javan here mentioned is thought by Bochart to mean the southern part of Arabia. *W. Lowth.*

—— *bright iron,*] Steel or wrought iron. *Abp. Newcome.*

—— *cassia, and calamus,*] These articles being aromatick gums, confirm Bochart's interpretation in the note above; they are known not to grow in Greece but in Arabia. *W. Lowth.*

20. *Dedan*] This is probably to be understood of the posterity of that Dedan, who was Abraham's grandson; see chap. xxv. 13. *W. Lowth.*

—— *in precious clothes*] In the margin, "clothes of freedom:" literally, "clothes of stripping off for riding": it seems to mean such clothes as were used in riding, and occasionally stripped off the horse or other beast; that is, a kind of horsecloths, on which the ancients used to ride, before the invention of saddles with stirrups, which were not known till long after: in one word, housings. *Parkhurst.*

22. — *Raamah,*] Raamah was son of Cush, and father of Sheba. According to Bochart, Raamah is a city of Arabia on the Persian gulph.

23. *Haran,*] See Genesis xi. 31.

—— *Canneh, and Eden,*] Supposed by some to be ports in Arabia Felix. *W. Lowth.*

—— *and Chilmad,*] Carmania; according to the Septuagint and Chaldee. *Abp. Newcome.*

24. — *bound with cords, and made of cedar,*] Carefully packed up in chests of cedar, to give these clothes a fine scent, and to preserve them from decay. *W. Lowth.*

25. *The ships of Tarshish did sing of thee*] Ships of Tarshish signify sometimes in Scripture any trading or merchant ships; see Is. ii. 16. *W. Lowth, Calmet.* The Prophet, having reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchant adventurers sung or spake great things of her riches; or as the word may be rendered, "they ruled or governed in thy markets." *W. Lowth.*

26. — *into great waters:*] Under these beautiful and expressive figures Tyre is represented as brought into danger by her statesmen, and destroyed by Nebuchadnezzar; see the like comparison Is. xxxiii. 23. *Abp. Newcome, W. Lowth.* The Prophet is here speaking of Tyre under the image of a ship. *Bp. Warburton.*

29. — *upon the land,*] The shore of the adjoining island, from which they viewed the conflagration of their city. *Abp. Newcome.*

30. — *against thee,*] Over thee; as persons mourn over the dead or the unfortunate; Septuagint and Vulgate. *W. Lowth.*

—— *and shall cast up dust &c.*] See 1 Sam. iv. 12; Job ii. 12.

31. — *utterly bald*] Another expression of publick sorrow, *Jer.* xlvii. 5; Micah i. 16.

Before CHRIST 588. up a lamentation for thee, and lament over thee. *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou *shalt be* † a terror, and † never *shalt be* any more.

† Heb. *terrors.*
† Heb. *shalt not be for ever.*

CHAP. XXVIII.

1 *God's judgment upon the prince of Tyrus for his sacrilegious pride.* 11 *A lamentation of his great glory corrupted by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

588. THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the † midst of the seas; [a] yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

† Heb. *heart.*
[a] Isa. 31. 3.

3 Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee:

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4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 † By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

† Heb. *By the greatness of thy wisdom.*

6 Therefore thus saith the Lord GOD; Because thou hast *set thine heart* as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that ‖ slayeth thee.

‖ Or, *wounderh.*

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, *full* of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden

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34. *In the time when thou shalt be broken*] In the time when thou shalt be destroyed by the Babylonian forces, which like a raging sea shall come in upon thee; thy trade, and all the commerce that thou hadst with other nations, shall utterly fail. *Bp. Hall.*

36. — *shall hiss at thee*;] By way of insult and derision; see 1 Kings ix. 8; as men are apt to despise those in adversity, whom they courted and respected in prosperity. The Chaldee Paraphrase renders it, "they shall be astonished;" and this sense agrees better with the lamentations of the seafaring men, mentioned in the foregoing verses. *W. Lowth.*

Chap. XXVIII. ver. 2. — *the prince of Tyrus*,] His name was Ithobal; as appears from the Phenician annals extracted from Josephus. *Calmet, Abp. Newcome.*

—— *though thou set thine heart as the heart of God:*] Though thou hast in thy proud thoughts equalled thyself with God. *Bp. Hall.*

Ezekiel here censures the pride of the king of Tyre, as he had before condemned the people for their insolence. For these and their other vices, more especially for their insults and injuries against the Jews, chap. xxvi. 2, the Prophets prophesied against them; see Is. xxiii. 9. *Bp. Newton.*

3. *Behold, thou art wiser than Daniel;*] In thy own conceit. *Bp. Hall.* The fame of Daniel's wisdom was quickly spread over Chaldea upon his being advanced to several posts of honour and dignity by Nebuchadnezzar; see Dan. ii. 48. The Phenicians, of whom the Tyrians were a colony, valued themselves for their wisdom and ingenuity, as being the inventors of navigation, of letters, and sciences; compare Zech. ix. 2. *W. Lowth.*

8. — *of them that are slain in the midst of the seas.*] And thou, that hast fondly imagined thyself a god, shalt die the death of thine ordinary vassals, notwithstanding thy strong forts and bulwarks of the sea. *Bp. Hall.*

9. *Will thou yet say before him that slayeth thee, I am God?*] A keen taunt or sarcasm. What will become of thy divinity then? Wilt thou then dream of immortality and almighty power, when thine enemy is killing thee? Appear then to thyself and others to be a mortal, weak, conquered man, who dieth a sacrifice to the conqueror's pride and cruelty. *Poole.*

10. — *of the uncircumcised*] Circumcision being the rite which distinguished God's people from the heathen, "uncircumcised" is equivalent in sense to "wicked or profane." *W. Lowth.* So the Greeks gave other nations the contemptuous name of "Barbarians;" see 1 Sam. xvii. 36. *Abp. Newcome.*

12. — *Thou sealest up the sum*, &c.] In thine own opinion thou art the perfect pattern of wisdom and all other excellencies. The expression is taken from vessels and other repositories, which when full were sealed in order to preserve their contents. See Deut. xxxii. 32; Job xiv. 17. *W. Lowth.*

13. *Thou hast been in Eden the garden of God;*] Thou abundedst in all delicacies, as if thou hadst lived in paradise. *Bp. Hall.*

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of God; every precious stone *was* thy covering, the ‖ sardius, topaz, and the diamond, the ‖ beryl, the onyx, and the jasper, the sapphire, the ‖ emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

‖ Or, ruby.
‖ Or, chrysolite.
‖ Or, chrysoprasus.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

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19 All they that know thee among the people shall be astonished at thee: thou shalt be † a terror, and never *shalt* thou *be* any more.

† Heb. terrors.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I

This expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in paradise before his apostasy and fearful fall. *W. Lowth.*

—— *every precious stone was thy covering,*] In the canopy of thy throne; or, thy garments have been adorned with them. *Abp. Newcome.*

—— *the workmanship of thy tabrets — was prepared in thee*] The Prophet here notices the enjoyments of the Tyrians, their musick and songs, on instruments of the most exquisite workmanship: with allusion probably either to those solemnities, with which the birth of princes is celebrated, or to those which accompany the coronation of a king, and his investiture with the royal dignity. *Poole.*

14. *Thou art the anointed cherub that covereth;*] The particle of similitude "like" is understood; the two cherubim of beaten gold were part of the ark, and therefore anointed, Exod. xxv. 18, 21; xxx. 26; the two cherubim covered the mercy seat with their wings. In this lamentation, wisdom, beauty, magnificence, splendour and perfection are attributed to the king of Tyre; he likewise bore an exalted and sacred office: on these accounts he is compared to one of the angelick orders. *Abp. Newcome.*

—— *thou wast upon the holy mountain of God;* &c.] The image of the cherub is pursued; such was thy eminent distinction, that thou wast, as it were, placed in the temple of God in His holy mountain. Thou wast, as it were, conversant among the twelve precious stones on the breastplate of the high priest, which shone like fire. *W. Lowth, Abp. Newcome.* Whenever God, who dwelt between the cherubim, was approached, the high priest wore his breastplate, Exod. xxviii. 30; 1 Sam. xxviii. 6. *Abp. Newcome.* Thinking himself more than mortal, is expressed by being as Adam was in paradise, and as the cherubim were in a place not to be approached. *Abp. Secker.* Tertullian paraphrases the latter part of the verse thus: "Thou hadst thy abode among glittering stars," as the angels are sometimes called; see Job xxv viii. 7; Is. xiv. 13. *W. Lowth.*

16. *By the multitude of thy merchandise* &c.] By the confluence of much people upon the occasions of thy merchandise, and the oppressive bargains that are used therein, thou art full of fraud, and violence, and art thereupon grown exceedingly sinful; therefore will I cast thee out from those vainly pretended rights which thou claimest in the temple of God: I will destroy thee, O thou false cherub, from the ark whose covering thou wouldst resemble, and strike thee down from those clouds where thou affectest to walk among the fiery meteors. *Bp. Hall.*

17. —— *by reason of thy brightness:*] That height of glory to which I had advanced thee has perverted thy judgment, and made thee abuse thy wisdom to craft and deceit. *W. Lowth.*

—— *I will lay thee before kings,*] I will make thee a spectacle and a warning or object of contempt to other princes. *W. Lowth, Poole.*

18. *Thou hast defiled thy sanctuaries*] By the multitude of thine iniquities, thou hast defiled those places of majesty and devotion which thou wouldest have to be thought sacred. *Bp. Hall, Calmet.* Or, the word translated "sanctuaries" may mean palaces, stately buildings. *W. Lowth.*

21. —— *against Zidon,*] Zidon was the mother city of Tyre; and possessed for a long time the empire of Phenicia, and of the sea. Afterwards Tyre became more powerful than the mother country, and obtained the sovereignty, both of Zidon and the other cities of Phenicia. We learn from Josephus, that Zidon revolted from Tyre, and submitted herself to Shalmaneser. They were however generally partakers of the same fate in prosperity and adversity, and the destruction of Zidon followed close upon that of Tyre. *Calmet, W. Lowth.*

24. *And there shall be no more a pricking brier unto the house of Israel,* &c.] I will put an end to the sorrows of My Church; these heathens shall no more gall and grieve them; neither shall the nations round about insult upon their miseries, and trample upon them. *Bp. Hall.*

25. —— *When I shall have gathered* &c.] These expressions refer

Before CHRIST 589. shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

‖ Or, *with confidence.* 26 And they shall dwell ‖ safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that ‖ despise them round about them; and they shall know that I *am* the LORD their God.

‖ Or, *spoil.*

CHAP. XXIX.

1 *The judgment of Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restoration thereof after forty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Israel shall be restored.*

569. IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great [a] dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

[a] Psal. 74. 13, 14. Isa. 27. 1. & 51. 9.

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4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the † open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

† Heb. *face of the field.*

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [b] staff of reed to the house of Israel.

[b] 2 Kings 18. 21. Isa. 36. 6.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be deso-

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to the times of the Gospel, and are to be understood in a spiritual sense. *Junius.* Or, if we follow the literal sense of the words, it is a plain prophecy, either of the comparative safety and happiness which the Jews enjoyed after the seventy years' captivity; (*Poole;*) or, of the general restoration of the Jews, and their future return into their own land; as will appear by comparing the words with the parallel texts of this Prophet, namely, chap. xi. 17; xx. 38, 41; xxxiv. 13; xxxvi. 24; xxxvii. 12, 14, 21, 25; xxxix. 27. Compare Is. lxv. 9, 10; Jer. xxx. 18; xxxii. 41; in which prediction most of the other Prophets agree with him. *W. Lowth.*

Chap. XXIX. ver. 1. *In the tenth year, in the tenth month,* &c.] This and the three following chapters are joined together, because they treat of the same subject; though they consist of prophecies uttered at very different periods of time. The period assigned at the head of this chapter is during the siege of Jerusalem, and, agreeably to ver. 6, 7, may be immediately after Pharaoh's retreat, foretold by Jeremiah, chap. xxxvii. 7. *Abp. Newcome.*

2. — *against Pharaoh*] Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-hophra by Jeremiah, chap. xliv. 30; and Apries by Herodotus. *W. Lowth.*

3. — *the great dragon*] The crocodile is alluded to. Bochart remarks, that the word Pharaoh signifies a crocodile in the Arabick tongue. Among the ancients it was a symbol of Egypt, and appears so in Roman coins. *W. Lowth, Michaelis.*

—— *that lieth in the midst of his rivers.*] Memphis is thought to have been the residence of the ancient kings of Egypt. There were large lakes to the north and west of Memphis, which made the strength of the place surprising; and Dr. Pococke saw some near Alettahenny, which he supposes were these very lakes. Nothing then could be more natural than these words of Ezekiel. *Harmer.* The expression however is to be understood figuratively: and, as Pharaoh is intended by the "great dragon," so the power, riches, and forces of his kingdom are denoted by "his rivers:" as it follows, "My river is mine own," that is, all the strength and glory of Egypt are mine. *Poole.*

—— *I have made it for myself.*] This vaunting language agrees with what Herodotus relates of Pharaoh-hophra, (see Jer. xliv. 30,) or Apries. This is said to have been the persuasion of Apries, that no God was able to deprive him of his kingdom. *Grotius, Abp. Newcome.*

4. *But I will put hooks in thy jaws,* &c.] But I will put the hooks of the king of Babylon into thy jaws, and will drag thee out of those watery forts of thine to the dry land; and for thy princes and people, which are as the lesser sort of fishes, they also, as sticking to thy scales, shall be plucked out with thee. *Bp. Hall.* This prophecy may also relate to the unsuccessful expedition of Apries against the Cyrenians. *W. Lowth. To the* mutiny of his own people, and to his defeat by Amasis. *Abp. Newcome.*

5. — *thrown into the wilderness,*] This seems to be a plainer allusion to the heavy loss which Apries and his Egyptian army sustained amongst the deserts of Lybia and Cyrene. Apries did not perish there, he was strangled afterwards in his palace. *Abp. Newcome, W. Lowth.* Thrown upon the shore. *Calmet.*

6. — *a staff of reed.*] A deceitful and untrusty stay to the house of Israel. Canes or reeds abounded on the banks of the Nile. *Abp. Newcome, W. Lowth.*

7. *When they took hold of thee by thy hand, thou didst break, and rend all their shoulder:*] Or their arm. The sharp fragment pierced the arm that leaned on it. The king, who was Zedekiah's confederate, came with a great army to raise the siege of Jerusalem; but durst not venture a battle with the Chaldeans, and in a little time returned into his own country, deserting Zedekiah, whom he had engaged to rebel against Nebuchadnezzar; whereby they became the occasion of his own and his people's ruin, chap. xvii 15; Jer. xxxvii. 5, 7. *W. Lowth.*

—— *and madest all their loins to be at a stand.*] Or, "and didst strain all their loins." *Abp. Newcome.*

8. — *a sword*] This may be understood of Nebuchadnezzar, who, taking advantage of Amasis' revolt, overran that country, and made a prey of the whole kingdom. *W. Lowth.*

Before CHRIST 589. late and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt † utterly waste *and* desolate, from the tower of † Syene even unto the border of Ethiopia.

† Heb. *wastes of waste.* † Heb. *Sewenich.*

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord GOD; At * *Jer.* 46. 26. the ᶜ end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land *of* Pathros, into the land of their ‖habitation; and they shall be there a † base kingdom.

Before CHRIST about 589. ‖ Or, *birth.* † Heb. *low.*

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

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10. — *from the tower of Syene even unto the border of Ethiopia.*] From the south borders of Egypt unto the north, shall the land be desolate. *Bp. Hall.* Others prefer the translation, "from Migdol to Syene even unto the border of Ethiopia." Compare chap. xxx. 5, 9. Migdol, or Magdolus, was a town near the Red sea, as appears from Exod. xiv. 2; Numb. xxxiii. 7. It lay therefore towards the north, at the entrance of Egypt from Palestine. And Syene was to the south of Egypt, under the tropick of Cancer, and bordering upon African Ethiopia. *Dean Prideaux, W. Lowth, Abp. Newcome.*

11. — *neither shall it be inhabited forty years.*] After the total defeat of Apries by the Cyrenians, in which so many Egyptians fell, that the whole nation was enraged against their king, a civil war with Amasis followed; after that a conquest and a desolation of Egypt by Nebuchadnezzar, and another conquest of it by Cyrus. We learn from this passage, during what period of years Egypt was laid waste, and in a manner deserted. *Abp. Newcome, W. Lowth.* Amasis reigned forty-four years according to Herodotus. The forty years of desolation must have ended in the time of Cyrus, who probably permitted the Egyptian captives to return. *Calmet.*

12. — *I will scatter the Egyptians among the nations,*] Some of them shall flee for refuge into foreign countries, and some shall be carried captive by the Babylonians. Compare Jer. xlvi. 19. *W. Lowth.*

We cannot prove from heathen authors that this desolation of the country continued exactly forty years, though it is likely enough that this, as well as the other conquered countries, did not shake off the Babylonian yoke till the time of Cyrus: but we are assured by Berosus, that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon; and from Megasthenes we learn, that he transplanted and settled others in Pontus. So true it is that they were "scattered among the nations, and dispersed through the countries;" and aright, upon the dissolution of the Babylonian empire, return to their native country. *Bp. Newton.*

14. — *into the land of Pathros,*] That part of Egypt which is called Thebais, as Bochart proves by several arguments. *W. Lowth.*

15. *It shall be the basest of the kingdoms;*] And, as it follows in the next chapter, "there shall be no more a prince of the land of Egypt," ver. 13. It is now a great deal above two thousand years since this prophecy was first delivered: and what likelihood or appearance was there, that the Egyptians should for so many ages bow under a foreign yoke, and never in all that time be able to recover their liberties, and have a prince of their own to reign over them? *Bp. Newton.* In Egypt the human mind had made some of its earliest and most auspicious efforts. It was long the general opinion, that there the laws of society had been discovered, and the fountains of science opened. Unquestionably that ingenious people were very early distinguished by an ardent spirit of enterprise, and a peculiar happiness of invention. The stupendous monuments of art, which lie scattered over the banks of the Nile, attest the vastness of their designs, and the extent of their power. The earliest professors of literature, and the first founders of civil polity, in Europe, and in the more western provinces of Asia, travelled into Egypt, and there acquired a knowledge of the fundamental principles of science and government. Egypt was possessed likewise of natural advantages, which could seldom fail. Its situation was singularly calculated to defend it against the attacks of foreign invaders: whilst its uncommon fruitfulness promised to secure the country, which it enriched, from poverty, baseness, and subjection. Yet after a long course of grandeur, and in contradiction to its natural advantages, Ezekiel pronounced that "the kingdom should be the basest of kingdoms," and that "there should be no more a prince of the land of Egypt." *Richards.* As is the prophecy, so is the event. For not long afterwards Egypt was conquered by the Babylonians; and after the Babylonians, by the Persians; and after the Persians, it became subject to the Macedonians; and after the Macedonians, to the Romans; and after the Romans, to the Saracens; and then to the Mamalucks; and is now a province of the Ottoman empire. *Bp. Newton.*

16. — *which bringeth their iniquity to remembrance,*] Causing God to punish the iniquity of His people. *Abp. Newcome.* God never forgets; but when He visits, punishes, and judges a nation for their sin, then their sin is said to come up into remembrance. *Poole.*

17. — *in the seven and twentieth year,*] See the note on ver. 1.

18. — *to serve a great service.*] The siege lasted thirteen years. The heads of the soldiers were made bald by the helmet, by disease, and by labour: and their shoulders galled by carrying earth to raise mounts and fortifications against it. *W. Lowth, Bp. Hall.*

—— *yet had he no wages, nor his army.*] This was literally true: for when the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were

The desolation of Egypt *and her helpers.*

Before CHRIST 572.

10 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and † take her spoil, and take her prey; and it shall be the wages for his army.

† Heb. *spoil, a spoil, and prey by her prey.*

20 I have given him the land of Egypt ‖*for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

‖ Or, *for his hire.*

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAP. XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

572. THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and ‖great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

‖ Or, *fear.*

5 Ethiopia, and † Libya, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

Before CHRIST 572.

† Heb. *Put.*

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

† Heb. *child.*

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed.

† Heb. *broken.*

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers † dry, and sell the land into the hand of the wicked: and I will make the land waste, and † all

† Heb. *drought.*

‡ Heb. *the fulness thereof.*

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shaken by the battering of the rams, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands; so that the city being taken, Nebuchadnezzar found nothing worthy of his labour. *Bp. Newton.*

20. — *because they wrought for me,*] The destruction of cities and countries is a work of God's providence, for the effecting of which He makes use of kings and princes as His instruments. Upon this account He calls Nebuchadnezzar His servant, Jer. xxv. 9, because "he wrought for Him," as it is here expressed; that is, executed His judgments upon Tyre, and the other cities and countries which God delivered into his hand. *W. Lowth.*

21. — *the horn of the house of Israel to bud forth,*] The enlargement of Jehoiakim may be referred to. See 2 Kings xxv. 27. Or, Zerubbabel, who was born at Babylon, of the house of David. Daniel was also advanced to authority, Dan. ii. 48, 49. These marks of favour bestowed upon the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in his prophetical office, as appears from the following clause. *Abp. Newcome, Calmet.*

—— *the opening of the mouth*] When thy prophecies are made good by the event, this shall add a new authority to what thou speakest. *W. Lowth.*

Chap. XXX. ver. 2. — *Howl ye,*] The Egyptians are addressed. *W. Lowth.*

—— *Woe worth the day!*] "To worth," or "wurth," is a Saxon verb, signifying *to be.* It is now only retained in "woe worth," that is, *woe be,* a denunciation, or exclamation of sorrow. *Dr. Johnson. Unhappy be!* or, *Woe be to! Tyrwhitt.*

3. — *the day is near,*] The day when the Lord will take vengeance of the heathen, who have oppressed His people. *Bp. Hall.*

5. *Ethiopia, and Libya, and Lydia,*] The names in the Hebrew are "Cush, Phut, and Lud," who are mentioned together as the Egyptian allies, Jer. xlvi. 9. Cush probably signifies Ethiopia here, (see chap. xxix. 10,) as being joined with Phut and Lud, who were people of Africa. See the note on chap. xxvii. 10. *W. Lowth.*

—— *all the mingled people,*] See the note on Jer. xxv. 20.

—— *and Chub,*] In Marcotis, an Egyptian province according to Ptolemy. They are called Cubii. *W. Lowth, Grotius.*

—— *and the men of the land that is in league,*] The Septuagint translates it, "the men of my league or covenant;" that is, the Jews, who took refuge in Egypt after the murder of Gedaliah. *Abp. Newcome, W. Lowth.*

6. — *They also that uphold Egypt*] Either the princes, counsellers, and warriours in Egypt; or the foreigners that favoured and helped her. *Poole.*

8. — *a fire in Egypt,*] God's judgments are often compared to fire. *W. Lowth.*

9. — *in ships*] Up the Nile to Ethiopia, it being a more secure way of conveying intelligence in a time of general commotion. *Abp. Newcome.* St. Jerome informs us, that vessels navigated the Nile as far as the cataracts at Syene, on the borders of Ethiopia. *Calmet.*

—— *in the day of Egypt:*] The Egyptians and Ethiopians being confederates, the news of the conquest of Egypt shall sensibly affect them. *W. Lowth.*

11. — *the terrible of the nations,*] See chap. xxviii. 7.

12. — *I will make the rivers dry,*] The fertility and prosperity of

Before CHRIST 572. that is therein, by the hand of strangers: I the LORD have spoken *it*.

18 Thus saith the Lord GOD; I will
* Zech. 13. 2. also * destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate,
‖ Or, *Tanis.* and will set fire in ‖ Zoan, and will execute judgments in No.

‖ Or, *Pelusium.* 15 And I will pour my fury upon ‖ Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

‖ Or, *Heliopolis.* ‖ Or, *Pubastum.* 17 The young men of ‖ Aven and of ‖ Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall
‖ Or, *restrained.* be ‖ darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

588. 20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Before CHRIST 588.
Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and *that* which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.*

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian *was* a cedar in † Heb. *fair of branches.* Lebanon † with fair branches, and with a

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Egypt depended entirely upon the overflowing of the Nile. *Abp. Newcome.*

18. — *out of Noph.*] Noph, or Memphis, was one of the principal cities of Egypt, a seat of their kings, where their sepulchres stood. On this account it is frequently mentioned in Scripture. See *Is.* xix. 13; *Jer.* ii. 16; xliv. 1. In Hosea it is called "Moph," (chap. ix. 6,) which comes near in sound to Memphis. *W. Lowth.* Cairo is called to this day "Menoph." *Abp. Newcome.*

—— *no more a prince*] A natural prince of the Egyptian race to rule over it. It shall be subject to foreigners. *Abp. Secker.* See the note on chap. xxix. 15.

14. — *Pathros*] See chap. xxix. 14, and note.

—— *in Zoan,*] Or Tanis, one of the ancient cities of Egypt, Numb. xiii. 22; Ps. lxxviii. 12, 43. *W. Lowth, Dr. Wells.*

—— *No.*] Diospolis, or Thebes. *Bochart.* It was the capital of Upper Egypt. *Calmet.*

18. — *Tehaphnehes*] Elsewhere written Tahpanhes; it is supposed to be the same place which was afterwards called Daphne Pelusiacæ. *Bp. Hall, W. Lowth.* See the notes on Is. xxx. 4; *Jer.* ii. 16.

—— *the yokes*] The yokes imposed by the Egyptians. *W. Lowth.*

22. — *and will break his arms, the strong, and that which was broken;* &c.] The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates, 2 Kings xxiv. 7. So that this part of his strength was already taken away, never to be recovered; and now God threatens to destroy the remainder of his power, the kingdom of Egypt itself. *W. Lowth.*

24. *And I will strengthen the arms of the king of Babylon.*] The same promise God afterwards made to Cyrus, Is. xlv. 1. *W. Lowth.*

Chap. XXXI. ver. 2. — *Whom art thou like*] Thou pridest thyself as if there never was any prince or king that could compare with thee. *W. Lowth.*

3. *Behold, the Assyrian*] The Assyrian empire, which was destroyed by Nabopolassar king of Babylon.

The fitness and beauty of this fine image may be learnt from the account of the cedars of Libanus, given by different authors. See note at 1 Kings v. 6.

The prophetick and poetical writers among the Jews make use of the cedar of Lebanon in a figurative sense to express something proud, of high stature, and magnificence, as in this place. This

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shadowing shroud, and of an high stature; and his top was among the thick boughs.

‖ Or, *nourished.* ‖ Or, *brought him up.* ‖ Or, *conduits.*

4 The waters ‖ made him great, the deep ‖ set him up on high with her rivers running round about his plants, and sent out her ‖ little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‖ when he shot forth.

‖ Or, *when it sent them forth.* [a] Dan. 4. 12.

6 All the [a] fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

[b] Gen. 2. 8.

8 The cedars in the [b] garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

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11 I have therefore delivered him into the hand of the mighty one of the heathen; † he shall surely deal with him: for I have driven him out for his wickedness.

† Heb. in dealing he shall deal unto him.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ‖ stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

‖ Or, *stand upon themselves for their height.*

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and

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beautiful tree, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives us a lively painting of the glory and the catastrophe of the Assyrian monarch. The manner, in which the Prophet has embellished his description, is full of propriety and elegance, and the colouring is such as fills the mind with the greatest delight. *Bp. Lowth.*

4. *The waters made him great,*] As trees flourish by a river side, (compare chap. xvii. 5,) so the traffick of the several branches of the river Tigris, upon which Nineveh was situated, made that city and kingdom rich and populous, and she imparted her wealth and stores among the neighbouring provinces. See Nahum ii. 6. *W. Lowth.*

—— *little rivers*] Small artificial channels, through which water was distributed in Eastern gardens. According to St. Jerome, the rivers represent the tributary kings of Assyria, and the little rivers its princes and governours, to whom the royal authority was communicated. *Calmet.*

6. *All the fowls of heaven made their nests in his boughs,*] Representing the several nations which applied to the Assyrians for protection and safety, chap. xvii. 23; Dan. iv. 12. *W. Lowth.*

8. *The cedars in the garden of God could not hide him:* &c.] See Ps. lxxx. 10. Such fair cedars as might be supposed to grow in paradise. *W. Lowth.* Implying, that the greatest princes in the most flourishing kingdoms of the world could not stand in comparison with the Assyrian monarch; but all of them were forced to yield to him as more powerful and glorious than themselves. *Bp. Hall.*

9. — *all the trees of Eden, — envied him.*] "All the kings of the East envied him his greatness," as the Chaldee Paraphrase expresseth the sense. *W. Lowth.*

11. — *the mighty one of the heathen;*] Or, "of the nations," as the same word is rendered in the next verse. Nabopolassar king of Babylon, who with Cyaxares destroyed the kingdom of Assyria: see ver. 3, and note. *W. Lowth.*

12. — *have cut him off, and have left him:*] Without life or strength, like a tree that is cut down, dried up, and withered. *W. Lowth.*

13. *Upon his ruin* &c.] As the birds sit upon the boughs of a tree cut down, and the beasts browse upon its branches, so his dominions shall be a prey to the conquerors; or his armies that are slain shall become meat to the birds and beasts. *W. Lowth.*

14. *To the end* &c.] To the end that none of the proud princes of the earth should hereafter dare to exalt themselves in the overweening confidence of their own strength and glory. *Bp. Hall.*

—— *all that drink water:*] A figurative expression for trees, which derive so much nourishment from water. *Abp. Newcome.*

—— *for they are all delivered unto death,*] Whatever distinction there is between them and the inferiour sort, death shall make them all equal, Ps. lxxxii. 7. This is more particularly intimated to Egypt, and to those other countries against which God had denounced His judgments: the same fate is here allotted to them which the Assyrian monarch had undergone. *W. Lowth.*

15. — *In the day when he went down to the grave*] This and the following verse form a noble and elegant description of that consternation which seized the king of Assyria's allies at the suddenness of his downfal: the same metaphor being still pursued. *W. Lowth.*

—— *I covered the deep for him,*] I caused the deep to mourn; or, I caused it to cover itself in token of grief. *Grotius.* The deep that nourished this fair tree (ver. 4) is described as mourning at its downfal. *W. Lowth.*

Before CHRIST 588. I caused Lebanon † to mourn for him, and all the trees of the field fainted for him.

† Heb. *to be black.*

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.* 17 *It shall be brought down to hell, among all the uncircumcised nations.*

597. AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a ‖ whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

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‖ Or, dragon.

3 Thus saith the Lord GOD; I will therefore [a] spread out my net over thee with a company of many people; and they shall bring thee up in my net.

[a] Chap. 12. 13. & 17. 20.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ‖ the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

‖ Or, *the land of thy swimming.*

7 And when I shall ‖ put thee out, [b] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

‖ Or, *extinguish.* [b] Isa. 13. 10. Joel 2. 31. & 3. 15. Matth. 24. 29.

8 All the † bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the Lord GOD.

† Heb. *lights of the light in heaven.* † Heb. *them dark.*

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

† Heb. *provoke to anger, or, grief.*

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my

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16. — *when I cast him down to hell* (or the grave) *with them that descend into the pit:*] See chap. xxxii. 18, 21; Is. xiv. 15.

—— *all the trees of Eden, — shall be comforted*] The deceased princes, his allies and tributaries, described here as so many stately trees and cedars, shall feel some mitigation of their calamity, in considering, that this king, so mighty, and so powerful, is brought like themselves to the nether parts of the earth; or, that he is become their equal in the pit, in the grave, in the place of darkness, from which all distinctions of quality and condition are entirely banished. *Calmet, W. Lowth.*

17. — *his arm,*] His auxiliaries: the nations that composed his strength, and lived under his protection. *W. Lowth.*

18. *To whom art thou thus like* &c.] Oh Pharaoh! thou that art thus like to the Assyrian amongst all the kings of the earth in glory and magnificence, thou shalt also be like him in thy ruin; thou with the other princes of the world shalt be brought down into the grave, and shalt be destroyed in the midst of thy fellow heathen. *Bp. Hall.* The latter part of ver. 2 is here resumed, and the application is directly made to Egypt. *Abp. Newcome.*

Chap. XXXII. ver. 2. — *take up a lamentation*] To the preceding funeral panegyrick over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyrick over Egypt, though its fate was still future; making plainly here a happy variation in the figure. In the former case past events are brought down and represented as now present before our eyes; whereas, on the contrary, by this prophetick figure, future events are anticipated, and represented as already past. *Abp. Newcome.*

—— *thou art as a whale*] By the original word we may fitly understand a crocodile, as hath been observed upon chap. xxix. 3, and the description that follows of this creature agrees very well to a crocodile, but cannot be applied to a whale. *W. Lowth.*

—— *and thou camest forth with thy rivers,* &c.] Thou didst raise mighty armies, and lead them out against thy neighbours; see chap. xxix. 3, and the note there. By "the waters" in the next clause are intended the neighbouring people, kings, and kingdoms, whose peace and enjoyments were disturbed by the invasion of the Egyptian monarch. *Poole.*

5. *And I will lay thy flesh upon the mountains,* &c.] Implying that the vast bulk of thine armies, when they are slain, shall fill both mountains and vallies. See chap. xxxi. 12. *W. Lowth.*

—— *with thy height.*] With thy projection, or thy carcase. *Capellus.*

7, 8. — *I will cover the heaven, and make the stars thereof dark;* &c.] Compare this sublime passage with chap. xxxi. 15.

The downfal and destruction of kingdoms is denoted by the strong figurative language of these verses. Kings and rulers are expressed by the sun, moon, and stars: compare Is. xiii. 10; xxxiv. 4; Joel ii. 31. God's judgments upon particular countries bring earnests of a general judgment, they are described in such terms, as if the whole frame of nature were dissolved. *Abp. Newcome, W. Lowth.* See the notes on Is. xiii. 10.

9. — *when I shall bring thy destruction among the nations,*] The nations shall be affrighted and amazed when I shall bring unto them both the rumour and the expectation of thy destruction. *Bp. Hall.*

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sword before them; and they shall tremble at *every* moment, every man *for his own* life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them *any* more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be † destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

† Heb. *desolate from the fulness thereof.*

16 This *is* the lamentation wherewith they shall lament *her*: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

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18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall *in the midst of them that are* slain by the sword: ‖ she is delivered to the sword: draw her and all her multitudes.

‖ Or, *the rest is lost.*

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused ‖ terror in the land of the living.

‖ Or, *dismayed.*

24 There *is* Elam and all her multitude

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13. — *from beside the great waters;*] The cattle that used to feed upon the fertile meadows beside the hill shall be destroyed or driven away. *Abp. Newcome.*

—— *trouble them*] The country shall be so deserted, that the waters of the river shall not be fouled by man or beast. *Abp. Newcome.*

—— *any more,*] During the forty years of desolation, chap. xxix. 11.

14. *Then will I make their waters deep, and cause their rivers to run like oil,* &c.] The Prophet in the second verse compared the disturbances the Egyptians gave their neighbours to the troubling and fouling of waters; in allusion to which metaphor he saith here, that when Egypt is made desolate, and the number of men and beasts diminished by their wars and confusions, then their neighbours will enjoy such quietness as a river does, that smoothly glides along, and never hath its streams fouled or disturbed. *W. Lowth.*

16. — *the daughters of the nations*] That is, the people of the neighbouring countries: so the "daughter of Zion" and "of Babylon" signifies the inhabitants of those cities. The expression alludes to the mourning women, whose profession it was to lament at funerals. *W. Lowth.*

17. — *in the fifteenth day of the month,*] Probably of the twelfth month: see ver. 1. *Calmet, W. Lowth.*

18. *Son of man, wail for the multitude* &c.] This prophetick ode is a masterpiece in that species of writing, which is appropriated to the exciting of terrour. *Bp. Lowth.*

—— *and cast them down,* &c.] The Prophets are said to do what they foretell: see chap. xliii. 3; Jer. i. 10. *Abp. Secker.*

—— *into the pit.*] An imitation may be observed here of that sublime chapter, the 14th of Isaiah. But our Prophet has so conducted it in his own manner, that fertility of genius, copiousness of diction, and variety of expression, are not less to be admired in the one than in the other. *Dathius.* Bp. Lowth remarks, that Ezekiel has here described the same scene, with all the same circumstances as Isaiah; affording in it a singular example of the sublime and terrible, for which the former Prophet is so peculiarly distinguished. *Abp. Newcome.*

19. — *go down, and be thou laid with the uncircumcised.*] Strong and goodly as thou art, go down into the duet, and be laid together with thy godless and lewd companions of the profane heathen. *Bp. Hall.* See chap. xxviii. 10, and the notes there.

20. —*draw her*] Drag her carcase to the sepulchre. The words are addressed to the Babylonians. *Abp. Newcome, W. Lowth.*

21. *The strong among the mighty shall speak to him out of the midst of hell with them that help him;*] "Hell" signifies here the state of the dead, where the deceased tyrants with their subjects are represented as coming to meet the king of Egypt with his auxiliaries (see chap. xxx. 8) upon their arrival at the same place. Compare chap. xxxi. 16, 17; Isa. xiv. 9, &c. *W. Lowth, Bp. Hall.*

—— *they are gone down,* &c.] These warriours, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths. *W. Lowth.*

22. *Asshur is there and all her company:*] The Assyrians, both king and people, whose destruction is represented in the foregoing chapter. *W. Lowth.*

23. *Whose graves are set in the sides of the pit,* &c.] See chap. xxvi. 20; Is. xiv. 15. The graves of his companies and complices are set in the sides of the burialplace round about the grave of Asshur, which lies in the midst of his attendants: all of them slain, &c. *Bp. Hall.*

—— *in the sides of the pit,*] Upon the hill of offence near Jerusalem, the sepulchres exhibit a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers. *Dr. E. D. Clarke.*

24. *There is Elam*] Conquered by Nebuchadnezzar, Jer. xlix. 34. *W. Lowth.*

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25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

† Heb. *with weapons of their war.*

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are † laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

† Heb. given, or, put.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

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31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

CHAP. XXXIII.

1 *According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways towards the penitent, and towards revolters.* 17 *He maintaineth his justice.* 21 *Upon the news of the taking of Jerusalem he prophesieth the desolation of the land.* 30 *God's judgment upon the mockers of the prophets.*

AGAIN the word of the LORD came unto me, saying, 587.

2 Son of man, speak to the children of thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

† Heb. *A land when I bring a sword upon her.*

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

† Heb. *he that hearing heareth.*

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

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25. — *a bed*] The cell which receives the sarcophagus is called "the bed." *Bp. Lowth.*

26. — *Meshech, Tubal,*] See chap. xxvii. 13, and note. The Scythians may be comprehended, who anciently governed Asia. This is no other than the well known expulsion of the Scythians from Media by Cyaxares, as Jackson hath also rightly observed. *Abp. Newcome.*

27. *And they shall not lie with the mighty* &c.] They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence; see Is. xiv. 18, 19. *W. Lowth, Abp. Newcome.*

—— *and they have laid their swords under their heads,*] It has been the custom of all ages to adorn the sepulchres of heroes with their swords and other trophies of war. *W. Lowth.*

"In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides; and they bury them in the same manner, their arms being placed in the same position." This is the account of Sir John Chardin; and the extract becomes more interesting and important, when it is considered, that, according to Bochart and other learned men, Meshech and Tubal mean Mingrelia and the country thereabout. *Harmer.*

29. — *Edom, her kings, and all her princes,*] Of whose destruction Ezekiel prophesied, chap. xxv. 12. *W. Lowth.*

30. — *the princes of the north,*] By "the princes of the north" may be understood the Tyrians and their allies, (chap. xxvi. 16,) joined here with the Zidonians their neighbours. *Calmet, W. Lowth.* Others understand the Syrian kings who reigned at Damascus. *Abp. Newcome.*

31. — *and shall be comforted*] As it affords some relief to calamitous persons to see others in the same condition with themselves, chap. xxxi. 16. *W. Lowth.*

Chap. XXXIII. ver. 1. *Again the word of the Lord* &c.] It is plain that Ezekiel uttered what is contained in this chapter to ver. 20, before Jerusalem was taken by the Babylonians: but how long before is uncertain. *Abp. Newcome.*

2. — *a man of their coasts,*] From among them. *W. Lowth.* Out of their borders: the proper place to station watchmen. *Abp. Newcome.*

3. — *when he seeth the sword*] When he spieth the enemy. *W. Lowth.*

5. — *But he that taketh warning*] Shall save his soul from the danger that threatens it: in like manner he that takes warning by the Prophet's admonition, shall preserve himself from the judgment threatened against sinners. *W. Lowth.*

Before CHRIST 587.

6 But *if* the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

[a] Chap. 3. 17, &c.

7 ¶ [a] So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [b] I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [c] why will ye die, O house of Israel?

[b] 2 Sam. 14. 14. chap. 18. 32.

Before CHRIST 587.

[c] Chap. 18. 31.

12 Therefore, thou son of man, say unto the children of thy people, The [d] righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

[d] Chap. 18. 24.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do † that which is lawful and right;

† Heb. *judgment and justice*

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he

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7, 8, 9. — *I have set thee a watchman* &c.] See chap. iii, 17, 18, 19.

10. — *If our transgressions — be upon us, and we pine away* &c.] If according to thy prophecies God has determined to reckon with us for our sins, and to bring judgment upon us, to what purpose shall our conversion be? and how shall we live, though we do amend? *Bp. Hall.* They are the words of persons despairing of God's mercy, and from thence taking occasion to go on in their sins. See a like instance Jer. ii. 25. *W. Lowth.*

11. — *As I live, saith the Lord God, I have no pleasure in the death of the wicked; &c.*] We have here one of the most express declarations to be found in the whole Scripture, of the infinite mercy of God. God swears by Himself, that He would not by any means the death of the wicked; that He desires nothing but their conversion and life; and receives them graciously as soon as they return to Him. The consideration of God's great mercy should fill sinners with confidence, and engage them to repent, and thereby prevent their ruin. *Osterwald.*

These are most comfortable words: for now we may be sure, that when we will leave our sins and wickedness, and turn unto Him with all our hearts earnestly, then He will turn Himself unto us, and will shew Himself a loving Father. And to the intent we should believe this, He sweareth an oath: we ought to believe *God without an oath*, yet He sweareth, to make us more sure. *Bp. Latimer.*

God declares Himself to bear an universal good will to mankind; that He doth earnestly desire the welfare of all men; and is displeased with the ruin of any man. This He affirms; and, for the confirmation of our faith, and our consolation therein, He swears it: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." See also Is. v. 4; Hos. xiii. 9; Is. lxv. 2; Rom. x. 21; Jer. vii. 31; Prov. i. 24, 29; Is. lxv. 12; lxvi. 4; i. 18; Jer. vi. 10; Zech. vii. 11, 12. Which passages, and many others of the like importance that occur, do imply the large extent of God's merciful intentions, and the competency of the means, which God affords for the salvation of men; that He wants no affection or inclination to save them; that He neglects no means proper for effecting it; that He draws them into the way leading thither by serious and earnest invitation, directs them by needful light and instruction, excites them by powerful arguments and persuasions; and, as St. Ambrose speaketh, that "God hath shewed to all, that, what was in Him, He did will to deliver or save all men." Whence He may truly and properly be called the Benefactor and Saviour even of those, who by their wilful malice or neglect do not obtain salvation. *Dr. Isaac Barrow.*

12, 13. — *The righteousness of the righteous* &c.] See chap. xviii. 26, 27, and note.

13. — *if he trust to his own righteousness,*] If he rely upon the good works that he hath done, and *think the* worth of them will overbalance his evil deeds. This seems to be the persuasion of the latter Jews, who lay this down for a certain rule in their Mishna, that all Israel hath a share in the world to come. The Mahometans think the same respecting themselves. *Reland, W. Lowth.*

14. — *when I say unto the wicked, Thou shalt surely die;* &c.] In the whole course of Scripture, God's threatenings, and so His promises too, have ever a condition annexed to them in God's purpose: which though it be not ever, indeed but seldom, expressed, yet is it ever included, and so to be understood. All God's promises, how absolutely soever expressed, are made on condition of obedience; and all His threatenings, how absolutely soever expressed, on condition of impenitence. This is plain from the passage before us; where Almighty God clearly teaches us, that we ought so to conceive of all His threatenings, be they never so peremptorily set down, (as what more peremptory than this, "Thou shalt surely die?") *as that He may reserve to Himself* a power of revocation, *in case* the parties threatened repent. *Bp. Sanderson.*

15. — *give again that he had robbed,*] The law was express to this purpose, Lev. vi. 5, where the offender is required to add a fifth part to the principal, and give it to him to whom it appertaineth. *W. Lowth.*

Before CHRIST 587. hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

[c] Chap. 18. 25. 20 ¶ Yet ye say, [c] The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, [d] The city is smitten.

[d] 2 Kings 25. 4.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more

[e] Chap. 24. 27. [e] dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

Before CHRIST 587. 26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is in the* open field *will I give* to the beasts † to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

† Heb. *to devour him.*

28 For I will lay the land † most desolate, and the [a] pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

† Heb. *desolation and desolation.* [a] Chap. 7. 24. & 24. 21. & 30. 6, 7.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee † as the people cometh, and ‖ they sit before thee *as* my people, and they hear *thy* words, but they will not do them: for with their mouth † they shew much love, *but* their heart goeth after their covetousness.

† Heb. *according to the coming of the people.* ‖ Or, *my people sit before thee.* † Heb. *they make love.*

32 And, lo, thou *art* unto them as † a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

† Heb. *a song of loves.*

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22. — *the hand of the Lord was upon me*] I felt an impulse of the prophetical Spirit, chap. i. 3. *W. Lowth.*

24. — *they that inhabit those wastes of the land of Israel*] They that are left behind in the land that is now wasted with fire and sword, ver. 27, and chap. xxxvi. 4. *W. Lowth.*

—— *Abraham was one*, &c.] If Abraham, being but one, had this land given to him for an inheritance; how much more may we, his seed, to whom it is deduced, being many, challenge an interest in it? *Bp. Hall.*

The title of "one" is elsewhere given to Abraham, as being the original and head of the Jewish nation; Is. li. 2; Mal. ii. 15; Heb. xi. 12. *W. Lowth.*

25. — *Ye eat with the blood*,] Ye are not the sons of faithful Abraham; your works are contrary to his; ye eat the blood together with the flesh which I have forbidden; ye are guilty both of idolatry and murder; and shall ye challenge to possess the land in the right of Abraham? *Bp. Hall.*

26. *Ye stand upon your sword*,] Ye rely upon the confidence of your own sword. *Bp. Hall.*

27. — *shall fall by the sword*, &c.] The three judgments here mentioned, together with famine, are often threatened as the last and finishing stroke of God's vengeance upon the Jewish nation; see chap. v. 12, 17; vi. 12; xiv. 21; Jer. xv. 3. *W. Lowth.*

—— *in the caves*] The caves here mentioned were a sort of strong holds, formed by nature in the rocks, or cut out under the tops of mountains. They were so large that men might secure themselves, their families, and their goods in them; such was the cave of "Adullam," mentioned 1 Sam. xxii. 1; 2 Sam. xxiii. 13. *W. Lowth.*

30. — *talking against thee*] Rather, "of thee:" this is in some editions the marginal and probably the right translation. *Abp. Secker.*

—— *by the walls and in the doors*] Both in their publick places of concourse and in their private meetings. *W. Lowth.*

31. — *as the people cometh*,] As disciples flock to their teachers; so the Chaldee Paraphrase explains it. *W. Lowth.*

—— *and they sit*] See note on chap. viii. 1.

—— *with their mouth they shew much love*,] According to the marginal reading the sense is, that they turned the Prophet's words into jest; but by comparing this with the following verse, we may rather understand the phrase in this sense, that they were delighted with the Prophet's harmonious voice, or attractive eloquence, but would not make the proper use of what he said for correcting their evil manners. *W. Lowth.*

—— *but their heart goeth after their covetousness.*] Their worldly desires of whatever sort. *Abp. Secker.*

32. *And, lo, thou art unto them as a very lovely song*] They were struck with his eloquence without regarding his exhortations and admonitions.

It is no unusual thing for people to listen to discourses from the ministers of God only to enjoy the satisfaction, which a well-composed discourse naturally affords. Their ears are gratified,

Before CHRIST 587. 33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *A reproof of the shepherds.* 7 *God's judgment against them.* 11 *His providence for his flock.* 20 *The kingdom of Christ.*

587. AND the word of the LORD came unto me, saying,

[a] Jer. 23. 1. 2 Son of man, prophesy against the [a] shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye

[b] 1 Pet. 5. 3. sought that which was lost; but with [b] force and with cruelty have ye ruled them.

‖ Or, *without a shepherd*: and so ver. 8. 5 And they were scattered, ‖ because *there is* no shepherd: and they *became* meat to all the beasts of the field, *when* they were scattered.

Before CHRIST 587. 6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

† Heb. *According to his seeking.* 12 † As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep,

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their sentiments are enlivened, agreeable emotions of various kinds are excited. So the hearer is pleased, the speaker is commended and followed; but with no thought of practising one word that he hath said. This is the turn of mind so admirably described many ages ago by the Prophet Ezekiel in this passage. But religious instruction could never be appointed to give such empty, insignificant delight as this: nor doth it in the least attain its proper end, unless it influences men to forget the preacher, and think of themselves; unless it raises in them, not a superficial complacency, or an idle admiration, but an awful and a durable solicitude about their eternal welfare. *Abp. Secker.*

33. *And when this cometh to pass,*] This matter, this event, the destruction of Jerusalem. *Abp. Newcome.*

—— *(lo, it will come,)*] Or rather, "lo, it is come," chap. vii. 2, 5, 10; the verb being in the present tense. When *you see* my prophecies concerning the destruction of Jerusalem actually *brought to pass, as it appears they are at this time, see* ver. 27; then you will be convinced of the truth of my mission, and of your own inexcusable crime in despising my predictions, see chap. xxiv. 27. *W. Lowth.*

Chap. XXXIV. ver. 1. — *came unto me,*] It is probable that this prophecy immediately followed the preceding. At or before the news that Jerusalem was conquered, the Prophet was to speak of the tyranny and carelessness of the governours, and to promise the return of the people. *Michaelis.* The negligence of the governours being pointed out as a cause of the incredulity of the people, the transition here is natural, and the connexion close between this prophecy and the foregoing one; as also between the beginning of this prophecy and its conclusion. For considering that in part the people suffered for the faults of their shepherds, raercy now urged the Prophet to declare from God, that He would judge between them, save the flock, and set up one Shepherd over them, who should feed them, even His servant David. *Abp. Newcome.*

2. — *shepherds*] The king, his counsellors, and the heads of the people. *Michaelis.* The word "shepherd" comprehends governours both civil and ecclesiastical; compare Is. lvi. 11; Jer. ii. 8; xxiii. 1. *W. Lowth.*

—— *that do feed themselves!*] That regard their own profit and advantages, not the good of the people committed to their charge. *W. Lowth.*

3. *Ye eat the fat,*] Or the milk; milk and fat being expressed by the same word in Hebrew. *W. Lowth.*

—— *ye kill them that are fed:*] The wealthy and substantial, to enrich yourselves. *W. Lowth.*

4. *The diseased have ye not strengthened,*] Those particular offices which belong to your charge, as comforting the weak, healing the sick, binding up the broken-hearted, reclaiming and reducing those that have erred, ye have not accordingly done; but rather have tyrannously and cruelly exercised an imperious authority over them. *Bp. Hall.*

The same allegory holds, ver. 5—10. Jesus Christ made the same reproach to the Scribes and Pharisees, Matt. xxiii. 4; see also 1 Pet. v. 2, 3. *Calmet.*

5. — *no shepherd:*] None in effect; none deserving the name. *Abp. Newcome.*

—— *meat to all the beasts of the field,*] That is, to their enemies, who as so many beasts of prey have spoiled and devoured them; compare Jer. xii. 9; Is. lvi. 9. *W. Lowth.*

10. — *I will require my flock at their hand,*] I will require a severe account from their kings and princes, their priests and prophets, of the damage My people have sustained through their ill management; and I will deprive them of that honour and pre-eminence, which they have so abused, as I have already displaced Zedekiah, and the princes, priests, and others, that were in authority under him. *W. Lowth.* All this actually came to pass at the taking of Jerusalem, and at the captivity which followed of their kings, and of their priests, and of the people. *Calmet.*

11. — *and seek them out.*] The Hebrew word signifies to seek early, to seek in the morning. *Abp. Newcome.*

Before CHRIST 587. and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between † cattle and cattle, between the rams and the † he goats.

† Heb. *small cattle of lambs and kids.* † Heb. *great he goats.*

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Before CHRIST 587.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one ‘shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

‘ Is. xl. 11. John x. 11.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and

12. — *in the cloudy and dark day.*] Clouds mark seasons of misery, persecution, and trouble; see Joel ii. 2; Zeph. i. 15. Wolves profit by mists and darkness to plunder and devour the flock. *Calmet.*

13. *And I will bring them out from the people,*] I will fetch them from those several lands, whereinto they were driven by their miserable captivity, and will bring them back into their own country, and will feed them carefully and plentifully in My Church. So also the three following verses. *Bp. Hall.*

16. *I will seek that which was lost,*] The Messiah, whom I will set over them, see ver. 23, shall faithfully discharge all the offices of a shepherd towards them, which their former pastors have neglected, ver. 4. *W. Lowth.*

—— *but I will destroy the fat and the strong;*] Meaning, I will destroy those cruel shepherds who abuse their authority and domineer over the weak. *Calmet, W. Lowth.*

17. — *between cattle and cattle,*] Behold, I judge between one man and another, between the lambs and kids, between the rams and goats: as I do now put a difference between those of My own flock, and the world; so hereafter I will exquisitely sever them, the one to My right hand, the other to My left. *Bp. Hall.*

18. *Seemeth it a small thing unto you to have eaten up the good pasture,* &c.] Is it not very great cruelty and most barbarous inhumanity, that you, who have much more than others, partly by the bounty of the Lord of the sheep, and partly by your injustice and rapine, should eat the sweet and better parts of the pasture, and waste and spoil what you cannot eat? Thus the people are starved by your wantonness and oppression, or compelled to live on unwholesome and noxious food. *Poole.*

23. — *one shepherd over them, — even my servant David;*] Jesus Christ the true Shepherd, to whom the title of David is given by the Prophets, and attributed by Himself in the Gospel, and who has fulfilled all the duties, after having faithfully described all the characters, of the office. The Scriptures call this Shepherd David, because He was born of David after the flesh, and possessed in reality, and eminently, all those qualities, which the Scriptures give to David, under the figure of the Messiah. *Calmet, Bp. Hall.*

—— *he shall feed them, and he shall be their shepherd.*] This prophecy was remarkably fulfilled, when Christ by the preaching of the Gospel "gathered in one the children of God, that were scattered abroad;" John xi. 52; Ephes. i. 10; among whom were many "of the lost sheep of the house of Israel." But it will receive a further completion at the general conversion of the Jews, when the time will come, that they shall say, "Blessed is He that cometh in the name of the Lord," Matt. xxiii. 39: and this signal event will usher in, or complete the fulness of the Gentiles; see Rom. xi. 12, 15, 25, 32. *W. Lowth.*

24. — *and my servant David a prince among them;*] The Messiah; the true heir and successor of David. *Bp. Hall.*

25. — *the evil beasts to cease*] And I will keep them from these spiritual dangers that may be hurtful to them; see ver. 8 of this chapter. *Calmet.* The words may be meant of freedom from persecution by infidels and strangers. *W. Lowth.*

26. *And I will make them* &c. — *a blessing;*] I will there give remarkable instances of My favour, and the happiness which accompanies it; see Gen. xii. 2; Is. xix. 24. God's hill is the same with His "holy mountain," chap. xx. 40. *W. Lowth.*

Before CHRIST 587. delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

[a] Is 11. 1. Jer. 23. 5. ‖ Or, *for renown.* † Heb. *taken away.*

29 And I will raise up for them a [a] plant ‖ of renown, and they shall be no more † consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

[c] John 10. 11.

31 And ye my [c] flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir for their hatred of Israel.

587. MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

† Heb. *desolation and desolation.* ‖ Or, *hatred of old.* † Heb. *poured out the children.* † Heb. *hands.*

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a ‖ perpetual hatred, and hast † shed *the blood of* the children of Israel by the † force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

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6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

† Heb. *desolation and desolation.*

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [a] possess it; ‖ whereas the LORD was there:

[a] Ps. 83. 4, 12. ‖ Or, *though the LORD was there.*

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume.

† Heb. *to devour.*

13 Thus with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard *them.*

† Heb. *magnified.*

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

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29. *And I will raise up for them a plant of renown,*] I will make them a glorious plant, being fast rooted in that promised Messiah, and being incorporated in Him; and they shall no more be consumed with a spiritual famine, nor be trampled upon by the enemies of My Church. *Bp. Hall.*

The Messiah is often described under the name of "the Branch," and "the Rod," or shoot, growing out of the stem of Jesse; see Is. iv. 2; xi. 1; Jer. xxiii. 5; Zech. iii. 8; vi. 12. *W. Lowth.*

31. *And ye my flock,* &c.] These words at the conclusion of the chapter explain the metaphor, which runs through the whole; that what was said of a flock and its shepherds, is to be understood of men and their governours, and especially of God's people, whom He takes care of, as a shepherd does of his flock, chap. xxxvi. 38. *W. Lowth.*

Chap. XXXV. ver. 2. — *mount Seir,*] Idumea; see Deut. ii. 5, where God says, that He has "given mount Seir unto Esau for a possession." The Prophet goes on to shew, that *the same reason* which will operate in favour of the Jews, will not operate in favour of the heathen, especially not in favour of the Edomites, for they shewed no mercy, and therefore deserved to receive none; and because they had a perpetual hatred, were to be made a perpetual desolation. *Abp. Newcome.*

5. — *a perpetual hatred,*] See chap. xxv. 12. The enmity of the Edomites and the Jews had begun as it were in the womb of their common mother. This was afterwards aggravated by other griefs; and though Jacob's prudent calmness softened it for a time, yet their descendants did not fail to perpetuate their quarrel, which was always certain to be revived, whenever an occasion offered. The last strong proof of this enmity was given by the Edomites at the siege of Jerusalem, when they afflicted the Jews, already oppressed by the Chaldeans. *Calmet.*

6. — *blood shall pursue thee:*] Thy bloodguiltiness shall pursue thee; thou shalt be punished for it. *Michaelis.*

9. *I will make thee perpetual desolations,* &c.] See chap. xxv. 13; Jer. xlix. 17, 18.

10. *Because thou hast said, These two nations* &c.] These two nations, Israel and Judah, and their countries wasted by the Assyrian and Babylonian, shall be mine, and we will possess it; whereas, however this land is abused, it is the Lord's peculiar, and therefore out of thy reach, and free from any challenge of thine. *Bp. Hall, Abp. Newcome.*

11. — *I will make myself known among them, when I have judged thee.*] I will make My people see that I have not quite cast them off, by My avenging their quarrel upon thee. *W. Lowth.*

14. — *When the whole earth rejoiceth,*] After the return from the captivity, when all thy neighbours, conquered by the king of Babylon, shall be restored in peace and prosperity, thou shalt be reduced to distress and desolation. *Calmet.*

The Edomites never recovered their country after their expul-

Before CHRIST 587. 15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that *I am* the LORD.

CHAP. XXXVI.

1 *The land of Israel is comforted, both by destruction of the heathen, who spitefully used it,* 8 *and by the blessings of God promised unto it.* 16 *Israel was rejected for their sin,* 21 *and shall be restored without their desert.* 25 *The blessings of Christ's kingdom.*

587. ALSO, thou son of man, prophesy unto
* Chap. 6. 2. the * mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are our's in possession:

3 Therefore prophesy and say, Thus
† Heb. *Because for because.* saith the Lord GOD; † Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ‖ ye
‖ Or, *ye are made to come upon the lip of the tongue.* are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the
‖ Or, *buttoms, or, dales.* hills, to the ‖ rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. Before CHRIST 587.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD; Because

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sion from it by the Nabatheans, who drove them out of their ancient habitations in the time of the Babylonish captivity; they then settled themselves in the southern part of Judea, where they were afterwards conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became incorporated with that nation. *Dean Prideaux.*

Chap. XXXVI. ver. 1. — *prophesy unto the mountains of Israel,*] This prophecy is the sequel of that contained in the last chapter. *Calmet.*

2. — *even the ancient high places are our's in possession:*] The Edomites have made their boasts, (chap. xxxv. 10,) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed, which commanded all the rest of the country; see Deut. xxxii. 13. *W. Lowth.*

3. — *the residue*] The nations which remained unconquered by the Babylonians. *Abp. Newcome.*

—— *and ye are taken up in the lips of talkers,*] Your name is scornfully taken up in the lips of your busy and insulting enemies, and ye are made a byword and reproach of the people. *Bp. Hall.*

5. — *in the fire of my jealousy:*] In that fervent zeal and concern that I have for My own honour, which is blasphemed among the heathen; see chap. xxxv. 12, 13. *W. Lowth.*

6. — *ye have borne the shame of the heathen:*] The reproach and insult; see chap. xxxiv. 29.

7. — *I have lifted up mine hand,*] I have solemnly sworn; see chap. xx. 5. *W. Lowth.*

8. — *for they are at hand to come.*] They, My people Israel, are near the time of their coming from Babylon into their own land. *Abp. Newcome.*

The most sensible interpreters seem to agree, that there are several expressions in this chapter, particularly in the latter part of it, which cannot be literally understood of any event, excepting of the reign of the Messiah, of the freedom that He has procured for His Church, of another promised land, and of a chosen people, different from that of the Jews; but at the same time that there may be recognised in it certain forms of speech, which have had their literal accomplishment, since the return of the Jews from the captivity. *Calmet.*

10. — *and the wastes shall be builded:*] Compare ver. 33. This may likewise in some measure have been fulfilled at their return from Babylon; Is. lviii. 12; lxi. 4. *W. Lowth.*

12. — *bereave them of men.*] By the sword, pestilence, and famine, which were God's judgments upon His people for their idolatries. *Abp. Newcome.*

Before CHRIST 587. they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no
‖ Or, cause to fall. more, neither ‖ bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the hea-
[b] Is. 52. 5. Rom. 2. 24. then, whither they went, they [b] profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. Before CHRIST 587.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before ‖ their | Or, your. eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A [c] new heart also will I give you, [c] Jer. 32. 39. chap. 11. 19. and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my [d] spirit within you, [d] Chap. 11. 19. and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the

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13. — *they say unto you, Thou land devourest up*] The neighbouring nations observed the heavy sufferings of Israel and Judah, and accused the land of exterminating its inhabitants. *Abp. Newcome.* Compare Numb. xiii. 32.

17. — *their way was before me as the uncleanness* &c.] Their continual practice was as foul and odious to Me, as can be expressed by any legal uncleanness. *Bp. Hall.*

18. — *for the blood*] They had shed the blood of their sons and of their daughters, whom they offered to their idols; see chap. xvi. 36. They had also shed innocent blood in their cities, chap. vii. 23; ix. 9. *Calmet.*

20. — *they profaned my holy name,*] They caused My holy name to be scorned and evil spoken of, in that it was said of these so wicked and lewd persons, Lo, these are the select people of the Lord, and those that were inhabitants of His holy land. *Bp. Hall.*

21. *But I had pity for mine holy name,*] I wrought for My name's sake, that it should not be polluted among the heathen; see chap. xx. 9; compare Deut. ix. 5; Ps. cvi. 8.

23. — *and the heathen shall know that I am the Lord,*] The return of the Jews from the Babylonish captivity was taken notice of by the heathens, as a signal instance of God's providence towards them, Ps. cxxvi. 2; and their general conversion will be a much more remarkable proof of My fulfilling the promises made to their fathers; so that the heathens themselves will be forced to take notice of it, chap. xxxvii. 28. *W. Lowth.*

—— *when I shall be sanctified in you before their eyes.*] When I shall glorify Myself by working your deliverance, and your apparent reformation before their eyes. *Bp. Hall.*

25. *Then will I sprinkle clean water upon you, and ye shall be clean:*] Allusion is here made to the purifications which were effected in the Jewish Church, by sprinkling pure water upon persons under legal pollution; these were types of baptism, and of that penitence which cleanses us from our sins, through the blood of Jesus Christ, and by the invisible aspersion of His Holy Spirit and grace. It is only therefore in the general establishment of the Church of God, that the real and perfect accomplishment of this prophecy can come to pass. St. Paul may probably allude to this text, when he exhorts the Hebrew converts "to draw near to God, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water." *Calmet, W. Lowth.*

26. — *the stony heart out of your flesh,*] I will take away your perverse and rebellious disposition; I will give you a tenderness of heart, and an aptness to be wrought upon by the motions of My Spirit. *Bp. Hall.* Certain it is, that the Jews gave much less occasion for reproach after their return from captivity, more particularly upon the subject of idolatry, and of those other disorders with which they had been reproached by the Prophets, than before that event took place; but their conduct even then was far from being such as to resemble that picture of perfection, of purity, of docility, and of justice, which is described here, and in other places of the Prophets. It is Christianity alone which removes the "heart of stone," and supplies the "heart of flesh." *Calmet.*

Before CHRIST 587.

tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of
s Chap. 28. 18. s Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was
t Chap. 17. 24. & 22. 14. & 37. 14. desolate: I t the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

† Heb. *flock of holy things.* 38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

CHAP. XXXVII.

Before CHRIST about 587.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christ's kingdom.*

THE hand of the LORD was upon me, about 587. and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open ‖ valley; and, lo, *they were* very dry. ‖ Or, *champaign.*

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‖ wind, prophesy, son of man, and say ‖ Or, *breath.* to the wind, Thus saith the Lord GOD;

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31. — *and shall lothe yourselves in your own sight.*] When the Prophets foretell the general conversion of the Jews, they usually mention their detestation of their former idolatries, as a necessary preparation towards it. See Is. i. 27; xvii. 7, 8; Jer. iii. 22, &c. *W. Lowth.*

37. — *I will yet for this be enquired of by the house of Israel,*] God in His anger tells the Jews, that He will not be enquired of by them, chap. xiv. 3; xx. 3, 31: intimating, that during their continuance in idolatry and other wickedness, they ought not to address themselves to Him, nor expect any favourable answer to their requests. But now, upon their repentance and reconciliation, He tells them, that He will be enquired of by them; that is, He will dispose their hearts to apply themselves to Him by prayer, and will answer the petitions they make to Him, for fulfilling these His promises, Ps. x. 17; Jer. xxix. 13. *W. Lowth.* By these words God hath *given* us to understand, that, whatsoever blessing He hath promised, we must pray unto Him for it, otherwise we shall not have it. *Bp. Beveridge.*

38. *As the holy flock,*] As Jerusalem in her holy feasts is filled with whole flocks and herds of those cattle that are brought up thither for sacrifice, so shall all the waste cities of Israel be filled with the flocks of man. *Bp. Hall.* The epithet of "holy" and "most holy" is often applied to sacrifices in the Levitical law, as being wholly dedicated to God, and set apart for His worship. See Ley. vi. 25, 29. *W. Lowth.*

Chap. XXXVII. ver. 1. — *and carried me out in the spirit of the Lord,*] Or, by the Spirit of the Lord. Compare chap. iii. 14; viii. 3; xi. 24. This was performed, either by a local translation of the Prophet, or else by way of vision, or lively representation. *W. Lowth.*

3. — *O Lord God, thou knowest.*] The Prophet replies, that the restoration of the bones to life was more than human reason could conceive, but acknowledges that nothing was impossible with God. *Bp. Hall.*

4. — *O ye dry bones, hear the word of the Lord.*] A prophetical and lively representation of that voice of the Son of God, which all that are in their graves shall hear at the last day, and shall come forth out of them, John v. 28, 29. *W. Lowth.* See the notes on Is. xxvi. 19.

7. *So I prophesied as I was commanded:*] So I spake to those bones as I was commanded. *Bp. Hall.*

—— *bone to — bone.*] Each bone to its corresponding bone in the human body. *Abp. Newcome.*

8. — *no breath*] No life; no vital principle. *W. Lowth.*

Before CHRIST about 587.

Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: *then* shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

Before CHRIST about 587.

17 And join them one to another into one stick; and *they* shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest by* these?

19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be *in* thine hand before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and [a] one king shall be king to them all: and they shall be no more two nations,

[a] John 10. 16.

9. — *Come from the four winds, O breath,*] The words figuratively represent the restoration of the Jewish nation from the several countries, whither they were dispersed, over the whole world; expressed by their being scattered towards all winds, chap. v. 10; xii. 14. *W. Lowth.*

11. — *these bones are the whole house of Israel*:] The state of death and dryness, of dispersion and abandonment, in which you see them, marks the captivity to which they are reduced. I will draw them from that state. *Calmet.*

12. — *your graves,*] Alluding to their being buried, as it were, in the land of their captivity. The Jews seemed as absolutely deprived of their own country, as persons committed to the grave are cut off from the land of the living. The foregoing similitude shews in a beautiful manner, that God, who could raise the dead, had power to restore them. *Abp. Newcome.*

The Jews, in the state of their dispersion and captivity, are called the "dead Israelites" in Baruch, chap. iii. 4. And their restoration is described as a "resurrection" by Isaiah, chap. xxvi. 19; at which time "their bones" are said to "flourish," or to be restored to their former strength and vigour, in the same Prophet, chap. lxvi. 14. In like manner St. Paul expresses their conversion by "life from the dead," Rom. xi. 15. *W. Lowth.*

16. — *take thee one stick, and write upon it,*] That is, one rod: the expression alludes to Numb. xvii. 2, where Moses is commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod. *W. Lowth.*

—— *For Judah, and for the children of Israel his companions*:] When Jeroboam, at the head of his companions, withdrew from his obedience to the house of David, the tribes of Benjamin, Judah, and Levi, still adhered to the government of Rehoboam. Besides these three tribes, many Israelites from the other tribes joined themselves to the same party, as appears from 2 Chron. xi. 12—16; xv. 9; xxx. 11, 18. Hence the expression, "for Judah, and for the children of Israel his companions." *Calmet.*

—— *For Joseph, the stick of Ephraim, and for all* &c.] Upon Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence, 1 Chron. v. 1; Gen. xlviii. 20; which caused him to be reckoned the head of the ten tribes. Samaria, the seat of that kingdom, was likewise situated in the tribe of Ephraim, and Jeroboam their first king was an Ephraimite. Upon these accounts the name of Ephraim signifies in the Prophets the whole kingdom of Israel, as distinct from that of Judah. *W. Lowth.* The union of the two sticks may be supposed to signify in a more extended sense, the assembling, not only of the Jews of all the tribes, but also of the people of all nations in the Church of Christ. *Calmet.*

19. — *which is in the hand of Ephraim,*] Which is wielded as a sceptre in the hand of Ephraim, and of the other nine tribes of Israel, the companions of their chief tribe Ephraim. *Abp. Newcome.*

—— *they shall be one in mine hand.*] I will make them one nation, and appoint one King to rule over them, the Messiah; see ver. 22. *W. Lowth.*

This prophecy was fulfilled very imperfectly in the persons of the Jews after the captivity, both because neither the tribe of Judah, nor the other tribes, returned entire, and because they were not governed by kings of the family of David. *Calmet.*

22. *And I will make them one nation* &c.] And I will unite My Church all the world over in one: and one King, even the Messiah, whom I shall send, shall be King to them all; and they shall no more be so divided in profession, as if they were different kingdoms, ruled by divers sovereigns, but in the main substance of religion shall be one. *Bp. Hall.*

—— *and one king shall be king to them all*:] The Messiah is described as King of the Jews in most of the prophecies of the Old Testament, beginning with that of Genesis, chap. xlix. 10, concerning Shiloh. From David's time He is commonly spoken of as the Person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews; see John i. 49; to which our

Before CHRIST about 587. neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

[b] Is. 40. 11. Jer. 23. 5. & 30. 9. chap. 34. 23. 24 And [b] David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

[c] Ps. 89. 3. chap. 34. 25. [d] 2 Cor. 6. 16. 26 Moreover I will make a [c] covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my [d] sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be [e] their God, and they shall be my people.

Before CHRIST about 587. [e] Chap. 11. 20. & 14. 11.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against [a] Gog, the land of Magog, ‖ the chief prince of Meshech and Tubal, and prophesy against him,

[a] Rev. 20. 8. ‖ Or, *prince of the chief.*

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put [b] hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

[b] Chap. 39. 2.

5 Persia, Ethiopia, and ‖ Libya with

‖ Or, Phut.

Saviour bore testimony before Pontius Pilate, when the question being put to Him, "Art thou a king?" He made answer, "Thou sayest," (the truth,) "that I am a King." St. Paul, alluding to these words, calls them "a good confession," 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted in that inscription, which by the direction of Providence he ordered to be written upon the cross; see John xix. 19: so that the chief priests impiously renounced their own avowed principles, when they told Pilate, that they had no king but Cæsar. *W. Lowth.*

23. — *nor with their detestable things,*] Or "abominations," as the word is elsewhere translated, and commonly applied to idols: see chap. xx. 7; 2 Kings xxiii. 13. *W. Lowth.*

—— *out of all their dwellingplaces, wherein* &c.] See chap. xxxvi. 20, 25, 28.

26. — *and will set my sanctuary in the midst of them* &c.] I will set My Church in the midst of them, which shall continue to the end of the world; and I will dwell in their hearts as in My temple for ever. *B. Holl.*

If we understand "for evermore" in a limited sense, and the condition of obedience implied, the rebuilding of the temple may be in the first instance foretold. At the final restoration of the Jews, God will place His tabernacle and sanctuary among them in a larger sense. *Abp. Newcome.*

28. *And the heathen shall know*,] The conversion of the Jewish nation, and their being restored to their former state of favour and acceptance with God, will be a work of Providence taken notice of by the heathens themselves, who shall join themselves to the Jews, as the Church of God and temple of truth: see chap. xxxvi. 23. *W. Lowth.*

Chap. XXXVIII. ver. 2. — *set thy face against Gog, the land of Magog,*] Or, of the land of Magog. Magog is reckoned among the sons of Japhet: see Gen. x. 2: and Ezekiel here uses Magog as the country of which Gog was prince. *W. Lowth, Abp. Newcome.*

It has been the subject of much discussion amongst the learned, what is the meaning of this remarkable prophecy; who is designed under the name of Gog; and to what period of history the fulfilment of it belongs. On the one hand it has been thought, that the whole prophecy received its completion in the Jewish Church in the times succeeding the Babylonish captivity; that by Gog is designed Antiochus Epiphanes; and that the deliverances predicted to the Church are those which occurred in the times of the Maccabees. On the other hand, it is believed that the prophecy is to be referred to some period of the Christian Church, either past, or yet to come; that by Gog are either represented generally the enemies of the Christian Church, who have been discomfited by the superintending providence of God; or some particular enemies, who were to arise at some future period, either of the conversion of the Jews to Christianity, or, as some suppose, of their restoration to their own land; or, as others maintain, of a second advent of the Messiah to reign personally on earth. Amidst this great variety of opinions, on a subject of so great difficulty and obscurity, it is best to maintain a cautious reserve in forming a decision, and to wait for that clearer light which Providence may hereafter vouchsafe to us, in the full development of the whole scheme of Scriptural prophecies. *Pole's Syn. Crit.*

The other Prophets speak of some future enemy of the Jews and the Church under a similar description. But in what manner this magnificent prophecy is to receive its completion, time only can explain. *Dr. Gray.*

—— *the chief prince of Meshech and Tubal.*] The king or head of those northern nations which lie upon the Euxine sea, and border upon mount Caucasus. See note on chap. xxvii. 13. *W. Lowth.*

4. — *and put hooks into thy jaws,*] See chap. xxix. 4. It is an allusion to the manner of taking the crocodile. See Bp. Lowth's note on Is. xxxvii. 29. I will disappoint all thy designs. *W. Lowth.*

—— *and I will bring thee forth.*] The sense would be plainer, if the words were thus translated, "after I have brought thee forth," &c.; in which sense the copulative, here translated "and," is sometimes used. *W. Lowth.*

5. *Persia, Ethiopia, and Libya*] Their allies, Ethiopia and Libya, are called Cush and Phut in the Hebrew; and are joined together as allies, chap. xxx. 5. Persians are joined in like manner with Africans, chap. xxvii. 10. *W. Lowth.*

Before CHRIST about 587. them; all of them *with* shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare *for* thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ‖ think an evil thought:

‖ Or, *conceive a mischievous purpose.*

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell ‖ safely, all of them dwelling without walls, and having neither bars nor gates,

‖ Or, *confidently.*

† Heb. *To spoil the spoil, and to prey the prey.*

12 † To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land.

Before CHRIST about 587.

† Heb. *navel.*

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time † by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

† Heb. *by the hands.*

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

—— *all of them with shield and helmet:*] The Libyans, or people of Phut, are described in Jer. xlvi. 9, as "handling the shield;" and Xenophon relates of them, that they were remarkable for their great and large shields. *W. Lowth.*

6. *Gomer,*] The most ancient Celts, who were perhaps originally situated on the confines of Europe and Asia. Cimmerians; *a very old and celebrated people,* who inhabited the peninsula of Crim Tartary. *Michaelis.* Gomer is joined with Magog, Gen. x. 2. *W. Lowth.*

—— *Togarmah of the north quarters,*] Cappadocians. See note on chap. xxvii. 14. *Abp. Newcome.* In the Scripture language, the quarters *of the north mean the provinces to the* north of Mesopotamia; and even Chaldea, Mesopotamia, Syria, and Babylon. *Calmet.*

7. — *and be thou a guard unto them.*] Do thou be their chief, or leader. *Calmet.* Let them rely upon thy prowess and conduct as their leader. *W. Lowth.*

8. — *thou shalt come into the land that is brought back from the sword,*] The "land" is often put for those who inhabit it: compare Jer. xxxi. 2. The land therefore that is brought back from the sword must mean, those who should survive after the hardships they had suffered in their several dispersions, and the judgment that *should* fall upon the disobedient in their return home. *W. Lowth, Abp. Newcome.*

11. *And thou shalt say, I will go up to the land of unwalled villages;* &c.] I will go up to a land that is easily invaded and overrun, as that which consists of unwalled villages, not able to bear out an assault: I will go to a secure people, that dwell as they think safely in the confidence of the strength and number of the inhabitants. *Bp. Hall.*

13. *Sheba, and Dedan, and the merchants of Tarshish,*] These were great traders. See notes at chap. xxvii. 12, 15, 20, 22. These merchants, as soon as they heard of this intended invasion, came into Gog's camp, as to a market, to buy both persons and goods which should come into the conqueror's power. *W. Lowth.*

—— *with all the young lions thereof,*] Meaning, probably, their chief merchants, who are described as so many princes, Is. xxiii. 8, and are called "lions," because of the injustice and oppression they commonly practised in their commerce. *W. Lowth.*

15. — *out of the north parts,*] See ver. 6, and note.

17. — *Art thou he?*] Art thou not he? A sense which the particle of interrogation often imports. See the note on chap. xx. 4. *W. Lowth.*

—— *of whom I have spoken in old time by my servants* &c.] The enemy, here said to be foretold of old by the Prophets, is probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each Prophet. To particular prophecies of this nature we may add those prophecies which speak of some great and general destruction of God's enemies before the day of judgment, or consummation of all things: such are Ps. ex. 5, 6; Is. xxvi. 20, 21; xxxiv. 1; Jer. xxv. 7, 10; Joel iii. 9, 14; Obad. ver. 15. *W. Lowth.*

18. — *my fury shall come up in my face.*] An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah (chap. xxx. 27) describes Almighty God as "burning with anger," His lips being "full of indignation, and His tongue as a devouring fire." *W. Lowth.*

Before CHRIST about 587. 19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the ‖ steep places shall fall, and every wall shall fall to the ground.

‖ Or, towers, or, stairs.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

[c] Chap. 36. 23. & 37. 28.

23 Thus will I [c] magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

1 God *judgment upon Gog.* 8 *Israel's victory.* 11 *Gog's burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel, having been plagued for their sins, shall be gathered again with eternal favour.*

‖ Or, *strike thee with six plagues; or, draw thee back with an hook of the teeth, as chap. 38. 4.*

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and ‖ leave but the sixth part of thee, and will cause thee to come up from † the north parts, and will bring thee upon the mountains of Israel:

Before CHRIST about 587.

† Heb. *the sides of the north.*

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † sort, and *to* the beasts of the field † to be devoured.

† Heb. *wing.*

† Heb. *to devour.*

5 Thou shalt fall upon † the open field: for I have spoken *it*, saith the Lord GOD.

† Heb. *the face of the field.*

6 And I will send a fire on Magog, and among them that dwell ‖ carelessly in the isles: and they shall know that I *am* the LORD.

‖ Or, confidently.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that *I am* the LORD, the Holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‖ handstaves, and the spears, and they shall ‖ burn them with fire seven years:

‖ Or, *javelins.*

‖ Or, *make a fire of them.*

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

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19. — *a great shaking*.] All the circumstances of an earthquake are described in this and the following verse: compare Zech. xiv. 3—5. *Houbigant.*

The Prophets often describe God's judgments upon particular countries or persons, as if it were a dissolution of the whole world. See Is. xiii. 10. *W. Lowth.*

21. *And I will call for a sword against him*.] I will appoint a sword to destroy him. So God is said to call for a dearth upon the land of Canaan, Ps. cv. 16. *W. Lowth.*

22. *And I will plead against him*.] Or, I will plead with him: see chap. xx. 35. God pleads with men by His judgments, which are a manifest token of the vengeance due to their sins: see Is. lxvi. 16; Jer. xxv. 31. Pestilence is joined with blood here, as it is chap. v. 17; xiv. 19; xxviii. 23. *W. Lowth.*

—— *and I will rain upon him, and upon his bands*, &c.] Compare Rev. xx. 8, 9. It is plain that the extraordinary circumstances mentioned ver. 19—22, remain to be accomplished on the future enemies of the Jews, when God's people are reinstated in His favour. *Abp. Newcome.*

Chap. XXXIX. ver. 2. — *and will cause thee to come up from the north parts*,] The words may be better translated, "after I have caused thee to come up, &c." See a like construction, chap. xxxviii. 4. *W. Lowth.*

3. *And I will smite thy bow out of thy left hand*, &c.] I will make void and frustrate all the attempts and endeavours that thou shalt make against My people; and disappoint all thy warlike preparations. *Bp. Hall.*

6. *And I will send a fire on Magog*,] Fire is among the fiercest of God's judgments: see chap. xxx. 8, and note. Magog is the land of Gog. *W. Lowth.*

—— *and among them that dwell carelessly in the isles*:] In the maritime regions, bordering perhaps on the Mediterranean: see chap. xxxviii. 13. *Abp. Newcome.* All countries lying upon the seacoast are called "islands in the Hebrew language. *W. Lowth.*

7. — *and I will not let them pollute my holy name any more*:] The words of the Hebrew run thus; I will not pollute My holy name any more; that is, I will not suffer it to be polluted by seeming to desert My people: see chap. xiv. 9, and note. *W. Lowth, Abp. Newcome.*

9. — *seven years*:] Meaning perhaps generally, "many years." The Hebrews frequently so use the number "seven." *Grotius.*

10. *So that they shall take no wood out of the field*,] The quantity of these weapons will afford sufficient fuel for that time. It must be remembered, that much fuel is not required in the warm climates of the East. *Calmet.*

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11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the ‖ *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of ‖ Hamon-gog.

‖ Or. mouths.

‖ That is, *The multitude of Gog.*

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

† Heb. men of continuance.

14 And they shall sever out † men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. build.

16 And also the name of the city *shall be* ‖ Hamonah. Thus shall they cleanse the land.

‖ That is, *The multitude.*

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak † unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my ‖ sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

† Heb. to the fowl of every wing.

‖ Or. slaughter.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan.

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† Heb. great goats.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of

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11. — *The valley of the passengers on the east of the sea:*] The sea of Gennesareth, as the Chaldee Paraphrast explains it. In the Hebrew language, all lakes are called seas. The same is called "the East sea," chap. xlvii. 18, to distinguish it from the Mediterranean, called "the Great sea westward," Josh. xviii. 4. The valley near this lake is called "the valley of the passengers," because it was a great road, by which the merchants and traders from Syria and other Eastern countries went into Egypt. *W. Lowth.*

—— *and it shall stop the noses of the passengers:*] So as all the passengers shall stop their noses by reason of the noisome stench of the dead bodies. *Bp. Hall.*

—— *of Hamon-gog.*] The multitude of Gog. See the margin.

14. — *after the end of seven months*] After seven months have been employed by all the people in burying the dead, ver. 12, carcases shall still remain unburied. *Abp. Newcome.*

16. *And also the name of the city shall be Hamonah.*] See the margin. A city perhaps afterwards to be built near this valley, to perpetuate the memory of the transaction. *W. Lowth, Bp. Hall.*

17. — *to my sacrifice*] This bold imagery is founded upon the custom of invitations to feasts after sacrifices; see Gen. xxxi. 54; 1 Sam. xvi. 3; Zeph. i. 7; comp. Is. xxxiv. 6, which Ezekiel seems to have imitated; and Rev. xix. 17, 18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions; the Prophet has indulged the bent of his genius in a sublime amplification. *Abp. Newcome.*

The slaughter of God's enemies is called a sacrifice, because it is offered up as an atonement to the Divine justice. *W. Lowth.*

18. — *of rams, of lambs, and of goats,*] Kings, princes, and tyrants, are expressed by rams, goats, and bullocks. *Abp. Newcome.*

—— *fatlings of Bashan.*] See Deut. xxxii. 14. The country of Bashan beyond Jordan was celebrated for fat cattle. *Calmet.*

20. — *at my table*] The table of God is the field covered with dead bodies, the place of the slaughter of Magog, to which the birds and beasts of prey are invited, ver. 17. *Michaelis.*

22. *So the house of Israel shall know* &c.] By acts of mercy towards them, and of judgment towards their enemies. *W. Lowth.*

23, 24. — *went into captivity for their iniquity: &c.*] Not because I wanted power to rescue them, or will to do them kindness. *Calmet.*

25. — *Now will I bring again the captivity of Jacob,*] See chap. xxxiv. 13; xxxvi. 24; xxxvii. 21.

26. — *their shame,*] The shame and reproach due to their sins. *W. Lowth.*

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their enemies' lands, and [a] am sanctified in them in the sight of many nations;

[a] Chap. 36. 23.

28 Then shall they know that I *am* the LORD their God, [†] which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

† Heb. *by my causing of them, &c.*

29 Neither will I hide my face any more from them: for I have [b] poured out my spirit upon the house of Israel, saith the Lord GOD.

[b] Joel 2. 28. Acts 2. 17.

CHAP. XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *Eight tables.* 44 *The chambers.* 48 *The porch of the house.*

574. IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.

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2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, ‖ by which *was as the* frame of a city on the south.

‖ Or, upon which.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

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29. — *for I have poured out my spirit* &c.] I have plentifully stored My Church with graces of sanctification. *Bp. Hall.* See Is. lix. 20, 21; a place applied by St. Paul to this very purpose, Rom. xi. 26, 27. *W. Lowth.*

Chap. XL. The following obscure vision of Ezekiel is generally supposed to contain the description of a temple, corresponding in its structure and dimensions with that of Solomon. The Prophet, by presenting to the captives this delineation of what had been "the desire of their eyes," reminded them of the loss which they had suffered from their unrighteousness, and furnished them with a model, upon which the temple might rise again from its ruins; as it did, with less magnificence indeed, in the time of Zerubbabel. Under the particulars detailed by Ezekiel, however, we often discover the economy of a spiritual temple, which should again be filled with "the glory of the Lord coming from the east," see chap. xliii. 2, 4. *Dr. Gray.*

This concluding vision of a new city and temple was shown to Ezekiel at the close of his ministry, for the consolation of his brethren, who were then commemorating by the waters of Babylon with sighs and tears the fate of their former city and temple with all its glory, which had that day been extinguished just fourteen years. The restoration of the temple and its service, here circumstantially insisted on, was well calculated to raise their drooping spirits, and renew their trust and confidence in the God of their fathers; and that the rather in their present situation, as they would then naturally refer all those benefits to themselves in their own persons, and expect that they were to be the immediate consequence of a redemption from the captivity they then laboured under. But the Spirit of God, as in other prophecies on the same occasion, looked to a period beyond that event, which then became *evident* when the Jews were restored to their land, and the second temple was completed. For neither the extent and magnificence of the building, nor the privileges and ministry of that temple, did by any means correspond to this representation; and, in the glory of the Divine presence, it was entirely deficient: whereas the Prophet here tells us, "The Spirit took me, and brought me into the inner court; and, behold, the glory of the Lord filled the house." He adds further, "And I heard Him speaking unto me out of the house; and He said unto me, The place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever," chap. xliii. 5—7; which last circumstance of perpetual duration could not belong to any temple under the Mosaick economy, but is the peculiar attribute of that nobler dispensation to which it led. Such an interpretation of this mystical vision is agreeable to the usage of the Prophets, who speak of the future dispensation under the image of a temple or city; see Is. ii. 2; and Zech. vi. 12, 13. At the conclusion of this very vision we are told, that the name of the city should be, "The Lord is there," chap. xlviii. 35; a name of the same import with that given by Jeremiah to the city of Christ, "The Lord our righteousness," Jer. xxxiii. 16. The whole vision, whatever difficulties there may be *in the explication of* particular parts, must be considered as a mystical representation of the Messiah's government. On this general application, that there should still be partial difficulties, is exactly what ought to be expected: neither will those difficulties entirely vanish, till the whole scheme is completed: for the true and accurate interpretation of all prophecy is only to be had from the accomplishment. *Bp. Bagot.*

Ver. 1. — *in the beginning of the year, in the tenth day of the month,*] That is, the first month, called here the beginning of the year, which in the ecclesiastical computation was the month Nisan. *W. Lowth.* See the notes on Exod. xii. 2; xiii. 4.

—— *the fourteenth year*] See chap. i. 1, 2; the eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehoiachin's captivity, from which the Prophet dates; and therefore the twenty-fifth year of Jehoiachin's captivity was the fourteenth year after the taking of Jerusalem. *Abp. Newcome, W. Lowth.*

2. — *and set me upon a very high mountain,*] The expression points out mount Moriah, upon which the temple was built. *W. Lowth, Calmet.* This mountain was not however very high; and Michaelis remarks, that the expression probably signifies nothing more than that Jerusalem, and the true worship of God, should be very much exalted, and made known to all the world. *Abp. Newcome.* In this respect the expression represents the Christian Church; see Is. ii. 1, 2. *W. Lowth.*

—— *by which was as the frame of a city on the south.*] Upon which; see the margin. If we suppose the Prophet brought by the Spirit from Chaldea into the land of Israel, both the temple and the city would be to the south. It appears from chap. xlviii. 15, &c, that he had a view of the holy city which was to be restored as well as of the temple. *W. Lowth, Calmet.*

3. — *of brass,*] Bright and sparkling. *Abp. Newcome.* See Dan. x. 6.

—— *with a line of flax, — and a measuring reed;*] The former was to measure the outward and more spacious courts, and the latter to take the dimensions of the walls and buildings. *Bp. Hall.*

4. — *behold with thine eyes, — declare all that thou seest to the house of Israel.*] Compare chap. xliii. 10; xliv. 5. The temple now represented was designed, partly to assure the people, that their temple should be restored, and partly to serve them as a

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5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

† Heb. *whose face was the way toward the east.*

6 ¶ Then came he unto the gate † which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that *side*.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

† Heb. *limit, or, bound.*

12 The † space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

Before CHRIST 574.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

† Heb. *closed*

16 And *there were* † narrow windows to the little chambers, and to their posts within in the gate round about, and likewise to the ‖ arches: and windows *were* round about ‖ inward: and upon *each* post *were* palm trees.

‖ Or, *galleries, or, porches.* ‖ Or, *within.*

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ‖ without, an hundred cubits eastward and northward.

‖ Or, *from without.*

20 ¶ And the gate of the outward court † that looked toward the north, he measured the length thereof, and the breadth thereof.

† Heb. *whose face was.*

21 And the little chambers thereof *were* three on this side and three on that *side*; and the posts thereof and the ‖ arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

‖ Or, *galleries, or, porches.*

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the

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model by which they should rebuild it at their return from captivity. The Jewish writers confirm this opinion when they tell us, "that the children of the captivity, when they returned from Babylon, followed the platform of that temple which Ezekiel described, as far as their circumstances would allow." *Dr. Lightfoot, W. Lowth.*

5. *And behold a wall on the outside of the house round about,*] A wall went round the whole plain surface of the holy mountain like a parapet. *Calmet.*

—— *by the cubit and an hand breadth:*] Each cubit containing a cubit and a hand breadth, called the "great cubit", *chap.* xli. 8; and supposed equal to half a yard. The cubit used in Chaldea, where the Prophet lived, was five hand breadths. *Bp. Cumberland.*

—— *of the building,*] Of the outer wall; it was three yards high and three yards broad. This wall served as a security against the precipices of the mount on which the temple stood. *Abp. Newcome.* And it separated the holy ground from that which was profane. *W. Lowth.*

6. *Then came he* &c.] After having passed the court of the Gentiles, he came to the eastern gate of the court of Israel. *Abp. Newcome.*

11. — *and the length of the gate,*] By this some understand the height of the gate. Houbigant renders it, "and the length of the entry of the gate." *W. Lowth, Abp. Newcome.*

14. *He made also posts of threescore cubits,*] The angel described the height of the columns or pillars which were to support the rooms or stories over the arch of the gate, and these were in height sixty cubits; the whole building being divided into three stories like those described, chap. xlii. 6. *Calmet.*

16. *And there were narrow windows*] These windows were narrow without, but broad within to disperse the light. The margin of our Bibles thus explains it, and refers to 1 Kings vi. 4. *W. Lowth, Abp. Newcome.*

—— *and likewise to the arches:*] The word here rendered "arch," sometimes signifies a porch or entrance. *W. Lowth.* See the margin.

—— *and upon each post were palm trees.*] Probably pilasters representing palm trees; the trunks forming the shafts, and the branches the capitals. *Calmet.*

17. *Then brought he me into the outward court,*] The court of Israel or of the people; the outer of the two courts, mentioned 2 Kings xxi. 5. Herod added a third, called "the court of the Gentiles." *Abp. Newcome, W. Lowth.*

18. — *the lower pavement.*] This was called the lower pavement, with respect to the several ascents which were still to go up the nearer you came to the temple. *Dr. Lightfoot.*

19. — *the lower gate*] The western gate of the porch or entry. *W. Lowth.*

Before CHRIST 574. east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. Before CHRIST 574.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, ‖ as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

‖ Or, *at the step.*

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* ‖ hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

‖ Or, *undirous.* or, *the two hearthstones.*

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the

22. — *and the arches thereof were before them.*] Or at the entrance of them. *W. Lowth.*

23. *And the gate of the inner court was over against the gate toward the north, and toward the east;*] The expression is elliptical, and means, that the north gate of the inner court did exactly answer this north gate of the outer court described ver. 20, 22, in like manner as the east gate of the inner court answered the east gate of the outer court. *W. Lowth.*

30. — *five and twenty cubits long, and five cubits broad.*] Length seems here to be taken for height, as before, ver. 11. *W. Lowth.*

43. — *within were hooks,*] Hooks for hanging up the beasts slain for sacrifice, in order to the flaying of them; or, as some think the meaning of the Hebrew word to be, edges to the tables to prevent the instruments of sacrifice from slipping off. *Dr. Lightfoot, Calmet.*

Before CHRIST 574. south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the ‖ charge of the house.

‖ Or, *ward, or, ordinance*: and so ver. 46.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

‖ Or, *entrance.*

2 And the breadth of the ‖ door *was* ten cubits; and the sides of the door *were* five cubits on the *one* side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. Before CHRIST 574.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 And the side chambers *were* three, † one over another, and ‖ thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might † have hold, but they had not hold in the wall of the house.

† Heb. *side chamber over side chamber.*

‖ Or, *three and thirty times, or, five.*

† Heb. *be holden.*

7 And † *there was* an enlarging, and a winding about still upward to the chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

† Heb. *it was made broader, and went round.*

8 I saw also the height of the house round about: the foundations of the side chambers *were a* full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward

45. — *This chamber, — is for the priests.*] The word "chamber" is put here *for* a suite of chambers. The wing or row of buildings on the north side of the inner court was destined for the use of the priests, who were in constant attendance according to their courses upon the service of the temple; see Numb. xviii. 5; 1 Chron. vi. 49; 2 Chron. xiii. 11. *Calmet, W. Lowth.*

—— *of the charge of the house.*] They had the charge of the sacred vessels, of the precious veils, of the perfumes, &c. *Calmet.* The word "priests" may here include Levites under it. *W. Lowth.*

46. *And the chamber whose prospect is toward the north*] Another wing or row of chambers on the south side of the inner court is for the descendants of the family of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually, Lev. vi. 12, 13. *W. Lowth.*

47. — *and the altar that was before the house.*] The altar stood in the inner court, just before the porch that entered into the temple. *W. Lowth.*

Chap. XLI. ver. 1. — *which was the breadth of the tabernacle.*] See Exod. xxvi. 16, 22, 23.

4. — *before the temple:*] Or, according to the breadth of the temple; that is, corresponding to it. *W. Lowth.*

6. *And the side chambers were three, one over another,*] They were three stories high. *W. Lowth.*

—— *and they entered into the wall*] The beams of the chamber entered into the outer wall built opposite to that of the temple; see 1 Kings vi. 6, 10. *Abp. Newcome.*

—— *but they had not hold in the wall of the house.*] Though the beams of the chamber were admitted into the outer wall, they rested on the projections of the inner wall; either from reverence to the sacred place, or to secure it from fire. *Abp. Newcome.*

8. — *the height of the house*] Of these chambers, three stories high, in which sense the word is used ver. 9. *W. Lowth.*

—— *the foundations of the side chambers*] Meaning perhaps the inner side wall of the lower chambers, on which the beams of their ceilings rested; see ver. 5. *Abp. Newcome.*

—— *great cubits.*] See chap. xl. 5, and note.

9. — *and that which was left*] Or the void space.

11. — *were toward the place that was left,*] The doors of the side chambers opened into this void space or gallery, one northward and another southward. *W. Lowth, Abp. Newcome.*

Before CHRIST 574. the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ‖ galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

‖ Or, *several walks, or, walks with pillars.*

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, † cieled with wood round about, ‖ and from the ground up to the windows, and the windows *were* covered;

† Heb. *cieling of wood.*

‖ Or, *and the ground unto the windows.*

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by † measure.

† Heb. *measures.*

18 And *it was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

† Heb. *post.*

21 The † posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

Before CHRIST 574.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

CHAP. XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 19 *The measures of the outward court.*

THEN he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories.*

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

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12. — *the separate place*] By this most understand the temple proper. *Abp. Newcome.*

14. — *the breadth of the face of the house,*] The whole temple with the porch and walls was a hundred cubits in length westward. *W. Lowth.*

15. *And he measured the length of the building over against the separate place which was behind it,*] Noldius translates this sentence more clearly thus; "And he measured the length of the building which was before the separate place, and that which was behind it." *Abp. Newcome.* The east and west sides having been measured before, the north and south sides are here represented as measuring each an hundred cubits. *W. Lowth.*

16. — *and the windows were covered;*] With lattices, or curtains, or both. *Abp. Newcome.*

18. *And it was made with cherubims* &c.] On the inside of the house the walls were adorned with carved work of cherubim and palm trees as in Solomon's temple; see 1 Kings vi. 29. *W. Lowth.*

—— *two faces;*] Which appeared; the other two (of the ox and the eagle) being supposed below the plain. The cherubim had each four faces; see chap. i. vi. *W. Lowth.*

22. — *the walls thereof,*] The sides. *W. Lowth.*

—— *This is the table that is before the Lord.*] Compare chap. xliv. 16. The words "altar" and "table" are used promiscuously; see Heb. xiii. 10; where by "altar" the Apostle means "table." *Abp. Newcome.*

Chap. XLII. ver. 1. — *the utter court,*] Utter with respect to the temple itself; the court of the priests is meant. *Houbigant, Abp. Newcome, Calmet.*

4. — *a way of one cubit;*] This some understand of an entrance at each end of the cloister. *W. Lowth.*

Before CHRIST 574.

5 Now the upper chambers *were* shorter: for the galleries ‖ were higher than these, ‖ than the lower, and than the middlemost of the building.

‖ Or, *did eat of these.*

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

¶ Or, *and the building consisted of the lower and the middlemost.*

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, *lo*, before the temple *were* an hundred cubits.

‖ Or, *from the place.*

9 And ‖ from under these chambers *was* ‖ the entry on the east side, ‖ as one goeth into them from the utter court.

¶ Or, *he that brought me.*

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

¶ Or, *as he came.*

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

Before CHRIST 574.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when *he* had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east † side with the measuring reed, five hundred reeds, with the measuring reed round about.

† Heb. *wind.*

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

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5. *Now the upper chambers were shorter:* &c.] The marginal reading is to be preferred; the sense of which is, "for the galleries did abate of these;" that is, took of these more than of the lowest and middlemost part of the building. The reason of this is assigned in the next verse. *W. Lowth. Abp. Newcome.*

6. — *had not pillars.*] To support the galleries or balconies; the two upper stories had balconies standing out of them, the breadth of which was taken out of the rooms themselves, and this made them so much the narrower, because the weight of the balconies was not supported by pillars, as the rooms over the cloisters of the outward court were, but only by the wall. *W. Lowth.*

8. — *and, lo, before the temple were an hundred cubits.*] The angel conducts the Prophet from the north side of the court to the south side, and in passing before the temple he observes the dimensions of the east front; see chap. xli. 14. *Calmet, W. Lowth.*

10. — *in the thickness of the wall*] In the breadth of the wall; that is, in the breadth of ground which that wall enclosed. *W. Lowth.*

11. *And the way before them*] The alley or way of ten cubits within the chambers; see ver. 4. *Calmet.*

13. — *they be holy chambers,*] The shewbread, the remainder of the meat offering, sin offering, and trespass offering, are expressly called the most holy things; Lev. vi. 14, 17; xxiv. 9; Numb. xviii. 9; and are distinguished from the holy things, such as are the peace offerings, first fruits, and tithes, Lev. xxi. 22. These were to be eaten within the precincts of the temple by the same laws. *W. Lowth.*

14. *When the priests enter therein,*] Within the inner court; chap. xliv. 17. *W. Lowth.*

—— *then shall they not go out of the holy place into the utter court,*] Moses had given the same direction, in saying, that the high priest and the inferiour priests should use their dress of ceremony when they entered into the tabernacle to perform their functions; insinuating thereby, that in other places they should not wear it, Exod. xxviii. 43. *Calmet.*

15. — *the inner house,*] The temple itself; compare chap. xli. 15. *W. Lowth.*

16. *He measured the east side with the measuring reed, five hundred reeds,*] These are the measures of the holy mountain or area upon which the temple stood; it is an exact square. Capellus is of opinion, that instead of "five hundred reeds," we ought to read "five hundred cubits;" and this reading is supported by the Septuagint, by St. Jerome, by the Jewish authors themselves, by all the interpreters, and by the actual size of the holy mountain. The smaller cubit is probably here intended. *Calmet.*

20. — *it had a wall round about,*] This was the outermost wall, to defend it from being invaded or profaned; compare Rev. xxi. 17. *Abp. Newcome, W. Lowth.*

—— *between the sanctuary and the profane place.*] By the "sanctuary" is here meant, the whole compass of ground which was the precincts of the temple, elsewhere called the "holy mountain;" see chap. xliii. 12; in comparison of which Jerusalem itself, though upon several accounts styled "the holy city," was esteemed but as profane or unconsecrated ground; see chap. xlviii. 15. *W. Lowth.*

Before CHRIST 574.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and [a] his voice *was* like a noise of many [a] waters: and the earth shined with his glory.

3 And *it was* [b] according to the appearance of the vision which I saw, *even* according to the vision that I saw ‖ when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, ‖ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ‖ pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the † bottom

[a] Chap. 1. 24.

[b] Chap. 1. 4. & 8. 4.

‖ Or, when I came to prophesy that the city should be destroyed: See chap. 9. 2, 6.

Before CHRIST 574.

‖ Or, for there was but a wall between me and them.

‖ Or, form, or, number.

† Heb. bosom.

Chap. XLIII. ver. 2. — *came from the way of the east:*] It had removed thither, chap. xi. 23, and was now returning. *Abp. Sacker.* The glory of the Lord, when it forsook the temple, is described as departing from the eastern gate of it, chap. x. 19; afterwards it is represented as quite forsaking the city, and removing to a mountain on the east side of the city, chap. xi. 23. *W. Lowth.*

3. — *when I came to destroy the city:*] When I was transported in vision to Jerusalem, to foretell the destruction of the city. *Calmet.* See the note on Jer. i. 10.

4. — *came into the house*] To shew that God would again accept that place and its sacred rites, and afford the Jews His protection. *Grotius.*

5. — *and, behold, the glory of the Lord filled the house.*] The glory, or the symbol of the Divine presence, entered into the temple and settled there, as it did when it was finished by Solomon, 1 Kings viii. 10, 11. *W. Lowth.*

7. — *the place of my throne,* &c.] Here is the place of My throne, &c. The cherubim were God's throne, from whence He is said to sit between the cherubim, and the ark was His footstool, Ps. xcix. 1, 5. *Calmet, W. Lowth.*

—— *where I will dwell in the midst of the children of Israel for ever,*] See Ps. lxviii. 16. This promise is to be understood like those formerly made upon the condition of their obedience, but it is eminently fulfilled in Christ, in whom all the prophecies of the Old Testament are to have their final accomplishment. Zechariah prophesies of the Messiah, chap. vi. 13, that "He should build the temple of the Lord, and bear the glory;" that is, He shall build the Christian Church; "in Him shall all the fulness of the Godhead dwell bodily," and really, not in types and figures; see Heb. iii. 3; Matt. xvi. 18; John i. 14; Col. ii. 9. There was no visible she-

chinah or glory in the second temple, till the Lord, whom they expected, "came to His temple," Mal. iii. 1; that is, till the Messiah, who was "the brightness of His Father's glory," appeared there, and made it an illustrious figure of that true church or temple of believers, where He would continue His presence for ever, 2 Cor. vi. 16. *W. Lowth, Bp. Hall.*

—— *by the carcases of their kings in their high places.*] By the idols set up by their kings in the high places, Jer. xvi. 18. *W. Lowth.* We may understand by "carcases," bodies offered to idols. *Bp. Hall.*

8. *In their setting of*] See 2 Kings xvi. 14; xxi. 4, 5, 7.

—— *and the wall between me and them,*] The sense in the margin is better, "for there was but a wall between Me and them." *W. Lowth.*

10, 11. — *shew the house to the house of Israel,*] It was indeed a model for them to imitate, as far as they were able; but we may probably suppose, that the words may have a further view and import; that the model of God's temple here set forth, is but a pattern of heavenly things, and a type of that pure church, "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone;" which we may hope God may in due time every where restore. *W. Lowth.*

12. — *of the mountain*] Mount Moriah, upon which the temple stood. *W. Lowth.*

We learn from Josephus, that the Asmonean princes built a tower close to the north side of the mount, which became famous toward the close of the Jewish history, under the name of the Tower Antonia. This was a profanation of the holy ground. *Calmet.*

13. — *the bottom*] The base of the altar. *W. Lowth.*

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† Heb. lip.

shall be a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

† Heb. *Harel*, that is, *Mountain of God.* † Heb. *Ariel*, that is, *the lion of God.*

15 So † the altar *shall be* four cubits; and from † the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. Before CHRIST 574.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall † consecrate themselves. † Heb. *fill their hands.*

27 And when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your ‖ peace offerings; and I will accept you, saith the Lord GOD. ‖ Or, *thank offerings.*

CHAP. XLIV.

1 *The east gate assigned only to the prince.* 4 *The priests reproved for polluting of the sanctuary.* 9 *Idolaters uncapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the outward sanctuary

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—— *the higher place*] In the Hebrew, "the back of the altar," which imports that this base was the protuberance, or the widest part of it. *W. Lowth, Houbigant.*

14. *And from the bottom upon the ground even to the lower settle*] The "settle" means the imbeuching or narrowing; the altar was made narrower as it came nearer to the top. On this lower settle or ledge the priests walked round the altar. *W. Lowth, Abp. Newcome.*

15. —*four horns.*] One at each corner; see Exod. xxvii. 2. They arose from the uppermost bench, where the priest stood to officiate. *W. Lowth.*

In two ancient Egyptian pictures, taken from the ruins of Herculaneum, are representations of altars, having at each of their four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge or a point. It is likely that these are "the horns of the altar" alluded to in Scripture; and probably this is their true figure; see Ps. cxviii. 27. To retain the victim was perhaps the primary use of these horns. *Fragments to Calmet.*

17. — *stairs*] See Exod. xx. 26. It was an inclined plane. God forbade His priests to go up by steps to His altar. The ascent up to the altar was by a gentle rising, which was thirty-two cubits in length, and sixteen in breadth, and landed (for the convenience of the priests who went up to sacrifice) upon the upper ledge or settle next the hearth, or the top of the altar. *Dean Prideaux.*

18. — *These are the ordinances of the altar*] At the dedication, before the ordinary sacrifices are made. *Calmet.*

21. — *without the sanctuary.*] In some place appointed for that purpose within the precincts of the holy mountain. The temple itself is called the "inner house," chap. xli. 15; xlii. 15; to distinguish it from the outer court and precincts thereof. The body of the bullock, whose blood was to sanctify the altar, was to be burnt without the camp, by order of the law, Exod. xxix. 14. *W. Lowth, Calmet.*

22. — *a kid of the goats*] This is over and above the sacrifices of consecration prescribed, Exod. xxix. 1. *W. Lowth.*

23. — *a ram out of the flock*] Called the "ram of consecration," Exod. xxix. 31; Lev. viii. 22. *W. Lowth.*

24. — *shall cast salt*] Upon the victims, according to the law in Lev. ii. 13. *W. Lowth.*

26. *Seven days*] See Exod. xxix. 35; Lev. viii. 33.

—— *and they shall consecrate themselves.*] The expression in the original is, "they shall fill their hands." The priests were consecrated to their office partly by the act of filling their hands with what they were to offer, Exod. xxix. 24. *Calmet, W. Lowth.*

Chap. XLIV. ver. 1. — *of the outward sanctuary*] In opposition to the temple itself, which was the inner sanctuary. This was called the outward sanctuary, because none but priests entered into it. The gate is to be understood of the inner gate, which immediately communicated with the court of the priests. *Houbigant.*

Before CHRIST 574. which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

† Heb. *set thine heart.*

5 And the LORD said unto me, Son of man, †mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

† Heb. *children of a stranger.*

7 In that ye have brought *into my sanctuary* †strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

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8 And ye have not kept the charge of mine holy things: but ye have set keepers of my ‖ charge in my sanctuary for yourselves.

‖ Or, *ward, or, ordinance* and so ver. 14. & 16.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

† Heb. *were for a stumbling-block of iniquity unto, &c.*

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the

—— *and it was shut.*] After that the glory of the Lord had entered that way. *W. Lowth.*

2. — *it shall not be opened,*] Unless at particular seasons; see chap. xliii. 4; xlvi. 1, 2. *W. Lowth.*

—— *because the Lord, the God of Israel,* &c.] That is, the glory of the Lord; as it is expressed, chap. xliii. 2, 4: see also Exod. xxiv. 10; Is. vi. 1, 5. *W. Lowth.*

3. *It is for the prince,*] Solomon placed his seat at the entrance into the inner court before the altar of the Lord, 2 Chron. vi. 13; and here the prince seems to have had his place in aftertimes, whenever he came to worship in the temple, 2 Chron. xxiii. 13; xxxiv. 31. Not far from which place a seat was placed for the high priest, as may be gathered from Eli's seat, 1 Sam. i. 9; and from whence the high priest pronounced the blessing after the service was ended; see Eccius. l. 20. *W. Lowth, Dr. Lightfoot.*

—— *to eat bread before the Lord;*] To eat part of the peace offerings, chap. xlvi. 2. Bread stands for all sorts of entertainment; see Gen. xliii. 31; and particularly for a religious feast, made of the remainder of a sacrifice, Gen. xxxi. 54. *W. Lowth.*

5. — *mark well the entering in of the house, with every going forth* &c.] Suffer none that are unqualified to enter upon God's service there. *W. Lowth.* In the Hebrew idiom, the comings in and the goings out often signify all the conduct, the actions, and the habits of a person. *Calmet.*

7. — *strangers, uncircumcised in heart, and uncircumcised in flesh,*] In that you have ordained and appointed those to be priests in My sanctuary that are strangers both in blood and in religion; and have given them a place of ministration in My temple to pollute it. *Bp. Hall.* See Acts xxi. 28, where St. Paul is accused by the Jews of violating the temple, by introducing Gentiles into it. *Calmet.*

—— *the fat and the blood,*] These were peculiarly appropriated to God; see Lev. iii. 16; xvii. 11. *W. Lowth.*

9. — *No stranger,* — *shall enter into my sanctuary,*] We learn from Josephus, that on certain extraordinary occasions strangers have been admitted since the captivity into the court of the priests, but they have never consented to the admission of any one into the sanctuary. Ptolemy Philopator in vain endeavoured to penetrate to the holy place; he found the Jews determined to die rather than to permit him. Heliodorus entered as far as the treasure, but he was punished by the hand of angels. Antiochus Epiphanes and Pompey penetrated to the holy of holies, but they effected it by a violence which it was impossible for the priests to resist; and nothing upon these occasions appeared more mournful, or more distressing to the Jews, than that the things which they held most sacred should have been discovered and laid open to the Gentiles. *Calmet.*

10. — *the Levites*] Many of the priests and Levites lived to see the second temple, Ezra iii. 12; but the descendants of former idolatrous priests and Levites may be meant. *Abp. Newcome.* The Levites, who were priests, are here understood. *Calmet.* They were now to be degraded from attending upon the higher offices belonging to the priesthood, and thrust down to meaner services. *W. Lowth.*

11. — *having charge at the gates* &c.] Performing the office of porters, and other servile duties of the inferiour Levites. *W. Lowth.*

13. — *to do the office of a priest*] So Josiah discharged the priests who had been guilty of idolatry from attending upon the service of the altar, 2 Kings xxiii. 9. *W. Lowth.*

Before CHRIST 574. charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ‖ † with any thing that causeth sweat.

‖ Or, *in sweating places.* † Heb. *be, or, with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall *only* poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

[a] Lev. 21. 13. † Heb. *a widow that is put away.*

22 Neither shall they take *for their wives* a [a] *widow, nor her that is* † *put away*: but they shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

Before CHRIST 574. † Heb. *from a priest.*

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no [b] dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

[b] Lev. 21. 1, 11.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

[c] Numb. 18. 20. Deut. 10. 9. & 18. 1, 2. Josh. 13. 14, 33.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every ‖ dedicated thing in Israel shall be their's.

‖ Or, *devoted.*

30 And the ‖ [d] first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, *shall be* the priest's: ye shall also give unto the priest *the first of your dough, that he may cause* the blessing *to* rest in thine house.

‖ Or, *chief.* [d] Exod. 13. 2. & 22. 29. 30. Numb. 3. 13. & 18. 12.

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15. — *the sons of Zadok.*] See chap. xl. 46. The whole passage from ver. 10 to 16 naturally refers to the period of time when the second temple was rebuilt. *Abp. Newcome.*

17. — *the inner court.*] The court just before the temple, where the altar of burnt offering stood, ver. 27 of this chapter. *W. Lowth.*

—— *with linen.*] The ephod, mitre, breeches, and girdle, which was the habit of the ordinary priests, were all of fine linen, contrived "for glory and beauty," Exod. xxviii. 40. *W. Lowth.*

18. — *with any thing that causeth sweat.*] Lest those holy vestments may be soiled, or any outward uncleanliness may be caused thereby. *Bp. Hall.*

19. — *and they shall not sanctify the people with their garments.*] In touching them with their holy clothes. Whatever touched any thing holy, became itself holy, and was no longer to be profaned by vulgar use, Exod. xxx. 29; Lev. vi. 27. The altar sanctifies the gift, Matt. xxiii. 19. What touched the altar or the furniture of the tabernacle was holy; probably what the holy garments touched was so too. *Abp. Secker.*

20. *Neither shall they shave their heads, nor suffer their locks to grow long;*] See Lev. xxi. The ministers of the sacred things shall not shave their heads so as to make them bare, nor yet shall they wear their hair long and disordered; but, avoiding the vanity of either extreme, they shall only cut their hair. *Dean Spencer.*

22. — *for their wives.*] See Lev. xxi. 14.

23. — *the holy and profane,*] What places, according to the ceremonial law, are holy, and what *common*; what *things* are defiled, and what clean. *Abp. Newcome.*

24. *And in controversy they shall stand in judgment;*] See Deut. xvii. 8, 9; and the people were to seek the law at their mouths, Mal. ii. 7; that is, to inquire of them the purport and meaning of it. When the supreme judicial power was placed in the Sanhedrim, the majority of that court consisted chiefly of such as had the chief stations among the priests; see Acts iv. 5, 6. *W. Lowth.*

26. — *seven days.*] His uncleanness continued for seven days by the law, Numb. xix. 11; and the priests were to reckon to him seven days more, before he was to be admitted into the sanctuary. *W. Lowth.*

28. — *ye shall give them no possession*] Their priesthood, their ministry in My sanctuary, and the perquisites thereto belonging, shall be to them instead of lands and cities, of which they shall not have any share as the other tribes; see Deut. x. 9; Josh. xiii. 14. *W. Lowth, Michaelis.* A portion was however allotted to them, under the new division in the following chapter. *W. Lowth.*

29. — *every dedicated thing*] Devoted thing; as a field or a beast, Lev. xxvii. 28; Numb. xviii. 14. *Abp. Newcome.*

30. — *of your dough,*] See Numb. xv. 20.

—— *the blessing*] That the priests, whose office it is to bless the people in God's name, (see Numb. vi. 23; Deut. x. 8,) may procure a blessing upon thee from Him, according to the promise

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31 The priest shall not eat of any thing that is [a] dead of itself, or torn, whether it be fowl or beast.

[a] Exod. 22. 31. Lev. 22. 8.

CHAP. XLV.

1 *The portion of land for the sanctuary.* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

† Heb. when ye cause the land to fall. ‡ Heb. Perizzah.

MOREOVER, † when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, † an holy portion of the land: *the* length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the ‖ suburbs thereof.

‖ Or, void places.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

Before CHRIST 574.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in

He hath made of blessing those with an extraordinary degree of plenty, who conscientiously pay their tithes and offerings as grateful acknowledgments to God, the Giver of all good things; Prov. iii. 9, 10; Mal. iii. 10; 2 Cor. xxxi. 10. *W. Lowth.*

31. — *dead of itself.*] A command given to all the Jews, Exod. xxii. 31; and more particularly to the priests, Lev. xxii. 8. *W. Lowth.*

Chap. XLV. ver. 1 — *by lot*] The land was so divided by Joshua in the first partition. *W. Lowth.*

—— *an oblation unto the Lord.*] The portion of the Lord is here called an oblation, because it was a sort of firstfruits of the land or soil itself. *W. Lowth, Abp. Newcome.*

—— *five and twenty thousand reeds,*] The Hebrew doth not express either reeds or cubits: but many interpreters expound the place of cubits, considering this to be the more probable measure, and concluding cubits to be here meant from the circumstance of their being used in the measurement of the temple in the next verse. *Bp. Lowth, Calmet, Michaelis.*

4. — *a place for their houses,*] The houses were for the priests of the four and twenty courses, who were not in their course of waiting. *W. Lowth.*

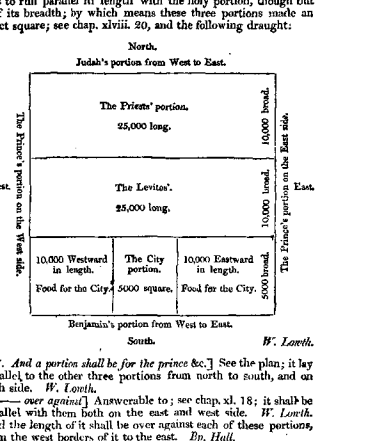
—— *for the sanctuary.*] See chap. xlviii. 10.

5. *And the five and twenty thousand of length,* &c.] This was another allotment; and some translations render the sense plainer thus: "there shall be *other* five and twenty thousand," &c. The Levites were very numerous; in the time of David they were reckoned thirty-eight thousand, and therefore as large a piece of ground is allotted to them, as belonged to the temple and the whole priestly order. *W. Lowth.*

—— *for twenty chambers.*] According to most commentators, rows of chambers, or ranges of building. The Septuagint reads "cities to inhabit." Such cities as were allotted to them by Moses, Numb. xxxv. 2. *W. Lowth.*

6. — *five thousand broad, and five and twenty thousand long,*] These measurements contained an area of about seventeen miles in circuit, which was more than four times the circuit of Jerusalem, according to the account of Josephus. But it was intended for the whole house of Israel; that is, all the tribes upon solemn festivals, and was to have twelve gates according to the number of the tribes of Israel, chap. xlviii. 31. *Abp. Newcome, W. Lowth.*

—— *over against*] Or by the side of; see chap. xlviii. 15. It was to run parallel in length with the holy portion, though but half its breadth; by which means these three portions made an exact square; see chap. xlviii. 20, and the following draught:



W. Lowth.

7. *And a portion shall be for the prince* &c.] See the plan; it lay parallel to the other three portions from north to south, and on each side. *W. Lowth.*

—— *over against*] Answerable to; see chap. xl. 18; it shall be parallel with them both on the east and west side. *W. Lowth.* And the length of it shall be over against each of these portions, from the west borders of it to the east. *Bp. Hall.*

8. *In the land shall be his possession* &c.] That My princes may not be put for want of a due and settled provision to raise means to themselves by the oppression of My people. *Bp. Hall.*

Before CHRIST 574. Israel: and my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith *the* Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your †exactions from my people, saith the Lord GOD.

† Heb. *expulsions.*

[a] Lev. 19. 35, 36.

10 Ye *shall* have just [a] balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

[b] Exod. 30. 13. Lev. 27. 25 Numb. 3. 47.

12 And the [b] shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

‖ Or, *kid.*

15 And one ‖ lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for ‖ peace offerings, to make reconciliation for them, saith the Lord GOD.

‖ Or, *thank offerings.* † Heb. *shall be for.* ‖ Or, *goat.*

16 All the people of the land † shall give this oblation ‖ for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the ‖ peace offerings, to make reconciliation for the house of Israel.

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‖ Or, *thank offerings.*

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin offering.

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10. — *just balances,*] Lev. xix. 36; Deut. xxv. 15.

11. — *of one measure.*] The bath for things liquid; the ephah for things dry; the bath containing about seven gallons and a half. *Bp. Cumberland.*

—— *of an homer:*] The word "homer" here used, is to be distinguished from the "omer," Exod. xvi. 36; which is but the tenth part of an ephah. *W. Lowth.*

12. *And the shekel shall be* &c.] See the note at Exod. xxx. 13; where the same number is made the standard of the shekel.

—— *twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.*] The amount of the three is sixty shekels, which make a maneh or mina, about thirty ounces of silver. We may well suppose that three of the usual current coins among the Jews answered to the three numbers of shekels here mentioned. *Abp. Newcome, W. Lowth.* But we learn from Sir John Chardin, that it is still the custom of the East, in reckoning a sum of money, to specify the different parts of which it is composed. *Harmer.*

13. *This is the oblation* &c.] The portion belonging to the Levites out of the fruits of the earth, when they were gathered in; see chap. xliv. 30. *W. Lowth.*

—— *the sixth part of an ephah of an homer*] The sixtieth part of the whole. *Abp. Newcome.*

14. — *out of the cor,*] Which is equal to the homer, as is here expressed.

15. *And one lamb out of the flock,* &c.] This offering is besides the firstborn set apart for the use of the priests and Levites, Numb. xviii. 15. It is for the daily burnt offering. Numb. xxviii. 3; or for burnt offerings and peace offerings, or sacrifices of thanksgivings that were to be made upon proper occasions, chap. xliii. 27. *W. Lowth.*

—— *for a meat offering,*] See ver. 13, 14. The meat offering, or more properly the bread offering, was made of fine flour mingled with oil, Lev. ii. 5, 6. *W. Lowth.*

—— *to make reconciliation*] This effect is attributed to burnt offerings, as well as to those which are properly sacrifices for sin, Lev. i. 4. *W. Lowth.*

16. — *for the prince*] The marginal reading is "with the prince," which agrees better with the sense. The prince shall join with the people in making the oblations already mentioned; but those in the next verse are to be at the exclusive charge of the prince. *W. Lowth.*

17. — *he shall prepare*] That is, provide.

18. — *In the first month.*] Nisan; about the tenth of March. This was an offering enjoined to cleanse the temple from defilement, previous to the celebration of the passover, which took place a few days after; see Lev. xvi. 19. *W. Lowth.* But the time, and the ceremony, and the circumstances of this offering are not to be found in the law of Moses, and appear to be entirely new. *Calmet.* Michaelis also observes, that the regulations which follow are in several circumstances very different from the Mosaical. *Abp. Newcome.*

19. — *upon the posts*] The door posts or lintels, chap. xli. 21.

20. — *for every one that erreth, and for him that is simple:*] For sins of ignorance, whether of private persons, or of the whole congregation; see Lev. iv. 2, 13, 27. *W. Lowth.*

23. — *seven days*] Moses in some places speaks of the feast of unleavened bread, which lasted seven days, as distinct from the day wherein the passover was to be eaten; see Lev. xxiii. 5, 6; which is agreeable to the injunctions of this and the following verse. *W. Lowth.*

Before CHRIST 574. 24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in [c] Numb. 29. 12. the feast of the seven days, according to the sin[-]offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAP. XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and *in* the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs † as he shall be able to give, and an hin of oil to an ephah.

† Heb. *the gift of his hand.*

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

Before CHRIST 574. 7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD *of* a lamb † of the first year without blemish: thou shalt prepare it † every morning.

† Heb. *a son of his year.*

† Heb. *morning by morning.*

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of

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24. — *an hin of oil for an ephah.*] For each ephah of fine flour: an hin was the sixth part of an ephah or bath, and contained one gallon and two pints. *Bp. Cumberland.*

25. — *In the seventh month,* &c.] At the feast of tabernacles he shall do the same things as have been directed here for the passover. *Calmet.*

Chap. XLVI. ver. 3. *Likewise the people of the land* &c.] During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the door of the tabernacle of the congregation, and there lay their hands upon the head of it, Lev. i. 3, 4: and after the temple was built, they came to the north or south gate of the inner court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice. *Dr. Lightfoot.* Here the inner porch of the east gate is assigned for their station who came to present themselves before the Lord upon the solemn festivals, and they were to come no further into the inner court. *W. Lowth.*

4. — *the burnt offering — in the sabbath day*] It was the prince's part to provide sacrifices for the sabbaths and other festivals; see chap. xlv. 17. This was a new ordinance, and accordingly the offerings are different from those prescribed in the law. Moses had directed only two lambs extraordinary to be offered on the sabbath day; see Numb. xxviii. 9. The other proportions of the meat and drink offerings are also different; compare ver. 4, 6, 7, and 14, with Numb. xxviii. 9, 11, 12, 5. *Calmet, W. Lowth.*

5. — *as he shall be able to give,*] As he is disposed to give; see Deut. xvi. 17. *Abp. Newcome.*

8. — *of that gate,*] Of the eastern gate. To enter by this gate was the privilege of the prince and priests only; see ver. 2. *W. Lowth.*

10. *And the prince in the midst* &c.] The prince shall observe the same times of My service with My people, both for his coming in and for his going forth. *Bp. Hall.*

12. — *a voluntary burnt offering*] See Lev. xxii. 18, 21. The gate which was shut the whole week shall be open to the prince when he makes a voluntary offering. *Calmet.*

14. — *the sixth part of an ephah, and the third part of an hin of oil,*] In Numb. xxviii. 5, the proportion required is the tenth part

Before CHRIST 574. oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof *shall* be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return *to* the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, † in every corner of the court *there was* a court.

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† Heb. a court in a corner of a court, and a court in a corner of a court.

22 In the four corners of the court *there were* courts ‖ joined of forty *cubits* long and thirty broad: these four † corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

‖ Or, made with chimnies.

† Heb. corners.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about *the* way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me

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of an ephah of flour, and the fourth part of an hin of oil. *W. Lowth.* On account of this difference, this offering should be understood of the prince. *Abp. Newcome.*

17. — *it shall be his to the year of liberty;*] The year of jubilee; see note at Lev. xxv. 10. The power given to the prince in the former verse of alienating to his sons is entirely new. *Calmet.*

—— *shall be his sons' for them.*] It shall be *theirs*, so as not to be alienated. *W. Lowth.*

18. — *the prince shall not take* &c.] 1 Kings xxi. 16; compare, chap. xlv. 8. *W. Lowth.*

19. — *behold, there was a place on the two sides westward.*] Or, on their sides westward; that is, there was an inclosure on the west sides of these chambers. *W. Lowth.*

20. — *bake the meat offering;*] Levit. ii. 4, 5, 7. *W. Lowth.*

—— *that they bear them not out*] That they bear them not into the outer court, where the people are allowed to assemble, since this privilege of these holy services rests in their own persons. *Bp. Hall.* See chap. xliv. 19, and Lev. vi. 26.

23. — *a row of building*] On the inside of these courts. *W. Lowth.*

24. — *the ministers of the house*] Probably the Levites, or inferiour ministers. The former sacrifices were boiled by the priests in the court properly belonging to them; see chap. xl. 45, and note. *W. Lowth.*

Chap. XLVII. ver. 1. — *the door of the house;*] The door of the temple, which is described, chap. xli. 2. *W. Lowth.*

—— *waters issued out from under the threshold — eastward:*] There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered; this was conveyed in pipes under ground from the fountain Etam. These waters gave occasion to the vision here related. *Dr. Lightfoot, W. Lowth.*

The progressive establishment of the Messiah's kingdom is declared by some of the later Prophets under the most striking and lively representations. In Nebuchadnezzar's dream, related by the Prophet Daniel, and by him expounded of successive kingdoms, that last kingdom set up by the God of heaven was at first no more than "*a stone*," but "it became a great mountain, and filled the whole earth," Dan. ii. 34, 35. In other prophecies, the gradual increase of this new dispensation is beautifully represented by the growth of a tender plant. See Ezek. xvii. 22, 23. And here again the several steps of this growth are pointed out to us by the same Prophet Ezekiel, under the image of a stream receiving continual accessions in its progress. The waters were at first extremely shallow, reaching only "to the ancles." At the next ford they came up "*to the knees*;" afterwards "*to the loins*;" and at last they were risen to a great height; "waters to swim *in*, a *river that could not be passed over*:" see verses 3, 4, 5. The increasing blessings of the Messiah's kingdom are want to be expressed under the figure of waters in prophetick language; see Is. xxxv. 6, 7: and elsewhere the same figure is used with a peculiar resemblance to this place; see Joel iii. 18. Such a sense also best suits that healing and beneficial influence attributed to these sanctified waters, which are said to have power to "heal the waters of the sea," and to give life wherever they flow; "every thing shall live whither the river cometh." And of the trees nourished by this stream it is said, that "their leaf should not fade, nor their fruit be consumed; but their fruit should be for meat, and their leaf for medicine," verses 8—12. *Bp. Bagot.*

Before CHRIST 574. through the waters; the † waters were to the ankles.

† Heb. *waters of the ancles.*

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

† Heb. *waters of swimming.*

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused *me to return* to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many [a] trees on the one side and on the other.

† Heb. *lip.*
[a] Rev. 22. 2.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ‖ desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

‖ Or, *plain.*

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall *live* whither the river cometh.

† Heb. *two rivers.*

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

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11 But the miry places thereof and the marishes thereof ‖ shall not be healed; they shall be given to salt.

‖ Or, *and that which shall not be healed.*

12 And by the river upon the bank thereof, on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‖ new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof ‖ for [b] medicine.

† Heb. *shall come up.*
‖ Or, *principal.*
‖ Or, *for trusses and sores.*
[b] Rev. 22. 2.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, *one* as well as another: *concerning* the which I ‖ [c] lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

‖ Or, *swore.*
[c] Gen. 12. 7. & 17. 8. & 26. 3. & 28. 13.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is*

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8. — *the waters shall be healed.*] This finely represents the tendency of the Gospel to heal the corruptions of human nature. *Abp. Newcome.*

10. — *the fishers*] The mention of fishers does indeed appear to determine this increase of religious knowledge and practice to Christianity. Our Saviour Christ told His disciples, that He would make them "fishers of men," Matt. iv. 19. *Abp. Secker, W. Lowth.*

—— *from En-gedi*] See the note on 1 Sam. xxiii. 29.

—— *unto En-eglaim;*] This city is placed by some at the north of the Dead sea, where the Jordan runs into it. Eglaim is mentioned, Is. xv. 8, as a place on the borders of Moab, which country ran on the east of the Dead sea. *Abp. Newcome.*

—— *as the fish of the great sea,*] Of the great Mediterranean sea; see Josh. xviii. 4, and chap. xlviii. 28. The fish on the coasts of Judea and Phenicia are very abundant. *Harmer.*

11. — *the miry places*] The Dead sea shall preserve its salt and bitter qualities on its shores and in its marshes, where the waters become stagnant. *Calmet.* The allegorical sense is, that some shall reject the Gospel, and some receive it without obeying it. *Abp. Newcome.* Saltness is equivalent to barrenness in the Hebrew language; see Ps. cvii. 34; Deut. xxix. 23; Judges ix. 45. *W. Lowth.*

12. — *for meat,*] For food.

—— *whose leaf shall not fade,*] They shall be like the trees of paradise, never barren or withering; a proper emblem of the flourishing state of the righteous still bringing forth fruit unto holiness, and whose end is everlasting life, Ps. i. 3; Jer. xvii. 8. *W. Lowth.*

—— *new fruit according to his months,* &c.] It shall be constantly fruitful; see Rev. xxii. 1, 2. From ver. 1 to ver. 12 we have one of the most striking allegories in the Hebrew Scriptures. *Abp. Newcome.*

13. — *This shall be the border,*] This allotment, and that which follows in the next chapter, would probably have taken place, if the whole of the ten tribes, as well as those of Judah and Benjamin, had turned themselves to God; for by this means they also would have obtained permission to return: but since a few only belonging to the other tribes returned, and were confounded with those of Judah and Benjamin, they obtained settlements in common with them. *Grotius.* But there is without question a mystical sense implied under this literal description. *W. Lowth.*

—— *Joseph shall have two portions.*] See Gen. xlviii. 5; 1 Chron. v. 1.

14. — *one as well as another:*] Under Joshua the lots were proportioned to the numbers in each tribe. This mysterious equality shews perhaps, that in the Church of Christ there should be no distinction betwixt the Jew and the Gentile. *Calmet.*

15. — *Hethlon,*] Mentioned again chap. xlviii. 1. De L'Isle writes it Hethalon, and places it between Tyre and Damascus. *Abp. Newcome. W. Lowth.* Zedad is written Sedada in De L'Isle, and placed east of Hethlon, nearly in the same latitude. "The northern border of the land was to begin from the west point, on which side lay the Mediterranean sea, and so on northward towards Hethlon, and so on forward to Zedad;" mentioned Numb. xxxiv. 8. *W. Lowth.*

16. *Hamath, Berothah, Sibraim,*] Concerning Hamath, see the note on Is. x. 9. The other two towns were situate between Hamath and Damascus. *W. Lowth.*

Before CHRIST 574. between the border of Damascus and the border of Hamath; ‖ Hazar-hatticon, which *is* by the coast of Hauran.

‖ Or, *the middle village.*

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure † from Hauran, and *from* Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

† Heb. *from between.*

19 And the south side southward, from Tamar *even* to the waters of ‖ strife *in* Kadesh, the ‖ river to the great sea. And *this is* the south side ‖ southward.

‖ Or, *Meribah.* ‖ Or, *valley.* ‖ Or, *toward Teman.*

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the sanctuary,* 15 *of the city and suburbs,* 21 *and of the prince.* 30 *The dimensions and gates of the city.*

NOW these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; *for* these are his sides east *and* west; a *portion for* Dan. Before CHRIST 574.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall *be* the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye *shall offer* unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests,

—— *Hauran.*] The city Aurana, and the district Auranitis, are in the northeast border of the Holy Land. *Reland, Abp. Newcome.*

17. *And the border from the sea shall be.*] The north border eastward is ascertained, ver. 15, 16. Here it is shewn how far it extends itself northward. *Abp. Newcome.*

—— *Hazar-enan,*] The village of Enan; see Numb. xxxiv. 9; where it is mentioned in the description of the northern limits of the promised land.

18. —— *from the land of Israel by Jordan,*] From the northern limits of the land of Israel, ver. 17, near Cesarea or Dan, where the Jordan takes its rise, unto the Dead sea, or the lake of Sodom; see ver. 8. *W. Lowth.*

19. *And the south side southward, from Tamar*] The southern frontier shall be from "En-gedi," called "Hazazon-tamar," 2 Chron. xx. 2, to the waters of Meribah, or strife, in Kadesh, Deut. xxxii. 51; and from thence to the river of Egypt. *Dr. Lightfoot, W. Lowth.*

20. —— *from the border,*] The south border mentioned in the foregoing verse. *W. Lowth.*

—— *till a man come over against Hamath.*] Or rather, till a man come to Hamath, the northern point towards the west frontier. *W. Lowth.*

22. —— *and to the strangers* &c.] Foreigners before never had the privilege of purchasing or possessing any inheritance among the Jews; so this mystically imports the incorporating of the Gentiles into the same Church with the Jews, making them "fellow-heirs, and of the same body" with them "by the Gospel," Ephes. iii. 6. *W. Lowth.* There is no reason to believe that this privilege was ever granted under Zerubbabel. *Calmet.* From ver. 9 to the end of the chapter is prefigured such an extension and enlargement of the Christian Church, as that it shall reach all the world over, even from one end of the world to the other. *Bp Hall.*

Chap. XLVIII. ver. 1. —— *From the north end* &c.] Having given a general description of the boundaries of the Holy Land, the Prophet now proceeds to state the limits of each tribe, beginning as before from the north. *Calmet.*

—— *for these are his sides.*] These are his limits from the east point near mount Libanus and Gilead, to the west point, which is bounded by the Mediterranean sea; see chap. xlvii. 15. *W. Lowth.*

8. *And by the border of Judah,* &c.] Between the portions of Judah and Benjamin, and immediately south of that of Judah, shall be the offering set apart for the service of God, chap. xlv. 1. *W. Lowth.*

—— *five and twenty thousand reeds.*] The word "reeds" is not in the original either here or in chap. xlv. 1; and many prefer to understand the measure in both places of cubits; see note there. *W. Lowth.*

—— *as one of the other parts,*] As one of the portions given to the adjoining tribes. *Abp. Newcome, Calmet.*

9. *The oblation that ye shall offer unto the Lord*] For His sanctuary and priests; see chap. xlv. 1, 3, 4. *Abp. Newcome.*

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shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

‖ Or, *The sanctified portion shall be for the priests.* ‖ Or, *ward, or, ordinance.*

11 ‖ *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ‖ charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

Before CHRIST 574.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the

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10. — *toward the north five and twenty thousand in length*, &c.] See the plan, chap. xlv.

11. — *the sons of Zadok*;] See chap. xliv. 10—15.

—— *as the Levites went astray.*] Or, as the other Levites went astray: many of these had defiled themselves with idolatry, for which crime they were to be degraded; see chap. xliv. 10, 11, and note. *W. Lowth.*

12. — *by the border of the Levites.*] It shall lie next to the portion of the Levites, which lay southward between the priests' and the cities' portion; see the plan. *W. Lowth.*

13. — *over against the border*] Or, just by the border of the priests; the words import that the border of the Levites ran parallel to that of the priests. *W. Lowth.*

14. — *the firstfruits*] It is styled an oblation, ver. 8 and 12; see note on chap. xlv. 1. *W. Lowth.*

15. *And the five thousand, that are left*] See chap. xlv. 6, and the plan.

—— *and the city shall be in the midst thereof.*] A square of four thousand five hundred cubits shall be taken for the city, in the centre of the square of five thousand cubits to the south of the Levites' portion. *W. Lowth.* According to Josephus, Jerusalem was about seven miles in circuit, which the square here described does not greatly exceed. *Abp. Newcome.*

17. *And the suburbs of the city*] These dimensions of the suburbs, added to those of the city, make up the whole square of five thousand cubits; two hundred and fifty cubits on each of the four sides make five hundred cubits in breadth, and five hundred in length. *W. Lowth.*

18. *And the residue in length — shall be ten thousand* &c.] These two dimensions of ten thousand in length, both eastward and westward, remain on each side of the area set apart for the site of the city. *W. Lowth.*

—— *over against*] Beside, or parallel to; see the plan. *W. Lowth.*

19. — *serve the city*] Perform burdensome offices of publick utility, whether of a higher or a lower kind. *Abp. Newcome, W. Lowth.*

20. — *five and twenty thousand by five and twenty thousand:*] This square is composed of five right angled parallelograms or rectangles; namely, that for the priests, ver. 9, twenty-five thousand by ten thousand; that for the Levites, ver. 13, twenty-five thousand by ten thousand; that for the city and suburbs, five thousand by five thousand, ver. 16, 17; and two of ten thousand by five thousand, one on each side of the square, ver. 18: see the plan, chap. xlv. *Abp. Newcome.*

—— *with the possession of the city.*] That parcel of the ground for the city being taken into the measure. *Bp. Hall.*

21. *And the residue shall be — toward the east border*, &c.] The portion of the prince ran eastward to the Jordan or the Dead sea, and westward to the Great sea; retaining its breadth of twenty-five thousand cubits from north to south, commensurate with that of each side of the holy portion. *Abp. Newcome.* It had Judah to the north, and Benjamin to the south; see the plan. St. Jerome reckons sixty miles from Joppa to Jordan; so that supposing the holy portion about seven miles square, there will remain about twenty-six on each side, east and west, for the prince's share. *W. Lowth.*

22. — *the Levites,*] Including the priests; see chap. xliv. 15.

Before CHRIST 574. city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side Benjamin *shall have* † a *portion.*

† Heb. one portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of † strife *in* Kadesh, *and* to the river toward the great sea.

† Heb. Meribah-kadesh.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

Before CHRIST 574.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* † The LORD *is* there.

† Heb. Jehovah-shammah.

The sense of the verse is, that the possession belonging to the priests and Levites, (see ver. 11,) and the city, were bounded on the east and west by the prince's portion; that the former lay in the middle, the latter beyond them. *W. Lowth.*

23. — *Issachar*] These appointments are not laid out with any regard to the division of the land made in Joshua's time; for here a platform of a new church and state is set forth. *W. Lowth.*

28. — *from Tamar*] See note on chap. xlvii. 19.

29. — *for inheritance,*] Since there is no doubt but that other things which are said in these chapters relating to the temple, and the land of Israel, are of a prophetical nature, it seems safer to determine that the above-mentioned measures were observed both in building the temple and in assigning the lots to the tribes; though we know not how these things were done, because there is a great chasm in the sacred history, from the time of Ezra to that of the Maccabees. *Houbigant.*

It is the opinion of some learned men, that so particular a description of the several portions allotted to each tribe, *relates to* the Jewish settlement in their own country after their conversion; several passages in the Prophets looking that way But without laying too great a stress upon that opinion, we may fairly suppose some mystical sense contained under this description; the twelve tribes denote the true Christian Church in the New Testament; see Luke xxii. 30. So this division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the Gospel. *W. Lowth.*

30. — *on the north side,*] See ver. 16, where the same measures are set forth. There were three gates in the face of each wall, and the whole circuit of the city was eighteen thousand cubits. *Calmet.*

32. — *one gate of Joseph,*] There being a gate named after Levi, the gate of Joseph includes Ephraim and Manasseh, the sons of Joseph. *Abp. Newcome.*

35. — *The Lord is there.* It is frequently said in the sacred writings, that a person or a thing shall be called by a certain name, where it is predicted that the person or thing shall be endowed with those qualities which the name imports. When Isaiah predicts the coming of the Messiah, he says, that "His name shall be called Wonderful, Counseller, The Mighty God, The Everlasting Father, The Prince of Peace;" because He was to possess the qualities which would serve as a foundation to these titles. In this sense Jerusalem is called in the Psalms, the "city of God, the city of the Great King;" and in Isaiah, "The city of Righteousness, the faithful city;" and in this passage, "*The Lord is there.*" *Calmet.*

In this new Jerusalem, the Church of Christ, God shall dwell in a more glorious manner, and make it the place of His perpetual residence; so that every part of that city shall be honoured with evident tokens of the Divine presence; and every member of it being dedicated to God's service, and becoming an habitation of God through His Spirit, shall have some degree of the holiness of the temple where God had placed His name, 1 Kings viii. 29; compared with Rev. xxi. 22. This is in a lower degree *fulfilled* in all good Christians, who are called "the temple of the living God," 2 Cor. vi. 16; 1 Pet. ii. 5: and "an habitation of God through the Spirit," Eph. ii. 22. *W. Lowth.*

The following are the Chapters from Ezekiel appointed for Proper Lessons on Sundays and Holydays.

CHAP. II.	16th Sunday after Trinity,	Morning.	
—— XIII.	Ditto,	Evening.	
—— XIV.	17th Sunday after Trinity,	Morning.	
CHAP. XVIII.	17th Sunday after Trinity,	Evening.	
—— XX.	18th Sunday after Trinity,	Morning.	
—— XXIV.	Ditto,	Evening.	

THE BOOK OF

DANIEL.

INTRODUCTION.

DANIEL was of the tribe of Judah, and of very illustrious, if not of royal, descent. Josephus says, he was of the family of Zedekiah, the last king of Judah before the destruction of Jerusalem by Nebuzar-adan. He was carried away captive to Babylon in the fourth year of Jehoiakim, in the year of the world 3398, probably in the eighteenth or twentieth year of his age: and on account of his birth, wisdom, and accomplishments, was selected to stand in the presence of Nebuchadnezzar.

Daniel's strength and habits of mind were of a very superiour cast, whether considered as the gifts of nature, or the acquisitions of well-applied industry. "An excellent spirit was in him," which directed him to cultivate and improve all the proper means of knowledge: so that he became master of all the literature of the Chaldeans, and was far superiour to all the Magi, or wise men of the East. He was not only renowned for secular wisdom, but favoured with Divine illuminations; had extraordinary insight into visions, and discernment in the interpretation of dreams. Qualified with these abilities, he was admitted to the special favour of several very powerful monarchs; of Nebuchadnezzar, Belshazzar, Darius, and Cyrus: and hence he is supposed to have resided, not only in the court at Babylon, but occasionally also in those of Media and Persia. *Wintle.*

In the vicissitudes of his life, as in the virtues which he displayed, he has been thought to have resembled Joseph. Like him, he lived amidst the corruption of a great court; and preserved an unshaken attachment to his religion, in a situation embarrassed with difficulties, and surrounded by temptations. He publickly professed God's service, in defiance of every danger; and predicted His fearful judgments to the very face of intemperate and powerful tyrants. It may be collected from the pensive cast of his writings, that he was of that melancholy disposition, which might be expected to characterize the servants of the true God amidst scenes of idolatry. He experienced throughout his life very signal and miraculous proofs of Divine favour; and was looked up to by the Persians, as well as by his own countrymen, as an oracle of inspired wisdom. He appears to have attained a great age, as he prophesied during the whole period of the captivity. He probably however did not long survive his last vision concerning the succession of the kings of Persia, which he beheld in the third year of Cyrus, and in the year of the world 3470, when the Prophet must have reached his ninetieth year.

The book of Daniel contains a very interesting mixture of history and prophecies. The six first chapters are chiefly historical, and are written with much spirit and animation: we seem to be present at the scenes described, and the whole is enriched with the most exalted sentiments of piety, and with the finest attestations to the praise and glory of God. The six last chapters are composed of prophecies, delivered at different times, all of which are however connected as parts of one great scheme. They extend through many ages, and furnish the most striking description of the fall of successive kingdoms, which were to be introductory to the establishment of the Messiah's reign. They characterize in descriptive terms the four great monarchies of the world to be succeeded by "that kingdom which shall not be destroyed." They foreshew the power and destruction of Antichrist in predictions repeated and extended by St. John; and conclude with a distinct assurance of a general resurrection to a life of everlasting shame, or everlasting glory. *Dr. Gray.*

In general the words of Daniel are proper, well chosen, and comprehensive; his diction simple and chaste, yet often strong and nervous; and his whole style compact, concise, and close, but pure and regular. Sometimes however he is diffusive and copious, enlarges an idea, and swells an image to an uncommon pitch of grandeur. His book is not to be reckoned among the poetical compositions of the sacred volume: he makes great use indeed of parabolical imagery, but as a Prophet, shadowing out things and events by means of visions and allegories, without any colouring of a poetick style. *Wintle, Bp. Lowth.*

With respect to the genuineness and authenticity of this book of Daniel, there is abundance both of external and of internal evidence. Of external evidence, there is all that can well be had or desired in a case of this nature: not only the testimony of the whole Jewish Church and nation, who have constantly received this book as canonical; but of Josephus particularly, who recommends him as the greatest of the Prophets; of the Jewish Targums and Talmuds, which frequently cite and appeal to his authority; of St. Paul and St. John, who have copied many of his prophecies; of our Saviour Himself, who citeth his words, and styleth him "Daniel the Prophet;" of ancient historians, who relate many of the same transactions; of the mother of the seven sons and of the father of the Maccabees, who both recommend the example of Daniel to their sons; of old Eleazar in Egypt, who, praying for the Jews then suffering under the persecution of Ptolemy Philopator, 3 Mac. vii. 6, 7, mentions the deliverance of Daniel out of the den of lions, together with the deliverance of the three men out of the fiery furnace; of the Jewish High Priest, who shewed Daniel's prophecies to Alexander the Great, whilst he was at Jerusalem; and still higher, of Ezekiel, a contemporary writer, who greatly extols his piety and wisdom. Nor is the internal less powerful and convincing than the external evidence: for the language, the style, the manner of writing, and all other internal marks and characters, are perfectly agreeable to that age: and he appears plainly and undeniably to have been a Prophet by the exact accomplishment of his prophecies, as well those which have already been fulfilled, as those which are now fulfilling in the world. *Bp. Newton.*

To reject the prophecies of Daniel is to reject the Christian religion; for this religion is founded upon his prophecy concerning the Messiah: (*Sir Isaac Newton:*) but to read this book with attention, and intelligence, and with an unbiassed mind to follow the advice of our Saviour, when he quoted this very prophecy, "Let him that readeth understand," might be sufficient to convert an unbeliever from Deism to Christianity. *Bp. Watson.*

CHAP. I.

Before CHRIST about 607. 1 *Jehoiakim's captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8 *They refusing the king's portion do prosper with pulse and water.* 17 *Their excellency in wisdom.*

about 607. a 2 Kings 24. 1. 2 Chron. 36. 5. IN the third year of the reign of Jehoiakim king of Judah [a] came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

about 606. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of † the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

† Heb. *the wine of his drink.*

Before CHRIST about 606

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which *are* of your ‖ sort? then shall ye make *me* endanger my head to the king.

† Heb. *sadder.*

‖ Or, *term, or, continuance.*

11 Then said Daniel to ‖ Melzar, whom the prince of the eunuchs had set *over* Daniel, Hananiah, Mishael, and Azariah,

‖ Or, *the steward.*

Chap. I. ver. 1. *In the third year of the reign of Jehoiakim — came N. buchadnezzar* &c.] Jeremiah makes the first year of Nebuchadnezzar coincide with the fourth year of Jehoiakim, and thence begins the date of the seventy years' captivity: see Jer. xxv. 1. But here Daniel speaks of Nebuchadnezzar as king of Babylon in the third year of Jehoiakim. In explanation it may be observed, that Daniel begins his computation from the time that Nebuchadnezzar was sent by his father against Pharaoh-necho king of Egypt, which was towards the latter end of the third year of Jehoiakim. In the beginning of the following year he conquered the Egyptians, which was the fourth year of Jehoiakim: see Jer. xlvi. 2. And in the latter end of the same year he came and besieged Jerusalem; at which time Jehoiakim became tributary to the king of Babylon, and consequently the seventy years of captivity and vassalage to Babylon began. *Dean Prideaux.*

2. — *into the land of Shinar*] This was the original name of the country about Babylon, Gen. xi. 2; and it was still in use with the Prophets. See Is. xi. 11; Zech. v. 11. *W. Lowth.*

—— *the treasure house of his god.*] Of the idol Bel. See Jer. l. 2. *W. Lowth.* The treasury was a place in ancient temples, appropriated for the reception of spoils and trophies, that were consecrated to the deity, to which the temple belonged. *Wintle.*

3. — *the master of his eunuchs.*] Or, "the chief of his chamberlains." It appears to have been a title given to the satraps, or such distinguished men as had the care of the royal chambers or wardrobe. *Wintle.*

—— *and of the king's seed.*] Rather, "even of the king's seed." Isaiah's prophecy, chap. xxxix. 7, was thus punctually fulfilled. *W. Lowth.*

4. *Children in whom was no blemish.*] He was directed to make choice of such as had the best accomplishments both of body and mind, and were fit to give attendance in a king's court. The word interpreted "children" is used in Scripture of such as are past the age of childhood, as we now distinguish the parts of man's life. See 1 Kings xii. 8. *W. Lowth.*

—— *whom they might teach the learning and the tongue of the Chaldeans.*] Besides the study of politicks and the art of war, the learning chiefly valued among them was astrology, or the knowledge of the heavenly motions, the interpretation of dreams, and architecture. *W. Lowth.*

As Moses was "learned in all the wisdom of the Egyptians," so we are not to wonder that Daniel was taught the learning of the Chaldeans; and that he so far excelled in it, as to be placed at the head of the Magi. See chap. iv. 9. *Wintle.*

5. — *of the king's meat.*] So that, according to the Eastern manners, they should be fed with such food and *wine* as were served at the king's table. *Wintle.*

7. — *gave names:*] It was customary among the Eastern nations, for the kings to distinguish their favourites by new names, when they conferred on them new dignities: and the Mogul still adheres to the custom. *Dr. Gray.* There might also be in this case a desire to wean these young Jews from the manners of their country, and to bring them to a conformity with the Chaldee usages in all respects. *Wintle.*

—— *Belteshazzar.*] "According to the name of his god," as Nebuchadnezzar himself derives the word, chap. iv. 8. So the name was derived from Bel, the chief idol of Babylon, as Nebuchadnezzar had his own name from Nebo, another of their idols, mentioned Is. xlvi. 1; and Evil-merodach, his successor, was named from their idol, Merodach, Jer. l. 2. *W. Lowth.*

8. *But Daniel purposed in his heart that he would not defile himself* &c.] The defilement here alluded to might arise, either from the food being prohibited in the law of Moses, or else from its being what was offered to the idols of the Chaldees, or at least intreated to be blessed in their name: see 1 Cor. viii. 10, and Ezek. iv. 13. *Wintle.*

9. *Now God had brought Daniel into favour* &c.] See Gen. xxxix. 21; and compare Ps. cvi. 46. *W. Lowth.*

10. — *of your sort?*] Or, "of your age." *W. Lowth.* Probably it may include the condition also. *Wintle.*

Before CHRIST about 606.

12 Prove thy servants, I beseech thee, ten days; and let them give us † pulse † to eat, and water to drink.

† Heb. *of pulse.*

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

† Heb. *that we may eat,* &c.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and ‖ Daniel had understanding in all visions and dreams.

‖ Or, *he made Daniel understand.* 603.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

† Heb. *wisdom of understanding.*

20 And in all matters of † wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

Before CHRIST 603.

21 And Daniel continued *even* unto the first year of king Cyrus.

603.

CHAP. II.

1 *Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings.* 10 *They acknowledging their inability are judged to die.* 14 *Daniel obtaining some respite findeth the dream.* 19 *He blesseth God.* 24 *He staying the decree is brought to the king.* 31 *The dream.* 36 *The interpretation.* 46 *Daniel's advancement.*

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

* Chap. 2. 9.

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12. — *pulse*] Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse. Of some of these was the parched corn mentioned in Scripture, and the chief food of the labourers and poorer sort of people. *Wintle.*

15. — *their countenances appeared fairer and fatter in flesh* &c.] Abstinence from wine and from rich food is no injury, but rather an improvement, to the health and complexion of people in those countries. What is said therefore of the effects of the abstemiousness of Daniel and his companions, might be nothing miraculous or out of the common course of things. *Sir J. Chardin, Harmer.*

17. — *in all visions and dreams.*] Not fortuitous or casual dreams, but such as were sent from Heaven. *Wintle.* See the note on Gen xx. 3.

19. — *among them all*] That is, among all the young men alluded to at ver. 4. *Wintle.*

—— *therefore stood they before the king.*] They were in continual attendance in the king's court. So Joseph "stood before Pharaoh," Gen. xli. 46. Compare 1 Kings xvii. 1; Jer. xv. 19; Numb. xvi. 9. *W. Lowth.*

20. — *the magicians and astrologers*] These words seem to comprehend the persons in general, who were distinguished in the several kinds of learning cultivated among the Chaldees. Of the like character were the Magi in Egypt and Persia, and the other countries of the East, and those "wise men," that came to our Saviour at His birth, Matt. ii. 1. *Wintle.*

21. *And Daniel continued even unto the first year of king Cyrus.*] And so witnessed the accomplishment of Jeremiah's prophecy concerning the seventy years, Ezra i. 1. This being so remarkable a year, the text takes notice that Daniel lived so long: not but that he lived longer, at least till the third year of Cyrus, as appears from chap. x. 1. *W. Lowth.*

Chap. II. The prophecies of Daniel are all of them related to one another, as if they were but several parts of one general prophecy, given at several times. The first is the easiest to be understood, and every following prophecy adds something new to the former. *Sir Isaac Newton.*

Ver. 1. — *in the second year of the reign of Nebuchadnezzar*] The second year, according to the Babylonian account, or the fourth, according to the Jewish; that is, in the second year of his reigning alone, or the fourth of his reigning jointly with his father. *Bp. Newton.* Daniel, writing the following history in Chaldee for the use of the Chaldeans, follows the computation of time in use among them. *W. Lowth.*

—— *dreams.*] Though it was but one continued dream, it contained a succession of various events. *W. Lowth, Wintle.*

2. — *the sorcerers,*] See the note on chap. i. 20. By "sorcerers" seems to be meant a sort of necromancers, who pretended to an acquaintance with departed spirits. *Wintle.*

—— *the Chaldeans,*] The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from them, that the word "Chaldean" is used both in Greek and Latin authors for an astrologer. *W. Lowth.* According to this sense, we find it used below, ver. 4, for the magicians of every sort. *Wintle.*

4. — *in Syriack,*] That is, in the Aramean or Syrian language, as understood in its largest sense, being what was spoken by the Assyrians, Babylonians, and many of the neighbouring nations, and the same with what was called the ancient Chaldee. This language, when corrupted by the introduction of many Hebrew words, is called the Hebrew tongue in the New Testament. The language, spoken in Antioch and other parts of Syria, differs as a dialect from the two former, and is what we now call the Syriack. *Wintle, W. Lowth.*

—— *O king, live for ever:*] Or, "Long live the king." An usual mode of addressing the monarch. When he in his turn addressed the people, it was in the form, "Peace be multiplied unto you:" see chap. iv. 1. *Wintle.*

Before CHRIST 608.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [b] † cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and ‖ rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would † gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

[b] Ch. 3. 29.
† Chald. *made pieces.*
‖ Or, *fee*, chap. 5. 17.
† Chald. *buy.*

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14 ¶ Then Daniel † answered with counsel and wisdom to Arioch the ‖ † captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the *king?* Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies † of the God of heaven concerning this secret; ‖ that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [c] Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

† Chald. *returned.*
‖ Or, *chief marshal.*
† Chald. *chief of the executioners, or, slaughter-men.*
† Chald. *from before God.*
‖ Or, *that they should not destroy Daniel, &c.*
[c] Psal. 113. 2. & 115. 16.

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5. — *The thing is gone from me:*] Meaning, "I do not recollect it," according to the Greek and Latin versions: or, according to the Syriack, "The word is most sure which I say;" that is, My decree is gone forth and is irrevocable. *Wintle.*

—— *ye shall be cut in pieces,*] That is, alive: a dreadful punishment sometimes inflicted by the Babylonians. *Parkhurst.* Compare 1 Sam. xv. 33; Heb. xi. 37; Luke xii. 46. The same sort of punishment is still used in Abyssinia. *Bruce.*

8. — *I know of certainty that ye would gain the time,*] Ye seek delays, in order to gain time; that the king's attention to other concerns might make him forget this. *Wintle.*

9. — *till the time be changed:*] Until some other occasions may divert me from this earnest inquiry. *Bp. Hall.*

10. — *There is not a man upon the earth* &c.] The answer of the Chaldeans was very reasonable, that no king had ever required such a thing, that it transcended all the powers and faculties of man; God alone could disclose it. But the pride of absolute power cannot hear any reason, or bear any control. *Bp. Newton.* The furious and arbitrary conduct of Nebuchadnezzar both in this instance, and in that which is recorded in the following chapter, is much illustrated by history, which shews that such characters are not uncommon among the eastern monarchs.

18. *That they would desire mercies* &c.] Many useful observations might be drawn from this passage on the nature, the efficacy, and the rewards, of devotion; on the power and prevalency of united addresses to Heaven; and the important benefits, which the piety of a few holy men may sometimes bring down upon a multitude. Such improvements must be obvious to every attentive reader. *Wintle.*

20. — *Blessed be the name of God* &c.] In this and the three next verses, the Prophet has celebrated the praises of the Almighty in a simple, but truly sublime and animated, strain of warm and unaffected piety; has made especial mention of His wisdom and power; and illustrated the display of those attributes in several instances apposite to the subject and occasion. *Wintle.*

21. — *he changeth the times and the seasons:* &c.] The great changes of the world are brought to pass by removing kings and transferring their dominions to others: by raising some empires and pulling down others. *W. Lowth.*

22. — *the light dwelleth with him.*] With Him, and in Him, is all perfection of knowledge, and power of illumination. *Bp. Hall.*

Before CHRIST 603. 24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, † I have found a man of the † captives of Judah, that will make known unto the king the interpretation.

† Chald. *Text I have found.* † Chald. *children of the captivity of Judah.*

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and † maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Before CHRIST 603. † Chald. *hath made known.*

29 As for thee, O king, thy thoughts † came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

† Chald. *came up.*

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, † sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

† Chald. *wast seeing.*

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his ‖ thighs of brass,

‖ Or, *sides.*

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28. *But there is a God in heaven* &c.] Daniel's great modesty in disclaiming all merit or extraordinary wisdom on his own part; his piety in giving the glory to God alone, and at the same time his skill and dexterity in preparing the king's attention, and gradually opening his understanding to the reception of the truth, and the acknowledgment of the one true God, are very remarkable. *Wintle.* The impious king, as St. Jerome justly observes, had a prophetick dream, that, the saint interpreting it, God might be glorified, and the captives, and those who served God in captivity, might receive great consolation. We read the same thing of Pharaoh. *Bp. Newton.*

—— *the latter days.*] This phrase often signifies the times of the Messiah, called the last times, or age of the world. See the note on Is. ii. 2; and so the expression may be understood here: for the prophecy contained in this vision reaches to the establishment of Messiah's kingdom. See ver. 44, and compare chap. x. 14. *W. Lowth.*

30. —— *but for their sakes that shall make known the interpretation to the king,*] That this may be the means for myself and my three friends to gain your goodwill, the better to promote the glory of God, and do kindnesses to our brethren of the captivity. *W. Lowth.*

31. *Thou, O king, sawest, and behold a great image.*] In this vision of the image composed of four metals, the foundation of all Daniel's prophecies is laid. It represents a body of four great nations, which should reign over the earth successively; namely, the people of Babylonia, the Persians, the Greeks, and the Romans. And by a stone cut out without hands, which fell upon the feet of the image, and brake all the four metals to pieces, and "became a great mountain, and filled the whole earth," it further represents, that a new kingdom should arise after the four, and conquer all those nations, and grow very great, and last to the end of all ages. *Sir Isaac Newton.*

—— *This great image, whose brightness was excellent,* &c.] A great terrible human figure is not an improper emblem of human power and dominion; and the various metals, of which it was composed, not unfitly typify the various kingdoms that should arise. The order of their succession is clearly denoted by the order of the parts, the head and higher parts signifying the earlier times, and the lower parts the latter times. *Bps. Chandler* and *Newton.*

Grotius acutely observes, that this image appeared with a glorious lustre in the imagination of Nebuchadnezzar, whose mind was wholly taken up with admiration of worldly pomp and splendour: whereas the same monarchies were represented to Daniel under the shape of fierce and wild beasts, chap. vii; as being the great supporters of idolatry and tyranny in the world. *W. Lowth.*

32. *This image's head was of fine gold,*] Which Daniel interprets, ver. 38, "Thou art this head of gold;" thou, and thy family, and thy representatives. The Babylonian therefore was the first of these kingdoms; and it was fitly represented by the "head of fine gold," on account of its great riches: and Babylon for the same reason was called by Isaiah "the golden city," chap. xiv. 4. Daniel addresses Nebuchadnezzar, as if he were a very powerful king, and his empire very large and extensive: "Thou, O king, art a king of kings: &c." see verses 37 and 38. Almost all the ancient eastern histories are lost: but there are some fragments even of heathen historians yet preserved, which speak of this mighty conqueror and his extended empire, and describe him as holding in subjection Egypt, Syria, Phenicia, and Arabia, as having subdued the greatest part of Lybia and Spain, and as having proceeded *as far as* to the pillars of Hercules, and led his army out of Spain into Thrace and Pontus. But his empire, though of great extent, was yet of no long duration: for it ended in his grandson Belshazzar, not seventy years after the delivery of this prophecy, and not above twenty-three years after the death of Nebuchadnezzar. *Bp. Newton.*

—— *his breast and his arms of silver,*] Which Daniel interprets, ver. 39, "And after thee shall arise another kingdom inferior to thee." The kingdom, which arose after the Babylonian, was the Medo-Persian. The two hands and the shoulders, saith Josephus, signify that the empire of the Babylonians should be dissolved by two kings. The two kings were the kings of the Medes and Persians, whose powers were united under Cyrus, who was son of one of the kings, and son in law of the other, who besieged and took Babylon, put an end to that empire, and on its ruins erected the Medo-Persian, or Persian, as it is more usually called, the Persians having soon gained the ascendancy over the Medes. This empire is said to have been inferior, as being less than the former, according to the sense of the Latin Vulgate, because neither Cyrus, nor either of his successors, ever carried their arms into Africa or Spain, so far as Nebuchadnezzar is reported to have done: or rather inferior, as being worse than the former; for Dean Prideaux asserts, and it may be very truly so asserted, that the kings of Persia were the worst race of men

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33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ‖ without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

‖ Or, which was not in hands: as ver. 45.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote

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that ever governed an empire. This empire, from its first establishment by Cyrus, to the death of the last king Darius Codomannus, lasted not much more than two hundred years. *Bp. Newton.*

The arms and shields of the Persians were frequently ornamented or cased with silver: whence Alexander instituted that remarkable body of veteran infantry, called Argyraspides, from their silver shields, after the conquest of Persia, adopting the manners of the conquered nations. *Dr. Hales.*

——*his belly and his thighs of brass,*] Which Daniel interprets, ver. 39, "And another third kingdom of brass, which shall bear rule over all the earth." Alexander the Great subverted the Persian empire. The kingdom therefore, which succeeded to the Persian, was the Macedonian: and this kingdom was fitly represented by brass; for the Greeks were famous for their brasen armour, their usual epithet being, "the brasen-coated Greeks." The interpretation of Daniel in Josephus is, that another, coming from the west, completely armed in brass, shall destroy the empire of the Medes and Persians. This third kingdom is also said to "bear rule over all the earth," by a figure usual in almost all authors. Alexander himself commanded, that he should be called the *king* of all the world: not that he really conquered, or near conquered, the whole world, but he had considerable dominions in Europe, Asia, and Africa; that is, in all the three parts of the world then known: and Diodorus Siculus, and other historians, give an account of ambassadours coming from almost all the world to congratulate him on his success, or to submit to his empire; and then especially, as Arrian remarks, did Alexander appear to himself, and to those about him, to be master both of the earth and of the sea.

The Seleucidæ, who reigned in Syria, and the Lagidæ, who reigned in Egypt, successors of Alexander, might be designed particularly by "the two thighs" of brass. And of all his successors they alone might be pointed out, because they alone had much connexion with the Jewish church and nation. *Bp. Newton.*

33. *His legs of iron, his feet part of iron and part of clay.*] Which is thus interpreted by Daniel, "And the fourth kingdom shall be strong as iron: &c." See verses 40—43. The Romans succeeded next to the Macedonians, and therefore in course were next to be mentioned. The Roman empire was stronger and larger than any of the preceding. The Romans brake in pieces and subdued all the former kingdoms. The iron was "mixed with miry clay," and the Romans were defiled with a mixture of barbarous nations. The Roman empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions, so that "the kingdom was partly strong, and partly broken." They "mingled themselves with the seed of men;" they made marriages and alliances one with another, as they continue to do at this day: but no union ensued; reasons of state are stronger than the ties of blood, and interest generally avails more than affinity. Some expound it of the secular and ecclesiastical powers, sometimes agreeing, and sometimes clashing and interfering with each other, to the weakening of both, and endangering of their breaking to pieces. The Roman empire therefore is represented in a double state; first, with the strength of iron, conquering all before it, "his legs of iron;" and then weakened and divided by the mixture of barbarous nations, "his feet part of iron and part of clay." It subdued Syria, and made the kingdom of the Seleucidæ a Roman province in the year 65 before Christ; it subdued Egypt, and made the kingdom of the Lagidæ a Roman province in the year 30 before Christ: and in the fourth century after Christ, it began to be torn in pieces by the incursions of the barbarous nations. *Bp. Newton.*

34, 35. *Thou sawest till that a stone was cut out without hands,*] Which is interpreted and explained by Daniel, in the 44th and 45th verses, "And in the days of these kings shall the God of heaven set up a kingdom, &c." This description can with propriety be understood only, as the ancients understood it, of the kingdom of Christ. "And in the days of these kings;" that is, in the days of some of them. As "in the days when the judges ruled," Ruth i. 1, signifies "in the days when some" of the judges ruled: so "in the days of these kings" signifies, "in the days" of some "of these kingdoms;" and it must be during the days of some of the last of them, because they are reckoned "four in succession, and consequently this must be the fifth kingdom. Accordingly the kingdom of Christ was set up during the last of these kingdoms; that is, the Romans. "The stone" was a totally different thing from "the image," and the kingdom of Christ is totally different from the kingdoms of this world. "The stone was cut out of the mountain without hands," as our heavenly body is said (2 Cor. v. 1) to be "a building of God, an house not made with hands;" that is, spiritual, as the phrase is used in other places, Mark xiv. 58, compared with John ii. 21: see also Col. ii. 9. This is to be understood of the kingdom of Christ, which was formed out of the Roman empire, not by number of hands, or strength of armies, but without human means, and the virtue of second causes. This kingdom was "set up by the God of heaven;" and from hence the phrase of the "kingdom of heaven" came to signify the kingdom of the Messiah, and so it was used and understood by the Jews, and so it is applied by our Saviour in the New Testament. Other kingdoms were raised by human ambition and worldly power: but this was the work, not of man, but of God; this was truly, as it is called, the "kingdom of heaven," and, John xviii. 36, "a kingdom not of this world;" its laws, its powers, were all Divine. This kingdom was never to be destroyed, as the Babylonian, the Persian, and the Macedonian empires have been, and in great measure also the Roman. This kingdom was to "break in pieces" and consume all the other kingdoms, to spread and enlarge itself, so that it should comprehend within itself all the former kingdoms. This kingdom was to "fill the whole earth," to become universal, and to stand for ever.

As the fourth kingdom, or the Roman empire, was represented in a twofold state, first strong and flourishing with "legs of iron," and then weakened and divided with feet and toes, "part of iron and part of clay;" so this fifth kingdom, or the kingdom of Christ, is described likewise in two states, which Mr. Mede rightly distinguisheth by the names of *the kingdom of the stone* and *the kingdom of the mountain*; the first when "the stone was cut out of the mountain without hands," the second when "it became itself a great mountain, and filled the whole earth." "The stone was cut out of the mountain without hands," the kingdom of Christ was first set up, while the Roman empire was in its full strength with "legs of iron." The Roman empire was afterwards divided into ten lesser kingdoms, the remains of which are subsisting at present. The image is still standing upon his feet and toes of iron and clay; the kingdom of Christ is still "a stumblingblock and a rock of offence;" but the stone will one day "smite the image upon the feet" and toes, and destroy it utterly, and will itself "become a great mountain, and fill the whole earth:" or in other words, Rev. xi. 15, "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." We have therefore seen the kingdom of "the stone," but we have not yet seen the kingdom of "the mountain." Some parts of this prophecy still remain to be fulfilled: but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also in due season. *Bp. Newton.*

Before CHRIST 603. the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly ‖ broken. Before CHRIST 603.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave † one to another, even as iron is not mixed with clay.

44 And in the † days of these kings shall the God of heaven set up a kingdom, [a] which shall never be destroyed: and the † kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain ‖ without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass † hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him,

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

‖ Or, *brittle.*

† Chald. *this with this.*

† Chald. *their days.*

[a] Chap. 4. 3. 34. 4. 6. 26. & 7. 14, 27. Acts 4. 7. Luke 1. 33.

† Chald. *kingdom thereof.*

‖ Or, *which was not in hand.*

† Chald. *after this.*

37. *Thou, O king, art a king of kings:*] So Nebuchadnezzar is styled, Ezek. xxvi. 7, because he had kings for his vassals and tributaries: and so Artaxerxes, king of Persia, Ezra vii. 12. *W. Lowth.* It is a title given to the kings of Abyssinia at this day. *Bruce.*

—— *for the God of heaven hath given thee a kingdom,* &c.] He might perhaps think, like some of his predecessors, that his conquests were to be ascribed to his own fortitude and prudence: see Is. x. 13. The Prophet therefore assures him, that his success must be primarily imputed to the God of heaven. *Bp. Newton.*

38. — *the beasts of the field and the fowls of the heaven*] The Greek adds, "and the fish of the sea." Whatever right thy subjects can claim, either in their possessions, or in any perquisites thereto belonging, is all held of thee, as the supreme lord. Compare Jer. xxvii. 6. *W. Lowth.*

—— *Thou art this head of gold.*] See the note on ver. 32.

39. — *another kingdom inferior to thee,*] See the note on ver. 32, "his breast and his arms of silver."

—— *another third kingdom of brass,*] See the note on ver. 32, "his belly and his thighs of brass."

—— *which shall bear rule over all the earth.*] See what is said of Alexander of Macedonia at the beginning of the first book of Maccabees. It is reported of this mighty conqueror, that he engaged no enemy which he did not conquer; besieged no city which he did not take; and made attempts on no nation which he did not subdue. *Wintle.*

40. *And the fourth kingdom shall be strong as iron:*] See the note on ver. 33.

44. *And in the days of these kings*] That is, kingdoms. See the note on ver. 34.

—— *and the kingdom shall not be left to other people,*] This kingdom shall not be transferred like the former ones, but shall be of a very different nature, shall crush all temporal kingdoms, and shall be universal, unchangeable, and eternal. *Wintle.*

45. *Forasmuch as thou sawest* &c.] There should not have been a full stop placed at the end of the last verse, as our translation is commonly pointed: the particle "forasmuch" carrying on the sense from the foregoing words, as in verses 40 and 41. *W. Lowth.*

—— *the dream is certain, and the interpretation thereof sure.*] The king, hearing his dream related with such exactness, might be better assured of the truth of the interpretation, and of the great events which should follow. *Bp. Newton.*

46. *Then the king — fell upon his face, and worshipped Daniel,*] Or, "did reverence to Daniel." The king highly revered Daniel, and paid him such tokens of respect, as were consonant to Oriental manners. *Wintle.*

47. — *Of a truth it is, that your God is a God of gods, and a Lord of kings,*] Superiour to all the gods or demons, who are worshipped by men; the supreme Governour of the world, and Ruler of the kings and kingdoms in it: see ver. 21. *W. Lowth.*

The Jews were not only of service in their flourishing state to support true religion in the world, but under their afflictions and captivities they spread it much farther than they could before. They then became extensively useful to the nations, amongst whom necessity mixed them; as both the reasonableness of their faith, compared with heathenism, was easy to be seen; and as prophecies fulfilled, or miracles performed in their favour, could not but recommend the worship of that Being, whom they served. By these means their conqueror Nebuchadnezzar was brought to declare Him "a God of gods, and a Lord of kings, all whose works are truth, and His ways judgment," chap. iv. 37. On these accounts did Darius the Mede decree, "That in every dominion of his kingdom men should tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever," chap. vi. 26. And Cyrus, whom Isaiah had foretold by name above one hundred years before his birth, for the restorer of the people from their captivity, acknowledged by a written proclamation, sent through his whole empire, that the God of the Jews

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48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and *chief of the governors over all the wise *men* of Babylon.

* Chap. 4. 9.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

CHAP. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 13 *They, being threatened, make a good confession.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar seeing the miracle honoreth God.*

about 590. NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

Before CHRIST about 580.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried † aloud, To you † it is commanded, O people, nations, and languages,

† Chald. with might. † Chald. they command.

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ‖ † dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

‖ Or, symphony. † Chald. *prophesy*

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

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had "given him all the kingdoms of the earth," Ezra i. 1, 2. *Abp. Secker.*

48. — *ruler over the whole province of Babylon,*] When the empire came under the government of the Medes and Persians, every province had a prince or ruler appointed over it, chap. vi. 1. This may have been practised before, only afterwards improved by the addition of three presidents over the rest, chap. vi. 2, and v. 7. *W. Lowth.*

—— *chief of the governors over all the wise men*] President of the college of the Magi. *Bp. Horsley.*

49. — *but Daniel sat in the gate of the king.*] See the notes on Gen. xxiii. 10.

It was from the prophecy recorded in this chapter that the distinction first arose of the four great empires of the world, which hath been followed by most historians and chronologers in their distribution of times. These four empires, as they are the subject of this prophecy, are likewise the subject of the most celebrated pens both in former and in later ages. Not but there have been empires as great, or greater, than some of these, as those of the Tartars for instance, and of the Saracens, and of the Turks; and we may think perhaps, that they were as well deserving of a place in this succession of kingdoms, and were equally worthy to be made the objects of prophecy, being as eminent for the wisdom of their constitutions, the extent of their dominion, and the length of their duration. But these four empires had a particular relation to the church and people of God, who were subject to them in their turns. They were therefore particularly predicted; and we have in them, without the intermixture of others, a line of prophecy (as I may say) extending from the reign of Nebuchadnezzar to the full and *complete establishment of the kingdom of the Messiah.* He, who is Arbiter of kingdoms, and Governour of the universe, can reveal as much of their future revolutions as He pleaseth; and He hath revealed enough to manifest His providence, and to confirm the truth of religion. What Daniel said upon the first discovery of these things, well may we say, after the completion of so many particulars, "Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him," ver. 20—22. *Bp. Newton.*

Chap. III. ver. 1. *Nebuchadnezzar — made an image*] The statue was probably of Bel, or some Assyrian deity; see ver. 16. It is thought to have been hollow within, like that of the Colossus of Rhodes, whose height exceeded that of the statue by ten cubits. The proportion of the height seems unequal to the breadth, unless the pedestal, on which it was placed, be included. Diodorus relates, that Xerxes took away an image of gold forty feet high, when he demolished the temple of Belus in Babylon. Dean Prideaux supposes it may have been this statue, and then the body of the image would hardly have been twenty-seven cubits high. The statue of Jupiter, made by Lysippus at Tarentum, is said to have been forty cubits. *Wintle. W. Lowth.*

—— *in the plain of Dura,*] See its probable situation near Babylon, in the map of the dominions of David and Solomon.

2. — *the princes, the governors, &c.*] It is difficult, if not impossible, to describe with certainty the several officers and commanders here mentioned. *W. Lowth, Wintle.*

4. — *O people, nations, and languages,*] From whatever part of the empire ye come, and whatever language ye speak: see ver. 29, and chap. iv. 1. This form of speech was designed to set forth the largeness and extent of the Babylonish empire, which had subjects of so many different languages. The same phrase was afterwards used under the Medes and Persians, chap. vi. 25; Esth. i. 22; iii. 12; viii. 9. *W. Lowth.*

5. — *cornet, flute, harp, &c.*] There is much difficulty in determining the several musical instruments here intended. Though Dr. Burney, in his History of Musick, has one whole chapter on the *musick of the ancient Hebrews*, yet he only enumerates the names of these instruments, by quoting the verse; and probably in his researches could not meet with sufficient data to explain them in a satisfactory manner. *Wintle.*

6. — *the same hour*] This is the first place in the Old Testament where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander, or Anaximenes; who probably learned it from the Chaldeans. *W. Lowth.*

—— *be cast into the midst of a burning fiery furnace.*] Burning offenders alive was a punishment used among the Babylonians; see Jer. xxix. 22: and perhaps among other Eastern nations; see Ps. xxi. 9. *W. Lowth.* It is still inflicted on Jews and Christians for capital offences at Algiers. *Dr. Shaw.*

Before CHRIST about 580. 7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, † have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

† Chald. *have set no regard upon thee.*

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ‖ true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

‖ Or, *of purpose*: as Exod. 21. 13.

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

Before CHRIST about 580.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

† Chald. *filled.*

20 And he commanded the † most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

† Chald. *mighty of strength.*

21 Then these men were bound in their ‖ coats, their hosen, and their ‖ hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

‖ Or, *mantles.* ‖ Or, *turbans.*

22 Therefore because the king's † commandment was urgent, and the furnace exceeding hot, the ‖ flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

† Chald. *word.* ‖ Or, *spake.*

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his ‖ counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

‖ Or, *governors.*

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and † they have no hurt; and the form of the fourth is like the son of God.

† Chald. *there is no hurt in them.*

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15. — *well:*] The ellipsis, though familiar in the Hebrew and other ancient languages, is beautiful in this verse, and seems to point at the great wrath and overbearing impetuosity of the furious monarch, which is further devoted at the end of the verse. For a like ellipsis see Luke xiii. 9; Matth. xv. 5, 6, &c. *Wintle.*

—— *and who is that God* &c.] Thus Nebuchadnezzar exalted himself above God Almighty, as Sennacherib had done before him. 2 Kings xviii. 35. Notwithstanding he had before made a confession of the true God, chap. ii. 47. *W. Lowth.*

16. — *we are not careful to answer thee in this matter.*] In so plain a case, there is no room for deliberation: we have an answer ready at hand, that we ought to obey God rather than man. *W. Lowth.* See the note on chap. ii. 10.

24. *Then Nebuchadnezzar* &c.] The hymn of the three children follows the twenty-third verse in the Latin, Greek, and some other versions. But this is generally now agreed to be a spurious production of much later date. From a review of the hymn, however pious and well-designed, we cannot discover the usual style of Daniel, or any resemblance to the other parts of his book. *Wintle.*

25. — *I see four men loose, walking in the midst of the fire,* &c.] This would be more easily understood, if we knew the true form of what is denominated "a furnace." Probably it was either an enclosed building, with an opening large enough to admit a full view of it; or an uncovered building, an enclosure of fire, or an area surrounded by a wall, within which the fire raged; so that Nebuchadnezzar, still seated on his throne, might see the persons in the fire. *Fragments to Calmet.*

—— *like the son of God.*] Very bright and glorious, above the possibility of all human beauty and resplendence. *Bp. Hall.*

Before CHRIST about 580.

† Chald. *dear.*

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellers, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

† Chald. *a decree is made by me.* † Chald. *error.* [a] Chap. 2. 5. † Chald. *made pieces.*

29 Therefore † I make a decree, That every people, nation, and language, which speak † any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [a] † cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

† Chald. *made to prosper.*

30 Then the king † promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAP. IV.

1 Nebuchadnezzar confesseth God's kingdom, 4 maketh relation of his dreams, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.

Before CHRIST about 570.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

† Chald. *It was made by me.*

2 † I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [a] an everlasting kingdom, and his dominion *is* from generation to generation.

[a] Chap. 6. 26.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [b] master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret trou-

[b] Chap. 2. 48.

"Like a son of God," some angelick appearance: see ver. 28, and Job i. 6. Or "like the Son of God," that is, Christ: of whom Munster understanding it observes, that he thinks it no wonder that Nebuchadnezzar saw the Son of God, when He appeared to Saul, who was persecuting His disciples. *Wintle.*

26. — *ye servants of the most high God,*] This miracle calls to the king's mind the confession he had formerly made of the true God: chap. ii. 47. *W. Lowth.*

27. — *upon whose bodies the fire had no power,*] The several expressions here used are meant to shew, that not the least injury was received from the fire. The expressions rise in beautiful order. The fire not only had no prevailing power over their *bodies*, but neither was a *hair* of their head burnt, nor their flowing *robes* singed, nor even the *smell* of fire had passed on them. Compare this with Isaiah xliii. 2. *Wintle.*

28. — *have changed the king's word,*] Have rendered his command of none effect, God Himself having suspended the execution of it. *W. Lowth.*

29. — *which speak any thing amiss against the God of Shadrach, &c.*] So Darius acknowledges "the God of Daniel," chap. vi. 26, looking on Him as superiour to other gods, but not as the only true God. *W. Lowth.*

30. *Then the king promoted Shadrach, &c.*] Or, restored them to their former places and dignities. *W. Lowth.*

These three blessed martyrs, who bore so noble a testimony of the true religion before so many thousand witnesses, afford not only an example of suffering undauntedly for the cause of truth, but an encouragement so to suffer. When the whole creation is in flames, and all this world becomes one great fiery furnace, the faithful servants of Christ shall escape unhurt from that general conflagration. Upon their bodies the fire shall have no power: but, having endured temptation unto the end, they shall receive from the hand of God "a crown of glory that fadeth not away." *Wogan.*

Chap. IV. ver. 1. — *Peace be multiplied unto you.*] An usual form of addressing the subjects of this vast empire: see chap. vi. 25. *Wintle.*

3. *How great are his signs! &c.*] The king's repeated experience had extorted from him the sublime confession contained in this verse; the latter part of which is a fine display of the infinite power and dominion of the true God. *Wintle.*

4. *I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:*] God's particular judgments often resemble the general one, in coming suddenly and unexpectedly, while men are indulging themselves in carnal security. See Ps. xxx. 6, 7; Matt. xxiv. 43, 44; 1 Thess. v. 2, 3. *W. Lowth.*

8. — *whose name was Belteshazzar,*] See the note on chap. i. 7.

— *in whom is the spirit of the holy gods:*] Or, "of the holy God." The words admit of a singular sense. It must be presumed, that this king had now the one true God in his mind. *Wintle.* See chap. ii. 11; v. 11, 14.

9. — *the magicians,*] This word may be understood as comprehending all the inchanters or diviners of every sort. Whether

Before CHRIST about 570.

bleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; † I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

† Chald. *I was seeing.*

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were fair*, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

† Chald. *with might.*

14 He cried † aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

Before CHRIST† about 570.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar

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the religion of the *Magi*, properly so called, was received among the Babylonians, is perhaps not altogether certain. The Magians, or worshippers of fire, were first established in Persia; (*Dr. Hyde:*) their sect was propagated in Persia and India, and they remain there to this time. *Dean Prideaux.* But it is not improbable, that their principles were well known also, and partly received, in Chaldea and Babylonia; especially as these nations were immersed in all sorts of superstition: and the name "Magi" seems to have belonged to the countries of the East in general. *Wintle.*

—— *tell me the visions of my dream — and the interpretation thereof.*] Nebuchadnezzar tells the dream himself in the following words: so the meaning of this sentence must be, Tell me the dream; that is, the interpretation thereof. The Greek translates it thus: "Hear the vision of my dream, and tell me the interpretation thereof." *W. Lowth.*

10. — *behold a tree in the midst of the earth,* &c.] "The midst of the earth" is probably meant as a centre, from which the extensive circuit of his empire was described. The sovereigns of the world are often represented by large trees in the language of other countries, as well as in the prophetick language of the Hebrews; and by the shadow is denoted the protection which men may receive under government. *Wintle.*

13. — *a watcher and an holy one*] See below the note on ver. 17.

15. *Nevertheless leave the stump of his roots in the earth,*] As, when the root of a tree is still alive, there is a possibility of its flourishing again; so there should still be hopes that the king might recover his former state and dignity: see ver. 26. *W. Lowth.*

Though the tree was to be hewn down, &c, "the stump of his roots," which was to be left in the earth, was to be secured "with a band of iron and brass, in the tender grass of the field." The words of menace which follow are applicable only to a man, and plainly shew, that the whole vision was typical of some dreadful calamity, to fall for a time, but for a time only, on some one of the sons of men. *Bp. Horsley.*

16. *Let his heart be changed* &c.] Compare ver. 25. The plain interpretation of Nebuchadnezzar's case, stripped of the prophetick figurative language, appears to be, that he should be punished with madness, should fancy himself a beast and live like a *. but after some time should recover his reason and resume* the government. *Bp. Newton.*

—— *let seven times pass over him.*] That is, seven years: so the expression is taken, chap. xi. 13, where the Hebrew reads, "the king of the north shall come at the end of times;" that is, years. So the "time, times, and an half," mentioned chap. vii. 25; xii. 7; signify three years and a half; and are accordingly explained by "forty and two months," Rev. xi. 2; and by 1260 days, Rev. xii. 6: both which reckonings of time are equivalent to three years and an half. *W. Lowth.*

17. — *the watchers, — the holy ones:*] It is the opinion of commentators in general, that by these titles are to be understood angelick beings, who are the instruments of God, and messengers to execute God's judgments. And Stackhouse observes, after Calmet, that from some expressions in this verse it looks as if the Chaldeans had a notion, (for the king, we may suppose, speaks according to the sentiments of the nation,) that these "watchers" or "holy ones" in heaven constituted an assembly of judges, or were an order of blessed spirits, who took under their cognizance and decision the fate of men. Bp. Horsley however has suggested, that these appellations denote the Persons in the Godhead; the first describing Them by the vigilance of Their universal providence; the second, by the transcendent sanctity of Their nature: and he observes, that it is not the mere execution of the judgment upon Nebuchadnezzar, but the decree itself, which is ascribed to Them; that the whole matter originated in Their decree, and at Their command the decree was executed; and that in perfect consistency with this exposition we find, in the 24th verse, that this decree of "the watchers" and "the holy ones" is "the decree of the most High" God. *Edit.*

—— *to the intent that the living may know* &c.] The intent of this matter was to give mankind a proof, in the fall and restoration of this mighty monarch, that the fortunes of kings and empires are in the hand of God; that His providence perpetually interposes in the affairs of men, distributing crowns and sceptres always for the good of the faithful primarily, ultimately of His whole creation, but according to His will: by which we must understand a will perfectly independent, and unbiassed by any thing external; yet not an arbitrary will, but a will directed by the governing perfections of the Divine intellect; by God's own goodness and wisdom; and as justice is included in the idea of goodness, it must be a will governed by God's justice. *Bp. Horsley.*

—— *the basest of men.*] This regards Nebuchadnezzar, either with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God, as his high estate made him appear honourable in the sight of man: and *therefore he was justly doomed to so low a degree of abasement*; or else it may be understood of his wonderful advancement and restoration, after he had been degraded from his dignity; and sent to herd with the beasts of the field. God thereby asserting that prerogative of His, of "bringing low and lifting up:" and of "raising the beggar from the dunghill, to set him among princes," 1 Sam. ii. 8, 9; Ps. cxiii. 7, 8. *W. Lowth.*

Before CHRIST about 570. have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which *is* come upon my lord the king:

25 That they shall 'drive thee from men, Before CHRIST about 570. and thy dwelling shall be with the beasts of the field, and they shall make thee to [1] Chap. 2. eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be ‖ a lengthening of thy tranquillity. ‖ Or, an easing of your error.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ‖ in the palace of the kingdom of ‖ Or, upon. Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, about 563. and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled

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26. — *thy kingdom shall be sure unto thee.*] That a dispensation of judgment should be tempered with such signal mercy to a heathen prince, not, like Cyrus, eminent for his virtues, however distinguished by his talents, is perhaps in some degree to be put to the account of the favour he shewed to many of the Jews his captives, and in particular to his constant patronage of the Prophet Daniel. *Bp. Horsley.*

27. — *break off thy sins by righteousness,* &c.] The plain meaning of this counsel given to the king is, that he should "do justly, and love mercy," should practise those great duties of justice and charity towards mankind, in which he had been hitherto remarkably deficient; then, as it follows, Perhaps there shall be a prolongation to thy tranquillity, or peace; that is, his punishment might be remitted, and his felicity continued for a longer term: not unlike the case of Hezekiah in Isaiah, chap. xxxviii; or that of the Ninevites, recorded by the Prophet Jonah. See also Jer. xviii. *Wintle.*

28. *'All this came upon the king Nebuchadnezzar.*] Strange as it must seem, notwithstanding Daniel's weight and credit with the king; notwithstanding the consternation of mind, into which the dream had thrown him; this warning had no permanent effect. He was not cured of his overweening pride and vanity, till he was overtaken by the threatened judgment. *Bp. Horsley.*

29. — *he walked in the palace*] Or, "he was walking upon the palace." It is well known that the roofs of the buildings in the East were flat or plain, over which the inhabitants used to walk for pleasure. *Wintle.* See the note on 2 Sam. xi. 2.

30. — *great Babylon, that I have built*] It is frequently expressed in Scripture that a person has built a city, who has enlarged, repaired, or fortified it. See 2 Chron. xi. 6; 2 Kings xiv. 22.

Whatever we read of the original construction of Babylon by Nimrod or Belus, or of its enlargement by Semiramis, yet it was either of little account, or certainly not as one of the wonders of the world, till the walls with their hundred gates, the temple of Belus, the monarch's most magnificent palace, the hanging gardens, and other grand works and improvements, were added by the king, who is said to have "built" it. *Wintle.*

31. *While the word was in the king's mouth,* &c.] So Herod was struck immediately, "because he gave not God the glory," Acts xii. 23. *W. Lowth.*

Before CHRIST about 563. upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

about 563. 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for

[a] Chap. 7. 14. Mic. 4. 7. Luke 1. 33. ever, whose dominion *is* [a] an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto

[b] Job 9. 12. Isai. 45. 9. him, [b] What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase. about 5

CHAP. V.

1 *Belshazzar's impious feast.* 5 *A hand-writing, unknown to the magicians, troubleth the* [illegible] *interpretation of the same Daniel is brought.* 17 *He, reproving the king of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The monarchy is translated to the Medes.*

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. about 538.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had † taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. † Chald. *brought forth.*

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

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34. — *I Nebuchadnezzar lifted up mine eyes*] The first indication of the recovery is noted by a reverse of the *cause* of the fall. At the expiration of the term, or at the end of seven years, Nebuchadnezzar lifted up his eyes unto heaven, and his understanding or mind returned: he acknowledged against whom he had transgressed by his pride, and looked up unto Him when he was restored. The following acts of praise are the suitable returns of a mind truly penitent, and deeply sensible of its faults and of the mercies it had received. *Wintle.*

37. *Now I Nebuchadnezzar praise and extol and honour the King of heaven,*] We shall not find in history a more awful example and monument of Providence, than the vicissitudes of Nebuchadnezzar's life afford. Raised gradually to the pinnacle of power and human glory by a long train of those brilliant actions and successes, which man is too apt to ascribe to himself, (the proximate causes being indeed in himself and in the instruments he uses, although Providence is always the prime efficient,) he was suddenly cast down from it, and, after a time, as suddenly restored, without any natural or human means. His humiliation was not the effect of any reverse of fortune, of any publick disaster, or any mismanagement of the affairs of his empire. At the expiration of a twelvemonth from his dream, the king, still at rest in his house, and flourishing in his palace, surveying his city, and exulting in the monuments of his own greatness, which it presented to his eye, was smitten by an invisible hand. As the event stood unconnected with any known natural cause, it must have been beyond the ken of any foresight short of the Divine; and it follows incontestably, that the prediction and the accomplishment of it were both from God. The king's restoration to power and grandeur had also been predicted; and this took place at the predicted time, independently of any natural cause, and without the use of any human means. And the evidence of these extraordinary occurrences; of the prediction, the fall, and the restoration; is perhaps the most undeniable of any thing which rests upon mere human testimony. The king himself, upon his recovery, published a proclamation in every part of his vast empire, giving an account of all which had befallen him, and in conclusion giving praise and honour to the King of heaven, acknowledging that "all His works are truth, and His ways judgment, and that those who walk in pride He is able to abase." The evidence of the whole fact therefore stands upon this publick record of the Babylonian empire, which was preserved word for word in this chapter, of which it makes indeed the whole. This chapter therefore is not Daniel's writing, but Nebuchadnezzar's. *Bp. Horsley.*

Chap. V. ver. 1. *Belshazzar the king made a great feast* &c.] This feast was made at a time of publick rejoicing, being an annual festival, when the whole night was spent in revelling: of which season Cyrus took the advantage to make himself master of the city, as Herodotus and Xenophon relate, and as was foretold by Jeremiah, chap. li. 39, 57. *W. Lowth.*

2. — *whiles he tasted the wine,*] The expression seems to allude to that part of the libation, in which the wine was tasted at the time of a sacrifice or a festal solemnity. This "impious king," as he is called by Xenophon, in making the libations, ordered the vessels of Jehovah to be introduced for these purposes, thus impiously prostituting the most sacred instruments of the temple of the true God to the idolatrous services of pagan superstition; or, if the impiety was not so gross, at least the sacred vessels were applied to common uses, and to the purposes of intemperance and excess. *Wintle.*

——*his father Nebuchadnezzar*] Rather, his grandfather. Nebuchadnezzar was succeeded by his son Iloarudam, according to Ptolemy, who is the Evil-merodach of Jeremiah: he married a discreet and prudent woman, called Nitocris, from whom was born Nabonadius or Belshazzar. *Wintle.* See the notes on Exod. ii. 18; and Jer. xxvii. 7.

4. — *praised the gods of gold,*] As they drank their wine in these once hallowed vessels, they triumphed over that God, to whom they had been consecrated; and magnified the power of their idols of gold and silver, &c. as if by their might these victories had been achieved, and these rich spoils obtained. *Bp. Hall.* Such a wanton and sacrilegious insult deserved and called for exemplary punishment. *Wintle.*

Before CHRIST about 538.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

† Chald. *brightnesses.* † Chald. *changed in.* ‖ Or, *girdles.* † Chald. *loosings, or, knots.* † Chald. *with might.*

6 Then the king's † countenance † was changed, and his thoughts troubled him, so that the ‖ † joints of his loins were loosed, and his knees smote one against another.

7 The king cried † aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with ‖ scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.

‖ Or, *purple.*

8 Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his † countenance was changed in him, and his lords were astonied.

† Chald. *brightnesses.*

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

[a] Chap. 2. 48. ‖ Or, *grandfather.* ‖ Or, *grandfather.* [b] Chap. 4. 9. ‖ Or, *of an interpreter,* &c.

11 [a] There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy ‖ father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ‖ father, the king, *I say,* thy father, made [b] master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent spirit, and knowledge, and understanding, ‖ interpreting of dreams, and shewing of hard sentences, and ‖ dissolving of † doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Before CHRIST about 538. ‖ Or, *of a dissolver.* † Chald. *knots.*

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my ‖ father brought out of Jewry?

‖ Or, *grandfather.*

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men,* the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst † make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

† Chald. *interpret.*

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy ‖ rewards to another; yet I will read the writing unto the *king,* and make known to him the interpretation.

‖ Or, *fee,* as chap. 2. 6.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive;

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5. *In the same hour came forth fingers* &c.] In the very same hour, while they were offering this affront to the God of heaven, it pleased the just and powerful God to shew, that He took notice of this presumptuous impiety. *Bp. Hall.* Next to murder, no sin is so remarkably punished in this world as that of sacrilege, as appears by innumerable instances, taken out of the histories of all ages, of heathens and infidels, as well as Jews and Christians. *W. Lowth.*

6. *Then the king's countenance was changed,* &c.] The very great confusion and uneasiness of Belshazzar at the sight of the hand shews, that nothing is more weak and timorous than a guilty conscience; and that the Divine judgments overtake the ungodly, when they think themselves most secure. *Ostervald.*

7. — *shall be clothed with scarlet, and have a chain of gold* &c.] Gold chains are a mark of dignity in Abyssinia, bestowed by the sovereign on the most meritorious persons in his army. It is usual to give a splendid suit of clothes at the same time; an Egyptian and Persian custom. See Gen. xli. 42; Esth. viii. 15. *Bruce.*

— *the third ruler in the kingdom.*] Perhaps, next to the king and the king's son. *Grotius.*

11. *There is a man in thy kingdom,* &c.] Some persons are apt to wonder that Daniel was unknown to Belshazzar, which others have accounted for from the abandoned and indolent character of the king; but there is a farther reason, which Mr. Harmer has hinted from Sir John Chardin; namely, that he was displaced at the death of a prior king; since in the East, when a king dies, the physicians and astrologers are removed, the one for not having driven away death, the other for not having predicted it. But after all Daniel was not perhaps totally unknown, at least by report, to this king; however he was probably of no esteem, or employed in no considerable department in the state, in the early part of his reign, and therefore not readily recollected. *Wintle.*

12. — *dissolving of doubts,*] Literally, "of knots," as in the margin. It appears from Sir John Chardin, that this phrase is still in use in Persia: a patent given to him by the king of Persia speaks of "superintendents, who unloose all sorts of knots." *Fragments to Calmet.*

DANIEL INTERPRETING THE WRITING ON THE WALL

Before CHRIST about 538. and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened ‖ in pride, he was † deposed from his kingly throne, and they took his glory from him:

‖ Or, *to deal proudly.* † Chald. *made to come down.*

21 And he was [c] driven from the sons of men; and ‖ his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

[c] Chap. 4. 32.

‖ Or, *he made his heart equal, &c.*

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. Before CHRIST about 538.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain. about 538.

31 And Darius the Median took the kingdom, † *being* ‖ about threescore and two years old.

† Chald. *he was the son of, &c.*

‖ Or, *three.*

CHAP. VI.

1 *Daniel is made chief of the presidents.* 4 *They conspiring against him obtain an idolatrous decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is adversaries devoured,* 25 *and God magnified by a decree.*

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; about 538.

20. — *and they took his glory from him:*] Or, "his glory was taken from him," according to the Hebrew phraseology. *W. Lowth.* The authority of Nebuchadnezzar was raised in the last verse to the highest pitch; and on that account we find here, that his heart was elated, and his spirit grown obdurate in proud and arrogant behaviour, instead of ascribing all his honours and advantages to the real giver of them, the true God, whom he had been brought to acknowledge; and to the neglect of whom, and of improvement from his ancestor's sufferings, Belshazzar's fate is by the Prophet so justly and judiciously attributed. *Wintle.*

26. *MENE; God hath numbered thy kingdom, and finished it.*] "MENE," to number; that is, to fix bounds to a thing, or the period of its continuance. *Wintle.*

The determinate number of years which God hath appointed for the continuance of thy reign, and the Babylonish monarchy, is finished. So God is said to number the months of man's life, and to appoint him "bounds that he cannot pass," Job xiv. 5. The word "MENE" is doubled in the foregoing verse, to shew that the thing is certain, and "established by God," as Joseph tells Pharaoh in the like case, Gen. xli. 32. *W. Lowth.*

27. *TEKEL; Thou art weighed in the balances, and art found wanting.*] Wicked men are often compared to silver adulterated, and alloyed with baser metals, which makes it too light, when weighed in the balances, see Jer. vi. 30; Ezek. xxii. 18. *W. Lowth.* "Tekel" signifies to weigh. The meaning here is, that the Almighty had weighed, or made a due estimate of, the conduct of Belshazzar, according to the just and impartial measures of His providence; and had found him light or deficient, a man of no account, unworthy of a kingdom, and a fit object of Divine vengeance. *Wintle.*

28. *PERES; Thy kingdom is divided, &c.*] The verb *paras*, from whence "peres" is derived as an appellative, signifies to divide or break: it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. "Upharsin" in the 25th verse literally signifies "and they divide." *W. Lowth.*

29. — *and they clothed Daniel with scarlet,*] The coming out from the presence of princes in a dress presented to the wearer as a mark of distinction, is an honour still practised in the East. They are conferred sometimes merely as an honour, and sometimes as an ensign of office. *Harmer, Sir J. Chardin.*

30. *In that night was Belshazzar the king of the Chaldeans slain.*] And from the next verse it appears, that the Babylonian or Chaldean kingdom expired with him.

The punishment of Nebuchadnezzar, the death of Belshazzar, and the expiration of the kingdom, may remind us of that fine passage of the wise Son of Sirach, contained in Ecclus. x. 12—18. *Wintle.*

31. *And Darius the Median took the kingdom,*] This Darius is said to be of the "seed of the Medes," chap. ix. 1; and is supposed by the most judicious chronologers to be the same with Cyaxares, the son of Astyages: him Cyrus made king of the Chaldeans, as being his uncle by his mother's side, and his partner in carrying on the war against the Babylonians, and left him the palace of the king of Babylon, to live there whenever he pleased, as Xenophon relates. The Chaldee phrase, rendered here "took the kingdom," is translated "possessed the kingdom," chap. vii. 18; and means the same with succeeding to the kingdom. *W. Lowth.* Josephus says, that this Darius was the son of Astyages, and that the Greeks called him by another name: what this other name, given by the Greeks to the son and successor of Astyages, was, we learn from Xenophon, who tells us it was Cyaxares. *Bp. Hallifax.*

The judgment recorded in this chapter is a visible proof of the Divine vengeance on those, whose heart is lifted up by prosperity; on the profane and ungodly, who, instead of reverencing Him from whom they receive life, and breath, and all things, have the insolence to exalt themselves against Him; and on those, who do not improve the warnings He gives them, the afflictions He visits them with, nor the examples He sets before their eyes. *Osterwald.*

Chap. VI. ver. 1. — *an hundred and twenty princes,*] That is, viceroys, lieutenants, or chief governours under the king. Xenophon mentions the same fact, only he ascribes the institution of

Before CHRIST about 538. 2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

about 537. 4 ¶ *Then the presidents and princes* sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes ‖ assembled together to the king, and said thus unto him, King Darius, live for ever.

‖ Or, *consultmultitudinously.*

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ‖ decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

‖ Or, *interdict.*

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the [a] law of the Medes and Persians, which [†] altereth not.

Before CHRIST about 537.

9 Wherefore king Darius signed the writing and the decree. [a] Esther 2. 1. & 8. 8. † Child. *passeth not.*

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows *being* open in his chamber [b] toward Jerusalem, *he* kneeled upon his knees [c] three times a day, and prayed, and gave thanks before his God, as he did aforetime. [b] 1 Kings 8. 48. [c] Psal. 55. 17.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased with himself,

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these satraps, as he calls them, to Cyrus; and, no doubt, Cyrus's uncle, Darius, called by Xenophon Cyaxares, did not appoint them without his nephew's advice and concurrence. *Parkhurst.* These "princes" were according to the number of the provinces, which were subject to the Medo-Persian empire. These were afterwards enlarged to an hundred and twenty-seven by the victories of Cambyses and Darius Hystaspes. See Esth. i. 1. *W. Lowth.*

2. — *three presidents; of whom Daniel was first:*] He had been appointed one of the principal officers of state by Belshazzar, chap. v. 29. *W. Lowth.*

8. — *according to the law of the Medes and Persians, which altereth not.*] After it is once enacted by the king, with the consent of his counsellors. *W. Lowth.* See the notes at Esth. viii. 11; ix. 16.

9. *Wherefore king Darius signed the writing and the decree.*] Thus was atheism established by the law in the court, city, and empire of Babylon, for the space of one month. *Bp. Horne.*

10. *Now when Daniel knew that the writing was signed, he went into his house; &c.*] He did his duty exactly according to his usual custom, as if nothing had happened, and no law had been passed, or any thing said at court about it. He would not go to any other place, where his enemies might not have found him, but "went to his own house," whither he might suppose they would follow him. He would not secrete himself in any private or remote corner of the house, but repaired forthwith to his own "chamber," the place whereunto he always resorted. He thought it not enough to pray inwardly with his mind, which he might have done in any posture, without being perceived, but made his body bear its accustomed part in the service: "he kneeled upon his knees." He contented not himself with praying once or twice only, dropping the third time in the middle of the day, on account of the imminent danger he was in, but made up his full and usual complement: "he kneeled upon his knees three times a day." Nor did he pray only, and not give thanks, cutting off some part of the service, to make the time of danger shorter, but performed the whole, without curtailing or diminishing aught: "he prayed and gave thanks before his God, as he did aforetime." And, in short, he would not so much as shut his windows, but did all this, "his windows in his chamber being open toward Jerusalem." In order to shew the meaning of this last circumstance, we must have recourse to a noble passage in king Solomon's prayer at the dedication of the temple, which Daniel had in his eye, and by which he directed his conduct. (See 1 Kings viii. 46—50, especially the latter part of the 48th verse.) The circumstance therefore of "praying toward Jerusalem" being thus enjoined, Daniel would by no means omit it. And now let us consider with ourselves, how clear the conscience, how holy the soul, how steadfast the faith, how lively the hope, how fervent the charity, how invincible the courage, of Daniel must have been, who, in such circumstances, could calmly and composedly go on in the regular and exact performance of his stated devotions. Let us consider of how great consequence the due performance of them is, if, with death in its most horrible form before his eyes, he thought he could not justify a single omission of them. And whenever we are tempted to neglect our prayers, let us remember that Daniel, though the den of lions was to be the consequence, "kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." *Bp. Horne.*

—— *his windows being open &c.*] The like practice we find observed by Sara, the daughter of Raguel, in Tobit iii. 11, that "she prayed toward the window;" and, we may presume, for the same devout reason. This was the custom of the Jews in their captivities and dispersions. *Wogan.*

Before CHRIST about 537. and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were ‖instruments of musick brought before him: and his sleep went from him.

‖ Or, *table.*

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Before CHRIST about 537.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery *of them*, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be [d] destroyed, and his dominion *shall be even* unto the end.

[d] Chap. 2. 44. & 4. 3. & 7. 14, 27. Luke 1. 33.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

† Heb. *hand.*

28 So this Daniel prospered in the reign of Darius, and in the reign of [e] Cyrus the Persian.

[e] Chap. 1. 21.

CHAP. VII.

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretation thereof.

16. — *he will deliver thee.*] Rather, "May He deliver thee." The words express the king's hopes and good wishes, but no certain persuasion. See ver. 20. *Wintle. W. Lowth.*

17. *And a stone was brought, and laid upon the mouth of the den;* &c.] We see herein the hand of Providence, whose goodness in saving His servant, and power in defeating the malice of his enemies, were made the more conspicuous by the very method used to prevent the Prophet's escape. The stone is sealed, not only with the king's signet, but with the signet also of his lords, that so it might not be in the power of either to change the purpose concerning Daniel. This deliverance therefore appeared to be the sole work of God, and not of man. And as by this accrued the greater glory to God, so it effectually established the honour and safety of His Prophet. *Wogan.*

22. — *forasmuch as before him innocency was found in me;*] The Prophet, having justly offended neither God nor the king, very truly offers the righteousness of his cause as the reason of the Divine interference for his security; not from any ostentatious display of his own merit, but to direct the attention of the king to the power and providence of that great Being who is "mighty to save," and whose favour is more to be regarded than life itself. *Wintle.*

—— *before thee, O king, have I done no hurt.*] Though I disobeyed thy decree, it was not done out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience: see Rom. xiii. 5. *W. Lowth.*

24. — *and the lions had the mastery of them,* &c.] The ravenous seizure of these wretched criminals and their families by the lions, "or ever they came at the bottom of the den," proved at once the protection of God over His servant, in shutting their mouths that they hurt him not, and His vengeance against the accusers of Daniel, in permitting the lions to satisfy their hunger by devouring them so greedily. *Wogan.*

28. — *in the reign of Cyrus the Persian.*] Who upon Darius's death took possession of the whole monarchy of the Medes and Persians, called from him the Persian monarchy. See Ezra i. 2. *W. Lowth.*

The example of Daniel not only stirs us of every excuse for not performing our devotions, but gives us likewise instructions how to perform them with regard to place, posture, time, and matter. And let the blessed effect and reward of his devotion fire our souls to an imitation of so great and glorious an example. Would we be delivered from the power of the devil, and the bitter pains of eternal death? would we be holy, and just, and good? would we be filled with wisdom and understanding in the counsels of God? would we be high in the favour of Heaven? nay, would we be saved from temporal calamities, and brought to honour, esteem, and reverence, in the sight of men? Constancy in prayer can open a way to all these blessings. *Bp. Horne.*

Chap. VII. The historical part of the book of Daniel was finished with the last chapter; the remaining part of this book acquaints us with the visions, which at different times were com-

Before CHRIST about 555.

IN the first year of Belshazzar king of Babylon Daniel † had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the ‖ matters.

† Chald. saw.

‖ Or, words.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, ‖ and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Before CHRIST about 553.

‖ Or, taken away.

5 And behold another beast, a second, like to a bear, and ‖ it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

‖ Or, raised up one dominion.

6 After this I beheld, and lo another, like a leopard, which had upon the back of

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municated to the Prophet himself. The interval of time from the first to the last of these visions, is about one or two and twenty years, that is, from the first year of Belshazzar, mentioned at the beginning of this chapter, to the third year of Cyrus at the beginning of chapter x. The first vision, or dream, is contained in the seventh chapter, and is the only one that is written in the Chaldee language; and perhaps the similarity of it to the dream of Nebuchadnezzar, which the Prophet had related and expounded at chap. ii, might have been *one* reason why this same language was here adopted; and the benefit designed by it for the impious king, in whose reign it was delivered, *another*. What was there prefigured by a large statue, composed of various metals, is here pointed at by a very different sort of emblem; each suited to the disposition or character of the persons to whom the communications were made. Four beasts are, in this dream, designed to signify the four great monarchies, or kingdoms, according to the interpretation of an angel; and some circumstances, relating to the fourth beast, are probably intended to shadow forth a series of events, which were to reach to the latest ages of the world. *Wintle.*

Ver. 1. *In the first year of Belshazzar*] This was about seventeen years before the history contained in the last chapter: see the dates in the margin. *W. Lowth.*

3. — *four great beasts came up from the sea,*] These beasts are indeed monstrous productions: but such emblems were usual among the eastern nations; a winged lion, and such fictitious animals, may still be seen in the ruins of Persepolis, according to Sir John Chardin and other travellers. *Bp. Newton.*

4. *The first was like a lion,* &c.] This is the kingdom of the Babylonians: and the king of Babylon is in like manner compared to a lion by Jeremiah, chap. iv. 7; and is said to fly as an eagle, chap. xlviii. 40; and he is also compared to an eagle by Ezekiel, chap. xvii. 3, 12. The lion is esteemed the king of beasts, and the eagle the king of birds; and therefore the kingdom of Babylon, which is described as the first and noblest kingdom, and was the kingdom then in being, is said to partake of the nature of both. "The eagle's wings" denote its swiftness and rapidity; and the conquests of Babylon were very rapid, that empire being advanced to the height within a few years by a single person, by the conduct and arms of Nebuchadnezzar. It is further said, "the wings thereof were plucked, and it was lifted up from the earth," that is, it was taken away from the earth, as it is commonly understood, and as it is translated in almost all the ancient versions; or it may be rendered thus, "the wings thereof were plucked wherewith it was lifted up from the earth," as Grotius explains it, and as we read in the margin of our Bibles. Its wings were beginning to be plucked at the delivery of this prophecy: for at this time the Medes and Persians were encroaching upon it; Belshazzar, the king now reigning, was the last of his race; and in the seventeenth year of his reign Babylon was taken, and the kingdom was transferred to the Medes and Persians. *Bp. Newton.*

Though the dream of Nebuchadnezzar concerning the image, and this of Daniel's beasts, agree in their general sense and interpretation, yet there are circumstances added to the latter, as well as some points more plainly illustrated, than they were in the former. Nebuchadnezzar saw his kingdom flourishing; Daniel saw it when its wings were plucked, and its end approaching. Other particulars will be readily observed by the attentive reader in the subsequent parts of the vision. *Wintle.*

—— *made stand upon the feet as a man, and a man's heart was given to it.*] The probable sense of this passage is, that, after the Babylonish empire was subverted, the people became more humane and gentle; their minds were humbled with their fortune, and they, who vaunted *as* if they had been gods, now felt themselves to be but men. They were brought to such a sense as the Psalmist wishes such persons to have, "Put them in fear, O Lord that the nations may know themselves to be but men." *Bp. Newton.*

5. *And behold another beast,* &c.] This is the kingdom of the Medes and Persians: and for their cruelty and greediness after blood they are compared to a "bear," which is a most voracious and cruel animal: the resemblance is alluded to in the following words, "Arise, devour much flesh." A bear, saith Aristotle, is an all-devouring animal: and so, saith Grotius, the Medo-Persians were great robbers and spoilers according to Jeremiah, chap. li. 48, 56. *Bp. Newton.*

—— *it raised up itself on one side,*] Or, it may be as in the margin, "it raised up one dominion:" that is, it made up one empire out of the joint powers of Media and Persia. *W. Lowth.*

—— *and it had three ribs in the mouth of it between the teeth of it:*] These are sometimes understood of the three kingdoms of the Babylonians, Medes, and Persians, reduced into one: but Sir Isaac Newton and Bp. Chandler with greater propriety explain them to signify the kingdoms of Babylon, Lydia, and Egypt, which were conquered by the second beast, but were not properly parts or members of its body. They might be called "ribs," as the conquest of them much strengthened the Persian empire: and they might be said to be "between the teeth of the beast," as they were much harassed and oppressed by the Persians. *Bp. Newton.*

—— *and they said thus unto it, Arise, devour much flesh.*] This was said, as before intimated, to denote the cruelty of the Medes and Persians. They are also represented as very cruel by Isaiah, chap. xiii. 18. Cambyses, Ochus, and others of their princes, were indeed more like bears than men. Instances of their cruelty abound in almost all historians, who have written of their affairs. *Bp. Newton.*

6. — *lo another, like a leopard,*] This is the kingdom of the Macedonians, or Grecians, who under the command of Alexander the Great overcame the Persians, and reigned next after them. The leopard is remarkable for its swiftness, see Hab. i. 8; and for the impetuosity with which it springs upon its prey: and Alexander and the Macedonians were amazingly swift and rapid in their conquests. This rapidity is further intimated by the "four wings on the back" of the beast. The Babylonian empire was represented with two wings, but this with four; for, as St. Jerome saith, nothing was swifter than the victories of Alexander. The "four heads" of the beast denote the four kingdoms, into which the empire of Alexander was divided at his death by his four captains; Cassander reigning over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. *Bp. Newton.* And if we reflect on the small beginnings of this power, the difficulties

Before CHRIST about 555. it four wings of a fowl; the beast had also four heads; and *dominion* was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and *terrible*, and strong exceedingly; *and it* had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the *roots*: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great *things*. Before CHRIST about 536.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued and came forth

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which it surmounted, and the vast strides it made towards universal empire, extending its conquests as far *as the Ganges* in so short a space as twelve years, 1 Mac. i. 7, we shall not be at a loss to assign a just interpretation to the last clause of this verse, and to conclude that such "dominion was given to it" by God. *Wintle.*

7. — *behold a fourth beast, dreadful and terrible, and strong exceedingly.*] Daniel was curious to know particularly what this beast might mean; see ver. 19; and was answered by the angel in the 23d verse. This fourth kingdom can be no other than the Roman empire, which was "dreadful, and terrible, and strong exceedingly," beyond any of the former kingdoms. It was "diverse from all kingdoms," not only in its republican form of government, but likewise in strength, and power, and greatness, length of duration, and extent of dominion. "It devoured, and brake in pieces, and stamped the residue with the feet of it:" it reduced Macedon into a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 30 years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms, so that it might by a very usual figure be said to "devour the whole earth, and to tread it down, and break it in pieces;" and became in a manner what the Roman writers delighted to call it, the empire of the whole world. *Bp. Newton.*

Daniel has not described the shape of this beast, but St. John has supplied the deficiency; representing it in the Apocalypse as compounded of all the rest, or combining their destructive qualities, having "the body of the leopard, the feet of the bear, and the mouth of the lion," and exceeding them in having seven heads, but with the same number of ten horns, which marks its identity with Daniel's fourth beast; Rev. xiii. 1, 2. *Dr. Hales.*

—— *stamped the residue with the feet of it.*] This alludes to the fury of wild beasts, which stamp upon that part of their prey that they cannot devour. *W. Lowth.*

—— *and it had ten horns.*] Another remarkable property of this fourth beast is, that "it had ten horns:" and according to the angel's interpretation, ver. 24, "the ten horns out of this kingdom are ten kings," or kingdoms, "that shall arise." "Four kings" a little before, ver. 17, signified *four kingdoms:* and so here "ten kings" are *ten kingdoms*, according to the usual phraseology of Scripture. We must look for these kingdoms amid the broken pieces of the Roman empire, represented under the fourth beast. The Roman empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms; and Machiavel hath given us their names; 1. the Ostrogoths in Mœsia; 2. the Visigoths in Pannonia; 3. the Sueves and Alans in Gascoigne and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. the Burgundians in Burgundy; 7. the Heruli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; 10. the Lombards, at first upon the Danube, afterwards in Italy. *Bp. Newton.*

The names of these ten kingdoms have been enumerated by several writers of the most respectable authority; and the few variations in their accounts may be readily explained from the confusion and uncertainty of the times of which they wrote. It is enough for us, and an illustrious verification of the prophecies of Holy Scripture, that such a partition was noticed long before by Daniel; and that among other particularities mentioned as incident to the fourth beast, this of ten horns springing all together from its head was recorded as one, and that these horns were expressly interpreted to mean ten kings or kingdoms. *Bp. Halifax.*

8. — *behold, there came up among them another little horn.*] In all the several respects, which the Prophet notices, the Pope fully answers the character of the "little horn;" so that if exquisite fitness of application may assure us of the true sense of the prophecy, we can have no doubt concerning the person. He is here called "a little horn:" and the power of the popes was originally very small, and their temporal dominions were little, and inconsiderable in comparison with others of the ten horns. *Bp. Newton.* For the several points of resemblance, see the notes on ver. 20, 21, 24, 25.

—— *before whom there were three of the first horns plucked up by the roots:*] Three of the ten kingdoms, namely, those of the Heruli, the Ostrogoths, and the Lombards, were successively plucked up or eradicated before the little horn, in the way of which they stood: and by the annexation of their dominions to the papacy, the Pope became also a temporal power. Hence he assumed the three keys in his arms, and the triple crown or mitre, as a temporal prince; and "his look was more stout than his fellows," whom he frequently awed by his anathemas and excommunications. *Dr. Hales.*

—— *in this horn were eyes* &c.] See below on ver. 20.

9. *I beheld till the thrones were cast down,* &c.] That is, till all the earthly kingdoms were brought to an end: but the word may be rendered "were pitched" or set down, for the reception of the Deity, and the saints who sat by Him; see Matt. xix. 28, and Rev. iv. 4; and this sense the versions follow. *Wintle.*

The fourth monarchy being to continue till the consummation of all things, the general judgment is described in this and the following verses, wherein sentence was to pass upon this fourth beast, and an end to be put to his dominion. *W. Lowth.*

—— *the Ancient of days*] The eternal Judge of the world; see Rev. xvi. 5; He that was from the beginning, 1 John ii. 14: who is elsewhere described "covering Himself with light as with a garment," Ps. civ. 2; and as a clear and unspotted brightness, 1 John i. 5. *W. Lowth.*

By this term is undoubtedly meant the Deity, the supreme eternal Spirit, whom the Prophet thus describes, to adapt himself to human apprehensions, and to make the following part of his descriptions more intelligible; but no similitude is pointed out, nor ought we from hence to attempt to represent by any figure the invisible God. Image-worship was not allowed the Jews under a less perfect dispensation, and therefore must be very ill-suited to the spirituality of the Christian service. The purity and sanctity of the Divine nature are next shadowed forth by similar allusions. The throne and wheels of fire at the conclusion of this verse may serve to denote His dread majesty, that pierces and penetrates all things, summons all to His judgment, and executes in an instant His sovereign will and final determinations. See Rev. iv. 2, &c. and Ezek. i. 26. Grotius observes, the ancient thrones and curule chairs had wheels. *Wintle.*

10. *A fiery stream issued and came forth from before him:*] Lightnings and streams of fire were His harbingers, to give notice of His speedy approach. Compare Ps. l. 3; xcvii. 3. *W. Lowth.*

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[a] Rev. 5. 11.
[b] Rev. 20. 12.

from before him: [a] thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the [b] books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

† Chald. *a prolonging in life was given them.*

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given *him* dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* [c] an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

[c] Chap. 2. 44. Mic. 4. 7. Luke 1. 33.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

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† Chald. sheath.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the † most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

† Chald. high *or* those in high places.

19 Then I would know the truth of the fourth beast, which was diverse † from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

† Chald. from all.

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

—— *thousand thousands ministered unto him,* &c.] His retinue was an innumerable company of angels. See Deut. xxxiii. 2; Ps. lxviii. 17; Heb. xii. 22; Rev. v. 11. *W. Lowth.* This is a figurative description of the last judgment, probably taken from the Jewish courts of justice. *Wintle.*

11. *I beheld then because of the voice of the great words* &c.] The final overthrow, or total abolition of this beast, on account of the blasphemies or presumptions of the eleventh horn, is here described; and the reference is probably to that awful reckoning, when the beast and the false prophet were to be cast alive into a lake of fire, burning with brimstone; and to this the fire, the judgment, and the entire destruction of the beast naturally lead our attention. See Rev. xix. 20. *Wintle.*

12. *As concerning the rest of the beasts,* &c.] As to the three first monarchies, though the succeeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees: and the nations, where those monarchies were seated, still had a being, though they changed their masters. Whereas the destruction of the last monarchy implied the putting of an end to that empire and to all other earthly governments: the kingdom of Christ being then immediately to take place. See ver. 15, 14; chap. ii. 34. *W. Lowth.*

13. —— *behold, one like the Son of man came with the clouds of heaven,*] One in the shape and likeness of a man; but clothed with such ensigns of majesty, as shewed Him to be an extraordinary Person; (see the note upon Ezek. ii. 1; and compare Rev. i. 13; xiv. 14;) indeed no less than the Messiah, as the description of Him that followeth doth declare. The two foregoing verses having explained why the fourth beast was destroyed, this part of the verse shews by whom it was done, represents Christ in His judicial capacity, and describes Him by the title He often gives Himself, "the Son of man," in allusion to this place: particularly He alludes to this text, Matt. xxvi. 64, where He speaks of His coming in "the clouds of heaven," by which expression He acknowledged Himself to be Messias here described; and gave a direct answer to the question proposed to Him, "Art thou the Christ, the Son of the Blessed:" compare Mark xiv. 61, 62; Rev. i. 7: whereupon they condemned Him as guilty of blasphemy. *W. Lowth.*

—— *and they brought him near before him.*] To signify that Christ received His kingdom from His Father: see Matt. xi. 27. xxviii. 18; John iii. 35; 1 Cor. xv. 27; Eph. i. 21; Phil. ii. 9. 10; Rev. v. 7. Compare Jer. xxx. 21. *W. Lowth.* To take it. His hands investiture of His new dignity, this exercise of His universal and everlasting kingdom. *Bp. Chandler.*

14. *And there was given him dominion,* &c.] All these kingdoms shall in their turns be destroyed, but the kingdom of the Messiah shall stand for ever: compare Luke i. 33. *Bp. Newton.*

16. *I came near unto one of them that stood by,*] To one of the angels, who always attended upon the throne of God and Christ ver. 9, 10. Several angels are represented as being present at Daniel's visions: see chap. viii. 13, 16; x. 5, 6, 16; xii. 5, 6. *W. Lowth.*

19. *Then I would know the truth of the fourth beast,* &c.] See the note on ver. 7.

20. *And of the ten horns* &c.] See the last note on ver. 7.

—— *and of the other which came up, and before whom three fell;*] See the notes on ver. 8.

—— *even of that horn that had eyes,*] Of the little horn, which represents the papal power, it was before said, "in this horn were eyes like the eyes of a man," ver. 8: namely, to denote his cunning and foresight, his looking out and watching all opportunities to promote his own interest. And the policy of the Roman hierarchy hath almost passed into a proverb. *Bp. Newton.*

—— *and a mouth that spake very great things,*] Such had the Pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance. *Bp. Newton.*

—— *whose look was more stout than his fellows.*] The Pope has assumed an unlimited superiority, not only over his fellow bishops, but even over crowned heads. *Bp. Newton.*

21. —— *the same horn made war with the saints,* &c.] And below, he "shall wear out the saints of the Most High," ver. 25: that is, by wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus and the true worshippers of God, who protest against his innovations, and refuse to comply with the idolatry practised in the Church of Rome. *Bp. Newton.*

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22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change *times* and laws: and they shall be *given* into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the [a] kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all [‖] dominions shall serve and obey him.

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[a] Luke i. 33.

‖ Or, rulers.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniel's vision of the ram and he goat.* 13 *The two thousand three hundred days of sacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

about 553.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

22. *Until the Ancient of days came,* &c.] Until the final judgment, when the saints shall sit as assessors with God, shall be seated on thrones, and reign as kings and priests with God and Christ, and possess the kingdom for ever, Rev. xx. 4, 6. *Wintle.*

24. — *and another shall rise after them;*] Rather, "behind them:" the meaning appears to be, that the ten horns were not aware of the growing up of "the little horn," till it overtopped them. *Jos. Mede.*

—— *he shall be diverse from the first,*] The papal power being an ecclesiastical and spiritual, as well as a civil and temporal authority. *Bp. Newton.*

—— *he shall subdue three kings.*] See note on ver. 8, "before whom there were three &c."

25. *And he shall speak great words against the most High,*] See ver. 8, 20; chap. xi. 36. St. John plainly alludes to this text, Rev. xiii. 5, 6, where the beast is said to "open his mouth in blasphemy against God." This he did by advancing his own authority above that of God, and in derogation to His laws; compare 2 Thess. ii. 4; as also by setting up the worship of images, and other idolatrous practices, which the Prophet Isaiah calls reproaching and blaspheming God, Is. lxv. 7. *W. Loveth.*

Or, as Symmachus interprets it, "he shall speak great words *as* the Most High:" setting up himself above all laws divine and human, arrogating to himself godlike attributes and titles of holiness and infallibility; exacting obedience to his ordinances and decrees in preference to, and open violation of, reason and Scripture; insulting men, and blaspheming God. *Bp. Newton.*

—— *and shall wear out the saints of the most High,*] See above, note on ver. 21.

—— *and think to change times and laws:*] Appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men. *Bp. Newton.*

—— *and they shall be given into his hand until a time and times and the dividing of time.*] "They," that is, either the saints shall be subject to his power, or his influence shall prevail over the times, or solemnities, and laws. Possibly both might be meant to be included in the usurpation. *Wintle.*

The period here mentioned must be computed according to the nature and genius of the prophetick language. According to this "time and times and the dividing of time," or half a time, are three years and a half: and the ancient Jewish year consisting of twelve months, and each month of thirty days, "a time and times and half a time," or three years and a half, are reckoned in the Revelation as equivalent to "forty and two months," or "a thousand two hundred and threescore days," chap. xi. 2, 3; xii. 6, 14: and a day in the style of the Prophets is a year, Ezek. iv. 6: and it is confessed, that the seventy weeks in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years. So long the little horn, or the papal power, will continue: but from what point of time the commencement of these 1260 years is to be dated, is not so easy to determine. And, as Irenæus saith in a like case, it is surer and safer to wait for the completion of the prophecy, than to conjecture and divine about it. When the end shall come, then shall we know better whence to date the beginning. *Bp. Newton.*

26. *But the judgment shall sit,* &c.] This being the last of the four earthly kingdoms or monarchies, when that is destroyed, there will be an end of the present state of things, when all human "rule, authority, and power," shall cease, 1 Cor. xv. 24; and "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ," Rev. xi. 15. *W. Loveth.*

After what manner these great changes will be effected, we cannot pretend to say, since God hath not been pleased to reveal it. We see the remains of the "ten horns," which arose out of the Roman empire. We see the "little horn" still subsisting, though not in its full strength and vigour, but as we hope upon the decline, and tending towards a dissolution. And having seen so many of these particulars accomplished, we can have no reason to doubt that the rest also will be fulfilled in due season, though we cannot frame any conception, how Christ will be manifested in glory, how the little horn with the body of the fourth beast will be given to the burning flame, or how the saints will take the kingdom, and possess it for ever and ever. It is the nature of such prophecies not to be perfectly understood till they are fulfilled. The best comment upon them will be their completion. *Bp. Newton.*

Chap. VIII. Hitherto the prophecies of Daniel, that is, from the fourth verse of the second chapter to this chapter, are written in Chaldee. As they greatly concerned the Chaldeans, so they were published in that language. But the remaining prophecies are written in Hebrew, because they treat altogether of affairs subsequent to the times of the Chaldeans, and relate not at all to them, but principally to the Church and people of God. *Bp. Newton.*

Ver. 2. — *Shushan — Elam; — Ulai.*] Elam, in its larger sense,

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3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than † the other, and the higher came up last.

† Heb. *the second.*

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

‖ Or, *came touched him in the earth.* † Heb. *a horn of sight.*

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and ‖ touched not the ground: and the goat *had* † a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

Before CHRIST about 5[illegible]

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones * toward the four winds of heaven.

* Chap. 11. 4.

probably comprehended the whole country on each side of the river Ulai, or Eulæus, the one part being called Elymais, the other Susiana. Shushan, the metropolis, according to Pliny, was placed on this river, or rather surrounded by it, and seems to have been the capital of both parts. *Wintle.* See the note on Nehem. i. 1.

The Ulai is the same as the Choaspes, according to Rennell's Geography of Herodotus. *Dr. Hales.*

3. — *there stood before the river a ram*] The second empire in the former vision is the first in this: and what was there compared to a bear is here prefigured by a ram. This "ram having two horns," according to the explication of the angel Gabriel, was the empire of the Medes and Persians, ver. 20; Cyrus, the founder of this empire, was son of Cambyses, king of Persia, and by his mother Mandane was grandson of Astyages king of Media: and afterwards marrying the daughter and only child of his uncle Cyaxares king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia. The propriety of the emblem appears from hence, that it was usual for the king of Persia to wear, instead of a diadem, a ram's head made of gold, and adorned with precious stones. *Bp. Newton.* Ram's heads with horns, one higher and the other lower, are still to be seen on the pillars of Persepolis. *Sir J. Chardin.*

— *the two horns were high*; &c.] This is said, because the empire of the Medes and Persians was a coalition of two very formidable powers: "but one was higher than the other, and the higher came up last." The kingdom of Media was the more ancient of the two, and more famous in history: Persia was of little note or account till the time of Cyrus, but under Cyrus the Persians gained and maintained the ascendant. *Bp. Newton.*

4. *I saw the ram pushing westward, and northward, and southward*;] Daniel saw "the ram standing," or established in his strength, after the succession of the Persian power under Cyrus; and then butting "westward, and northward, and southward," or subduing Lydia, Babylonia, and Egypt, with their dependencies, represented in the former vision by three ribs in the bear's mouth. *Dr. Hales.*

— *he did according to his will, and became great.*] None of the neighbouring kingdoms being able to withstand its power, the Persian empire was increased and enlarged to such a degree, that it extended "from India even unto Ethiopia, over an hundred and seven and twenty provinces," Esth. i. 1: so that seven provinces were added to the hundred and twenty which it contained in the time of Cyrus, Dan. vi. 1. *Bp. Newton.*

5. — *behold, an he goat*] The interpretation of which is given in ver. 21. "A goat" is very properly made the type of the Grecian or Macedonian empire. The first king of the Macedonians, about 200 years before Daniel, instigated by an oracle, as it is said, made a goat his ensign, and called his capital city Ægeæ, or the goat's town. *Jos. Mede.* It is also remarkable, that Alexander's son by Roxana was named the son of the goat; and some of his successors are represented on their coins with goat's horns. *Bp. Newton.*

— *came from the west* &c.] He came "from the west;" for Europe lies westward of Asia: he came "on the face of the whole earth," carrying every thing before him in all the three parts of the world then known: "and he touched not the ground;" alluding to the swiftness of his marches, and the rapidity of his conquests. For the same reason the same empire in the former vision was likened to a "leopard," which is a very nimble animal; and, to denote the greater quickness and impetuosity, to "a leopard with four wings." *Bp. Newton.*

— *and the goat had a notable horn between his eyes.*] "The rough goat" (see the 21st verse) "is the king of Grecia," that is, the kingdom; "and the great horn between his eyes is the first king:" not the first monarch, but the first kingdom, that which lasted during the reign of Alexander the Great, and his brother Aridæus, and two young sons, Alexander and Hercules. *Sir Isaac Newton.*

6, 7. *And he came to the ram* &c.] In these two verses we have an account of the Grecians overthrowing the Persian empire. The ram had before "pushed westward;" and the Persians, in the reign of Darius Hystaspes and Xerxes, had poured down with great armies into Greece; but now the Grecians in return carried their arms into Asia, and the he goat invaded the ram that had invaded him. *Bp. Newton.*

— *standing before the river*, &c.] The first and principal engagement in which Alexander overthrew the Persians was at the river Granicus in Phrygia. The succeeding part of this description is a striking representation of his conquering the Persian monarch in repeated battles, subduing his whole kingdom, taking all his forts and strong cities, making the king himself, with his family, principal officers, &c. prisoners, and thus utterly overturning the Persian empire. *Bp. Newton.*

8. *Therefore the he goat waxed very great: and when he was strong*, &c.] This verse is interpreted by the angel in ver. 22. Nothing is fixed and stable in human affairs; and the empire of the goat, though exceeding great, was perhaps for that very reason the sooner broken in pieces. It was in its full strength, when Alexander died of a fever at Babylon. He was succeeded in the throne by his natural brother Philip Aridæus, and by his own two sons Alexander Ægus and Hercules; but in the space of about fifteen years they were all murdered, and then the first horn or kingdom was entirely broken. The royal family being thus extinct, the governours of provinces, who had usurped the power, assumed the title of kings, and, by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander's dominions among them, and divided and settled them into four kingdoms. These four kingdoms are the four notable horns, which came up in the room of the first great horn; and are the same as the four heads of the leopard in the former

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9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the [b] pleasant *land*.

[a] Ps. 48. 2. Ezek. 20. 6.

‖ Or, *against the host.*

10 And it waxed great, *even* ‖ to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

‖ Or, *against.*

11 Yea, he magnified *himself* even ‖ to the prince of the host, and ‖ by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

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‖ Or, *from him.*

‖ Or, *the host was given over for the transgression against the daily sacrifice.*

12 And ‖ an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto ‖† that certain

‖ Or, *the numberer of secrets*, or, *the wonderful numberer.* † Heb. *Palmoni.*

vision. "Four kingdoms shall stand up out of the nation, but not in his power;" they were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation; and neither were they to be equal to him in power and dominion: an empire united is certainly more powerful than the same empire divided, and the whole is greater than any of the parts. They were likewise to extend "toward the four winds of heaven:" and in the partition of the empire Cassander held Macedon, and Greece, and the western parts; Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastward provinces. Thus were they divided "toward the four winds of heaven." *Bp. Newton.*

9. *And out of one of them came forth a little horn,* &c.] This "little horn" has been supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews. And at first sight he does indeed in some features very much resemble the "little horn;" but on a nearer view it appears, that in other parts there is no similitude or correspondence between them. Sir Isaac Newton, with that sagacity which was peculiar to him, and with which he penetrated into Scripture as well as into nature, perceived plainly that the "little horn" could not be drawn for Antiochus Epiphanes, but must be designed for some other subject. *Bp. Newton.* The description of it throughout is exactly applicable in all its parts to the Roman temporal power; and this application is sanctioned also by the prevailing opinion of the generality of commentators. *Dr. Hales.* The Romans, who were prefigured by a great "beast" in the former vision, are here represented by the "horn" of the goat: for nothing is more usual, than to describe the same person or thing under different images upon different occasions: and besides, in this vision the Roman empire is not designed at large, but only the Roman empire as the horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and at first were a "little horn," but in process of time overtopped the other horns. From Greece they extended their arms, and overran the other parts of the goat's dominions: and their actions within the dominions of the goat, and not their affairs in the western empire, are the principal subject of this prophecy. But their actions, which are most largely and particularly specified, are their great persecution and oppression of the people of God; which renders it probable, that the appellation of the "little horn" might be given them for the same reason, that the great persecutor and oppressor of the saints in the western empire is also called the "little horn." It is the same kind of power, and therefore might be signified by the same name. *Bp. Newton.*

—— *which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.*] This horn therefore was to rise up in the northwest parts of those nations, which composed the body of the goat; and from thence was to extend his dominion towards Egypt, Syria, and Judea. *Sir Isaac Newton.*

The actions of the little horn here described accord well with the Romans. He "waxed exceeding great;" and so did the Roman empire, even within the territory of the goat. "Toward the south;" the Romans made Egypt a province of their empire, and kept possession of it for several centuries. "Toward the east;" the Romans grew very powerful in this direction, conquering and making a province of Syria, which was the eastern kingdom of the goat. "And toward the pleasant land;" that is, Judea: see Ps. cvi. 24; Jer. iii. 19; Dan. xi. 16, 41. The Romans effectually conquered and subdued the Jews, first made a province of their country, and then destroyed their city and temple, and dispersed the people, so that after so fatal a fall they have never been able to rise again. *Bp. Newton.*

10. *And it waxed great, even to the host of heaven;* &c.] Or, "against the host of heaven." This part of the prophecy relates mostly to the persecution and oppression of the people of God. "The host of heaven" are the people and great men of the Jews. *Sir Isaac Newton.* Either the Jewish state in general, "the mighty and the holy people," ver. 24; or the priests and Levites in particular, who are called "stars," as being eminent for their station, and illustrious for their knowledge; and "the host of heaven," as they watched and served in the temple, and their service is denominated "a warfare," Numb. viii. 24, 25. Our Saviour makes use of the like expressions in speaking of the destruction of Jerusalem by the Romans, Matt. xxiv. 29. *Bp. Newton.*

In this elevated language is the Jewish hierarchy shadowed out, after the manner of the Eastern writers. The Jewish polity, both civil and religious, was the work of Heaven. The government, laws, and worship, of the holy people, were figured by the sun, moon, and stars. See Matt. xxiv. 29; Mark xiii. 24. Thus the fall of Babylon is foretold in Is. xiii. 10; and the destruction of Egypt in Ezek. xxxii. 7, 8; and that of Idumæa in Is. xxxiv. 4, 5. *Dr. Zouch.*

11. *Yea, he magnified himself even to the prince of the host,*] Or, "against the prince of the host." *Bp. Newton.* The Messiah, the Prince of the Jews, whom he put to death. *Sir Isaac Newton.* See the note on ver. 25.

—— *and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*] The Romans took away the daily sacrifice of the Jews, and utterly destroyed their temple. *Bp. Newton.*

In the 7th verse the he goat is said to "cast down the ram to the ground, and to stamp upon him:" by which is implied the total destruction of the ram. And here the expressions of "casting down some of the host and of the stars to the ground, and stamping upon them;" of "taking away the daily sacrifice, and casting down the place of the sanctuary;" seem to prefigure the most grievous miseries, the utter demolition and extirpation of the Jewish state, the dreadful devastation made by the Romans under Titus Vespasian, when "the stars fell from heaven, and the powers of the heavens were shaken." *Dr. Zouch.*

12. *And an host was given* &c.] Or, as we read in the margin, "the host was given over for the transgression against the daily sacrifice, and he cast down the truth to the ground, and he practised, and prospered." Or, as the same thing is expressed by the angel, "He shall destroy wonderfully, &c." see ver. 24, 25. The Romans carried their conquest and their revenge so far, as to put an end to the government of the Jews, and entirely to take away their place and nation. *Bp. Newton.*

13. —— *unto that certain saint which spake,*] "Unto that excellent one that was speaking." *Wintle.* This "excellent Saint," who uttered the response, was the Oracle Himself, who before appeared to Isaiah in glory, sitting on His throne between the Seraphim, Is. vi. 1; and now appeared to Daniel, "as a man, standing before him, and bidding the other angel, whom He called Gabriel, to explain the vision to the Prophet. *Dr. Hales.*

The word, rendered here "certain Saint," is translated in the

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saint which spake, How long *shall be* the vision *concerning* the daily *sacrifice,* and the transgression ‖ of desolation, to give both the sanctuary and the host to be trodden under foot?

‖ Or, making desolate.

14 And he said unto me, Unto two thousand and three hundred † days; then shall the sanctuary be † cleansed.

† Heb. evening morning.

† Heb. justified.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said,

* Ch. 9. 21. [c] Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and † set me upright.

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† Heb. made me stand upon my standing.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be.*

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors † are come to the full, a king of fierce countenance, and

† Heb. are accomplished.

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margin "the Numberer of secrets," or "the wonderful Numberer;" and must mean a Person of extraordinary rank, as being able to tell out those secrets, which were hid from the angels; and is therefore justly supposed to be the Son of God, called "Wonderful, Counseller," Is. ix. 6, as being acquainted with all God's purposes and designs; compare John i. 18. *W. Lowth.*

—— *How long shall be the vision* &c.] Moses had predicted, that the desolation to follow the Roman captivity would be of very long continuance, Deut. xxviii. 59. And Isaiah had inquired from the Oracle, in vision, How long it should continue? Is. vi. 11; to which no definite answer was then given. That was reserved for the highly favoured Daniel, in this remarkable episode, introduced into the midst of the second vision, and intimately connected therewith; immediately following the account of the destruction of the temple by the Romans. *Dr. Hales.*

—— *the vision concerning the daily sacrifice,* &c.] In the original there is no such word as "concerning:" and Mr. Lowth rightly observes, that the words may be rendered more agreeably to the Hebrew thus, "For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?" &c. Thus it is rendered in several translations. The answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In the original it is "unto two thousand and three hundred evenings and mornings," an evening and morning being in Hebrew the notation of time for a day; and in allusion to this expression it is said afterwards, "The vision of the evening and the morning is true."

The days without doubt are to be taken agreeably to the style of Daniel in other places, not for natural, but prophetick days; that is, years; and as the question was asked, not only how long the daily sacrifice should be taken away, and the transgression of desolation continue, but also how long the vision shall last; so the answer is to be understood; and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. The sanctuary is not yet cleansed, and consequently these years are not yet expired. When these years shall be expired, then their end will clearly shew from whence the beginning is to be dated, whether from the vision of the ram, or of the he goat, or of the little horn. *It is difficult to fix* the precise time, when the prophetick dates begin, and when they end, till the prophecies are fulfilled, and the event declares the certainty of them. *Bp. Newton.*

16. *And I heard a man's voice — which called, and said, Gabriel, make this man to understand the vision.*] And I heard the voice of Him, who was the Word of His Father, speaking in the tone of a man, betwixt the banks of Ulai; which called and said, Gabriel, it is the pleasure of Him, who is the God of spirits, that thou make this man to understand the vision. *Bp. Hall.*

The Person who utters this voice seems to be the same who is called "the wonderful Numberer," ver. 13; because He speaks as one that had authority over the angel Gabriel. *W. Lowth.*

Daniel was so overpowered by the Divine presence, that he fell on his face in a deep sleep or trance towards the earth, till Gabriel touched him, and restored him to his senses, and set him upright, and then explained to him more particularly the former historical part of the vision: concluding with a reference to the latter chronological part, or "vision of the evening-mornings," that it was "true," or would be verified by the accomplishment; but that the accomplishment was remote, or "for many days," and that "the vision was shut up," or sealed, and its further disclosure hidden for the present. *Dr. Hales.*

17. — *O son of man:*] This title is given to none of the Prophets but Ezekiel and Daniel. Probably it is here given to the Prophet, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him; or else it may be interpreted for a mark or title of honour, implying something more than an ordinary man, even such an one as was highly favoured and beloved of God. *W. Lowth.* See the note on Ezek. ii. 1.

—— *for at the time of the end shall be the vision.*] Or, "to the time of the end;" that is, there is a precise time appointed for the accomplishment of the vision, when it shall certainly be fulfilled. See ver. 19; and compare chap. ix. 27; xi. 35, 36; Hab. ii. 3. *W. Lowth.*

19. — *in the last end of the indignation:*] Or, "to the last end of the indignation." I will explain *to thee the whole* series of God's judgments upon His people to the end and conclusion of them. See chap. xii. 8. *W. Lowth.*

23. *And in the latter time of their kingdom,* &c.] That is, of Alexander's successors. *Dr. Hales.* The Romans might well be said to stand up "in the latter time of their kingdom," for they saw the end, not only of one kingdom, but of all the four, which were successively subdued, or otherwise gotten possession of, by the Romans. *Bp. Newton.*

—— *when the transgressors are come to the full,*] Alluding to the various invasions of the Jewish polity and religion which took place under the Romans; when, among other profanations, under the Roman consul Paulus Æmilius, the Jewish religion was put down, and the heathen worship was set up in the cities of Judea, and in Jerusalem; and the temple itself was consecrated to Ju-

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24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the † holy people.

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25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by

† Heb. *people of the holy ones.*

piter Olympius, and his image was erected upon the very altar. Then indeed "the transgressors were come to the full;" and then, as we see, the Romans "stood up a king of fierce countenance, and understanding dark sentences." *Bp. Newton.*

—— *a king of fierce countenance, and understanding dark sentences,*] "A king" in the prophetick style is the same as "a kingdom;" and a kingdom is any state or government. *Bp. Newton.*

What follows is a description of the Roman power and policy, in subduing the world by force and fraud. That peculiar characteristick of the Romans, "the fierce countenance," first noticed by Moses, Deut. xxviii. 50, is here repeated, so as to leave no doubt of its application. *Dr. Hales.* The classical reader will doubtless recollect numberless instances of that peculiar trait in the person of a Roman citizen, which the Prophets Moses and Daniel have conveyed by the term of "a fierce countenance." *Dr. Zouch.*

The latter phrase is translated in the Syriack, "skilful in ruling;" and in the Arabick, "skilful of disputations." It may mean, that this would be a politick and artful, as well as a formidable, power. *Bp. Newton.*

The policy, with which the Romans conducted their designs, is thought to be meant in this passage, in allusion to their adroitness and penetration in discovering the designs of their enemies, their knowledge of the parties and interests that prevailed in the courts and councils of different princes; in short, their consummate skill in the intricacies of political intrigue. The contrivances of artful and subtle statesmen may very justly be called "dark sentences." In the art of unravelling their covert and secret machinations, consisted that singular address, which distinguished the character of the Roman people. Their arms were victorious: but their victories were ensured only by the artifice and prudence with which they conducted themselves on every occasion. *Dr. Zouch.*

24. *And his power shall be mighty, but not by his own power:*] The strength of the other kingdoms consisted in themselves, and had its foundation in some part of the goat; but the Roman empire, as a horn or kingdom of the goat, was not mighty by its own power, was not strong by virtue of the goat; but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree, though the branches extended over Greece, Asia, Syria, and Egypt. *Bp. Newton.* Or, it may mean, that the singular progress of the Roman greatness was to be attributed, not so much to their own strength, as to the assistance of their allies, and not seldom to the feuds and divisions of their enemies, of which they were always on the watch to take advantage. *Dr. Hales.* It was the consummate policy of the Romans to use the resources and strength of every conquered nation in still further conquest; and thus to make the world, as it were, the great instrument of its own subjection. *Dr. Zouch.*

—— *and he shall destroy wonderfully,* &c.] See the note on ver. 12. The Romans "destroyed wonderfully" both by their arms and their arts: and, even in times of "peace," by their cruel and bloody combats of gladiators and captives. *Dr. Hales.*

Rome was the seat of perpetual wars. Mithridates, when he saw the Romans eager to watch every opportunity of embroiling themselves in war, said of them, "These conquerors of mankind seem to be really descendants of a wolf; such is their rapacity, such their insatiable avidity." In wars with foreign nations they were not sparing of the blood of their enemies. Their cruelty excites our indignation. The effusion of blood in their civil commotions, the dreadful carnage which followed their odious proscriptions, the savage massacres of their best and most virtuous citizens, can only tend to inspire sentiments of horrour and aversion. And, as to their humanity in the administration of justice, many of their laws may be said, like those of Draco, to have been written in blood. *Dr. Zouch.*

—— *and shall prosper,*] What nation was ever so successful as the Romans? Even their temporary disappointments and defeats gave fresh vigour to them. They continually renewed their strength, after the most violent and rude attacks; and, though for a short time deep sunk in calamity and distress, they fainted not, but with redoubled efforts exerted their wonted prowess. They seem to have been thoroughly sensible of their own good fortune, as appears from the inscriptions on their coins, indicating in various phrases their sense of the prosperity of their empire. It may be added, that this good fortune peculiarly attended them in their eastern conquests. *Dr. Zouch.*

—— *and practise,*] That is, shall perform great actions. The great and splendid actions of the Romans have commanded the admiration of all ages. To this subject the panegyrist finds himself unequal. So long as the volumes of history are read, the achievements of this wonderful people will be viewed with astonishment and applause. *Dr. Zouch.*

—— *and shall destroy the mighty and the holy people.*] And thus fully accomplish the direful imprecation of the Jews, when they urged Pontius Pilate to hasten the death of Jesus Christ: "His blood be on us and on our children." *Dr. Zouch.* Concerning the destruction of Jerusalem by the Romans, see the notes on Deut. xxviii; Matt. xxiv.

25. *And through his policy also he shall cause craft to prosper in his hand,*] The original word, rendered "craft," is always taken in a bad sense, and implies every kind of fraud, injustice, and deception. This strong lineament is exemplified by the insincerity, artifice, and injustice of the Roman patricians in their conduct towards the plebeians: but it peculiarly belongs to the character of the Romans, if we consider those scenes of fraud and injustice, which were exhibited by them towards the conquered nations, when reduced to the form of a province. *Dr. Zouch.*

—— *and he shall magnify himself in his heart,*] See 1 Mac. viii. 13. This expression is strictly applicable to the insolent conduct of Rome after a successful and destructive war. The epithets, so liberally bestowed on the city of Rome, upon ancient coins and medals, imply much vanity and presumption. Proud and arrogant titles were conferred upon the Roman emperours. Indeed their poets, their orators, and their historians, seldom omit an opportunity of exalting in the boasted universal empire of the city. The citizens held themselves equal to kings and princes. They confounded their dominion with the extent of the globe of the earth. Cicero speaks of Rome in all the language of panegyrick: and by one of her own historians, Rome is pronounced to be the city destined for the habitation of men and gods. *Dr. Zouch.*

—— *and by peace shall destroy many:*] Or rather, "in peace shall destroy many." Even in times of tranquillity and peace, he shall delight in scenes of cruelty and slaughter. As the character of a people may be deduced from their diversions, when we consider the entertainments to which the Romans were principally addicted, we must, I fear, pronounce them a people estranged from the sentiments of humanity, "in peace destroying many." What can fix them in a more unpleasing point of view, than the shews of their gladiators? Even in the most flourishing and polished periods of their state, they left their theatres, to become spectators of cruel and bloody combats. Nor has a single writer among them intimated his disapprobation of such a conduct, except Seneca, the philosopher. Their other diversions, such as the sight of their fellow creatures torn in pieces by wild beasts, did not discover marks of a more mild and merciful temper. Lipsius has observed, that no war brought such slaughter and devastation on the human race, as these diversions; and that one month has cost Europe twenty or thirty thousand lives. *Dr. Zouch.*

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‖ peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be [d] broken without hand.

‖ Or, *prosperity.*

[d] 2 Mac. 9. 9.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it.*

CHAP. IX.

1 *Daniel, considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the restoration of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

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IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, ‖ which was made king over the realm of the Chaldeans;

‖ Or, in which is, &c.

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [a] Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

[a] Jer. 25. 12. & 29. 10.

3 ¶ And I set my face unto the Lord

—— *he shall also stand up against the Prince of princes;*] It was by the malice of the Jews, but by the authority of the Romans, that the Messiah was put to death, and He suffered the punishment of the Roman malefactors and slaves. *Bp. Newton.* "He shall stand up against," that is, shall become the judge of, "the Prince of princes." The word, rendered "shall stand up against," is probably used here, as in other passages of Scripture, in a forensick sense; and thus expresses, in vivid colours, the judicial proceedings of the Roman judge against Jesus Christ. For that by "the Prince of princes" is here meant Jesus Christ, will admit, I think, of little doubt. This splendid title is properly applied to Him, who is called the "Prince of the kings of the earth," Rev. i. 5; "Lord of lords, and King of kings," Rev. xvii. 14; "The Prince of Peace," Isa. ix. 6; whose "dominion *is* an everlasting dominion, which shall not pass away," Dan. vii. 14; "to whom all power was given in heaven and in earth," Matt. xxviii. 18; who, like a triumphant conqueror, "led captivity captive," Eph. iv. 8; who is the "Star" that was to come out of Jacob, and the "Sceptre" that was to arise out of Israel, Numb. xxiv. 17; before whom "all kings shall *fall* down," and whom "all nations shall serve," Ps. lxxii. 11; the "Prince" or "Captain of our salvation," Heb. ii. 10. Or, "to stand up against the Prince of princes" may be interpreted, to oppose His authority, by persecuting His *faithful* servants, and depreciating their merit; and thus to wage war against Him and His religion. The page of history is stained with deeds of exquisite cruelty and inhuman barbarity, exercised by the Romans against the first professors of Christianity: and while the supreme magistrate of Rome indulged himself in the various modes of torture, the zeal of the historian was equally exerted in debasing the characters of innocent men, and branding their religion with odious appellations. *Dr. Zouch.*

—— *but he shall be broken without hand.*] As "the stone," in Nebuchadnezzar's dream, was "cut out of the mountain without hands," that is, not by human, but by supernatural means, so "the little horn shall be broken without hand;" not die the common death, nor fall by the hand of men, but perish by a stroke from Heaven. And this agrees perfectly with other predictions of the fatal catastrophe of Rome. See chap. ii. 34; vii. 11, 26. All which implies, that the dominion of the Romans shall be finally destroyed with some extraordinary manifestation of the Divine power. *Bp. Newton.*

To a reader, conversant in the history of Rome, the character of the Romans will appear to be most accurately defined in this justly-celebrated prophecy; as being, 1. A people of fierce countenance, of great personal courage: 2. Noted also for their policy and wisdom: 3. Rising to dominion and power, not so much by their own strength, as by the assistance of their confederates, and not seldom by the feuds and divisions of their enemies: 4. Engaged in almost perpetual wars, and making dreadful havock and slaughter on the earth: 5. Generally successful in their designs: 6. Performing great and illustrious actions: and, 7. Appointed by Providence as an instrument for the punishment of the Jews, the holy people of God. 8. Corruption soon prevailed among the Romans; fraud and extortion prospered in their provinces. 9. This people assumed high and lofty titles, treating their conquered enemies with great insolence and pride, and considering themselves as sovereigns of the universe. 10. In times of peace feasting their eyes with cruel and bloody spectacles. 11. And to complete the whole, we see a Roman magistrate judging the Messiah, and passing the sentence of death upon "the Prince of princes." It must be allowed that the annals of Rome are adorned with noble examples of genuine and disinterested virtue. Yet whatever encomium is due to the great and splendid qualities of several illustrious individuals, displayed both in publick and in private life, perhaps the national character of the Romans cannot be more clearly delineated than in the portrait, which is here presented to us. *Dr. Zouch.*

26. — *wherefore shut thou up the vision;*] The same thing is expressed by "shutting up the words," and "sealing the book," chap. xii. 4. The expression in both places denotes the concealing of the sense of it from common understandings; or the deferring of the accomplishment of the events therein foretold. So we find "shutting" and "opening," "sealing" and "unfolding," are opposed in the prophetical language, and import the same as concealing and revealing; delaying the accomplishment of a prophecy, and bringing it into effect. See Isa. xxix. 11; Rev. v. 1—5; xxii. 10. The words instruct us, that prophecies are never fully understood till they are accomplished; and the nearer the time approaches of their accomplishment, the more light shall diligent searchers have for explaining them. See chap. xii. 4. *W. Lowth.*

27. *And I Daniel fainted, and was sick certain days;*] So much was he affected with the misfortunes and afflictions, which were to befall the Church and people of God. This concern of Daniel, and affection for his religion and country, shew him in a very amiable light, and give an additional lustre and *glory* to his character. *Bp. Newton.*

Chap. IX. This chapter contains a very affecting and fervent prayer of Daniel, on a near view of the expiration of the seventy years allotted for Judah's captivity; the success of his prayer is pointed out at the conclusion of it, and the deliverance of his brethren is communicated to the Prophet in a very extraordinary revelation by the angel Gabriel; but the misconduct and ingratitude of the Jews would occasion the utter destruction of their restored city, after a period, and by reason of an event, which the prophecy plainly indicates. *Wintle.*

Ver. 1. — *Darius the son of Ahasuerus,*] Called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. Astyages had the name of Ahasuerus among the Jews: see Tobit xiv. 15. *W. Lowth.* For Ahasuerus see note at Ezra iv. 6.

2. — *I Daniel understood by books*] The several prophecies of Jeremiah are called so many books. See Jer. xxv. 13; xxix. 1. *W. Lowth.*

—— *seventy years*] Which were now very far advanced. This first year of Darius was the sixty-eighth of the captivity. *Wintle.*

3. *And I set my face unto the Lord God,*] I directed my face towards the place where the temple stood: see chap. vi. 10. *W. Lowth.*

Before CHRIST about 538. God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [b] Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

[b] Neh. 1. 5. Deut. 7. 9.

5 [c] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

[c] Baruch 1. 17.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness ‖ *belongeth* unto thee, but unto us confusion of faces, as at *this* day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

‖ Or, *thou hast,* &c.

8 O Lord, [d] to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

[d] Baruch 1. 15.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [e] law of Moses the servant of God, because we have sinned against him.

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[e] Lev. 26. 14, &c. Deut. 28. 15, &c. & 29. 20, &c. & 30. 17. 18. & 31. 17, &c. & 32. 19, &c.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As [f] *it is* written in the law of Moses, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

[f] Lev. 26. 14. Deut. 28. 15.

† Heb. *intreated we not the face of the,* &c.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast † gotten thee [g] renown, as at this day; we have sinned, we have done wickedly.

† Heb. *made thee a name.*

[g] Exod. 14. 18.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy

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— *to seek by prayer and supplications,*] The promises of God are generally conditional: and the promise of restoring the Jews after seventy years' captivity, had this condition particularly expressed, that they should "call upon Him and pray unto Him," and then He would "hearken unto them;" Jer. xxix. 12. *W. Lowth.*

4. *And I prayed unto the Lord my God, and made my confession,*] Both acknowledging His justice and holiness, and my own and my people's iniquity. The better men are, the greater is the sense of their guilt, and the deeper is their humiliation: see Job xlii. 6; 1 Tim. i. 15. *W. Lowth.*

Daniel here sets himself to confess his sins, and those of his countrymen, and to entreat for mercy on Jerusalem, with a fervour and affection never to be exceeded. Our devotions, according to this model, should consist of confession of sins; deprecation of the punishments and judgments acknowledged to be justly due to them; supplication for pardon, deliverance, and grace; and intercession for the Church, and all included in her, our relations, friends, countrymen, and fellow Christians, and more especially for all the sons and daughters of affliction: the whole to be concluded with thanksgiving; concerning which we may observe, that no situation in this world can exclude the necessity, and take away the ground of it, since we find Daniel "giving thanks," when the city and temple of God were in ashes, and himself a captive in Babylon. Even then he not only "prayed," but also "gave thanks before his God, as he did aforetime:" chap. vi. 10. *Bp. Horne.*

12. — *our judges that judged us,*] Judges here signify any princes or rulers. Compare Job xii. 17; Ps. ii. 10; cxlviii. 11; Prov. viii. 16. *W. Lowth.*

15. *And now, O Lord our God, that hast brought thy people forth out of the land of Egypt* &c.] A form of supplication used in several places of Scripture, whereby devout persons entreat God to continue His favours, by recounting His former mercies towards them: see Exod. xxxii. 11, 13; Neh. ix. 10; Jer. xxxii. 20. *W. Lowth.*

16. — *according to all thy righteousness,* &c.] When we have in our Litany expressed from what things we desire to be delivered, we earnestly entreat our good and gracious Lord to shew this mercy to us, "by the mystery of His holy incarnation," and so on: that is, by the means and for the sake of all that He hath done and suffered for us. The same manner of expression is used, not only in common speech on other occasions, and in the liturgies of the ancient church on this, but in the Scripture itself; where St. Paul beseeches Christians "by the mercies of God," Rom. xii. 1; "by the meekness and gentleness of Christ," 2 Cor. x. 1; "by His coming and their gathering together unto Him," 2 Thess. ii. 1: and Daniel intercedes with God thus, "According to all Thy righteousness, let Thine anger and Thy fury be turned away: defer not for Thine own sake, O my God." *Abp. Secker.*

Before CHRIST about 538. sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city † which is called by thy name: for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

† Heb. *is named upon thy name is called.*
† Heb. *cause to fall.*

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man [a] Gabriel, whom I had seen in the vision at the beginning, being caused to fly † swiftly, touched me about the time of the evening oblation.

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[a] Chap. 8. 16.
† Heb. *with weariness, or, flight.*

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth † to give thee skill and understanding.

† Heb. *to make thee skilful of understanding.*

23 At the beginning of thy supplications the † commandment came forth, and I am come to shew *thee;* for thou *art* † greatly beloved: therefore understand the matter, and consider the vision.

† Heb. *word.*
† Heb. *a man of desires.*

24 Seventy weeks are determined upon thy people and upon thy holy city, ‖ to finish the transgression, and ‖ to make an

‖ Or, *to restrain.*
‖ Or, *to seal up.*

17. — *for the Lord's sake.*] For the sake of the Messiah, known by the title of the "Lord" among the Jews, see Ps. cx. 1; and called "Messiah the Prince," ver. 25 of this chapter. All God's promises are fulfilled in and for the sake of Christ; 2 Cor. i. 20. *W. Lowth.*

This expression, "for the Lord's sake," seems to point out a personal distinction in the Deity, and to refer to the promised Redeemer, who says of Himself, "I am in the Father, and the Father in Me," John xiv. 11; that Lord, for whose sake alone the petition of the Prophet could be heard and accepted. Many similar passages occur in the Old Testament, shewing a plurality of Divine Persons so clearly, that no one, who has not "the veil upon his heart," can well mistake their meaning. See particularly Zech. ii. 10, 11; see also Ps. cx. 1. *Waldo.*

19. — *defer not, for thine own sake, O my God:*] The seventy years of our captivity are nearly expired: defer not then, I beseech Thee, the accomplishment of the promise, which Thou hast made, to restore us to our own country, and the free exercise of our religion. So remarkable a turn of providence will greatly redound to the honour of Thy name. See Ps. lxxix. 9, 10; cii. 15, 16. *W. Lowth.*

To the same effect with this supplication of Daniel are those petitions in our Litany, where we pray God to "deliver us for His name's sake," and presently after, "for His honour." In both which petitions we implore the aid and protection of Almighty God, not for any merit of our own, but from a deep sense of His boundless mercy and goodness; not merely that we may be delivered, but that His honour and glory may be displayed; that men may know, that "He, whose name alone is Jehovah, is the Most High over all the earth," Ps. lxxxiii. 18. *Waldo.*

20. — *for the holy mountain of my God;*] The temple, on the rocky mountain Zion: see ver. 16. *Winle.*

21. — *the man Gabriel,*] The angel Gabriel, appearing in the shape of a man. *W. Lowth.*

—— *about the time of the evening oblation.*] There were three hours of prayer; see chap. vi. 10; but the two most solemn seasons of it were at the "time of the morning and evening oblation," that solemn service, which was offered daily in the temple in the name of the whole nation: see chap. viii. 11. This service was performed at the third and ninth hours of the day, answering to our nine in the morning and three in the afternoon. Devout persons, that could not attend the temple service, set apart those hours for their private devotions: see 1 Kings xviii. 36. *W. Lowth.*

23. *At the beginning of thy supplications the commandment came forth,*] God's command to me, to instruct thee further in what should hereafter befall the city and temple of Jerusalem, in behalf of which thou didst pour forth thy supplications. Here was a remarkable completion of that promise in Isa. lxv. 24, "While they are yet speaking, I will hear." *W. Lowth.*

—— *therefore understand the matter,* &c.] Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated ver. 25, when, explaining the latter part of this prophecy of the final destruction of Jerusalem, He adds, "Whoso readeth, let him understand," Matth. xxiv. 15. *W. Lowth.*

This prophecy, like all the rest of Daniel's, consists of two parts, an introductory prophecy, and an explanation thereof. *Sir Isaac Newton.*

24. *Seventy weeks are determined upon thy people* &c.] By "seventy weeks" we are to understand seventy weeks of years, or seventy times seven years; that is, 490 years; each day being accounted for a year, according to the prophetical way of reckoning: see Numb. xiv. 34; Ezek. iv. 6. Daniel, by examining the prophecy of Jeremiah, had discovered, that the seventy years of the captivity were nearly expired: and here the angel reveals to him another line of time, importing that Jerusalem, after its restoration, should continue for a space consisting of seventy times seven years, which being expired, it should be finally destroyed. *W. Lowth.*

Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be reincorporated into a people and a holy city, until the death and resurrection of Christ; whereby 'transgression should be finished and sin ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the Prophet' (as in the Hebrew) 'consummated,' that Prophet whom the Jews expected: and whereby 'the Most Holy should be anointed,' He who is therefore in the next verse called "the Anointed;" that is, the Messiah, or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city, when they first returned into a polity or body politick: and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land to judge and govern the people according to the laws of God and of the king, Ezra vii. 26. From this year to the death of Christ was just 490 years. *Sir Isaac Newton.* See the note on ver. 26. Some chronologers date the seventy weeks from the twentieth of Artaxerxes: but the date here assigned appears preferable.

—— *upon thy people and upon thy holy city,*] Daniel, in his prayer to God, speaking of the Jews and Jerusalem, had used these expressions, "Thy people," and "Thy holy city," ver. 18, 19, as if their title to God's favour was indefeasible. To correct this mistake, the angel, directing his discourse to Daniel, returns him his own expressions, as if the people of the city were rather his than God's. In the same phrase God speaks to Moses, after the sin of the Israelites in making the golden calf, Exod.

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end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and † Heb. *prophet.* † prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment † Heb. *shall return and be built.* to restore and to build Jerusalem unto the ‖ Or, *breach, or, ditch.* Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street † Heb. *in strait of times.* † shall be built again, and the ‖ wall, even † in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, ‖ but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war ‖ desolations are determined.

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‖ Or, *and shall have nothing.*

‖ Or, *it shall be cut off by desolations.*

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and ‖ for the over-

‖ Or, *with the abominable armies.*

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xxxii. 7. At the 26th verse of this prophecy the angel tells Daniel how they ceased to be God's people. *W. Lowth.*

At the expiration of this time, which God had punctually "determined," or allotted for the people of the Jews, they were to be no longer His peculiar people; nor the once holy city Jerusalem, nor the Mosaical worship, any longer to be owned as His *peculiar city* or *worship*: and then "the most Holy should be anointed," the *Messiah*, or Christ, be manifested, "to finish the transgression," restrain impiety by the Gospel; "and to make an end of sins," by taking away the guilt thereof through His death, instead of the Jewish offerings, which were to cease; and thereby "to make reconciliation" with God the Father; "and to bring in everlasting righteousness," not like that of the Law, but of the Gospel, to endure for ever; and so "to seal up the vision and prophecy," fully to complete and finish all that by former visions and prophecies had been revealed. *Cullyer.*

25. — *from the going forth of the commandment to restore and to build Jerusalem*] Daniel had besought God to "behold their desolations," and the ruins of "the city which was called by His name," ver. 18. In answer to this his supplication, the angel acquaints him, that the city, both the streets and the wall thereof, should be rebuilt. *W. Lowth.*

Daniel had this prophecy in the same year that Darius the Mede and Cyrus took Babylon, which was the 538th year before Christ. Some time after this a decree must be found for building Jerusalem, that now lay in the ruins wherein Nebuchadnezzar left it. Cyrus's decree two years after was not such an one, for that appears to be only a liberty to return and rebuild the temple, Ezra i. 1, 2. The next decree we read of was in the second year of Darius, which was no more than a reinforcement of Cyrus's former decree, Ezra vi. 5. A few houses were then hastily constructed, to accommodate the builders and the worshippers. But the people were like a rope of sand, without the bands of laws and civil sanctions to knit them into a political body, before the seventh year of Artaxerxes, Ezra vii. 11: there was no face of a city, the walls were broken down, and the gates lay, as they had been burnt with fire by the Chaldees. *Bp. Chandler.* See the note on ver. 26.

—— *unto the Messiah the Prince*] That is, until the awful period, when the business of His life should be finished; until His hour was come, when He was to glorify His Father, or when He was to be cut off by a voluntary suffering for the sins of all mankind, and thereby triumph as a Prince over death, and over all His and our enemies. All the circumstances of His life are omitted, or rather comprehended in this final event, when all things that were written of Him were accomplished. *Windle.*

—— *shall be seven weeks, and threescore and two weeks: the street shall be built again,*] The whole put together make sixty-nine weeks of years, or 483 years. The seven weeks, or forty-nine years, here mentioned, must in all probability be assigned to the building of "the street" and the "wall." *W. Lowth.*

—— *even in troublous times.*] The Jews were sorely assaulted by their adversaries, who did all they could to hinder them from rebuilding the city, and fortifying it with a new wall. See Nehem. iv. 7, &c; vi. 15. "The street" probably is put for "the streets" of the city: the singular for the plural, which is very common. *W. Lowth.*

26. *And after threescore and two weeks shall Messiah be cut off,*] That is, after the sixty-two added to the seven foregoing weeks, or after the termination of the 483 years. *Windle.* The common interpretation is, that in the seventieth or last week the Messiah should be put to death. *W. Lowth.*

The commencement of the whole period of seventy weeks, or 490 years, being reckoned from the seventh year of Artaxerxes, falls upon the 457th year before the Christian era. To 457 years before the birth of Christ, add twenty-six years after the birth of Christ, which twenty-six is the number that 483 years, or sixty-nine weeks exceed 457 years, and we are brought to the beginning of John the Baptist's preaching of the advent of the Messiah: adding seven years, or one week, to the former, we come to the thirty-third year of our Lord, which was the year of Jesus Christ's death. In other words, compute 490 years, the whole seventy weeks, from the seventh of Artaxerxes; by subtracting 457 years (the space of time between that year and the beginning of the Christian era) from 490, there remain thirty-three, the year of our Lord's death. *Bp. Chandler, Dean Prideaux.* It was in consequence of this prophecy of Daniel concerning the seventy weeks, or 490 years, that the coming of the Messiah towards the end of that period was generally expected among the nations of the East. *Bp. Hallifax.*

—— *shall — be cut off,*] The Hebrew verb is by the Jewish rabbies interpreted of a death inflicted by the sentence of a judge, which sense they confirm by the use of it in a parallel place, Lev. xvii. 14, to which we may add 1 Sam. xxviii. 9. Our Saviour refers to this text, among others, Luke xxiv. 26, 46. *W. Lowth.*

The name Messiah was probably taken from this place of the Prophet Daniel. *Dr. Isaac Barrow.*

—— *but not for himself:*] "The Just suffering for the unjust," 1 Pet. iii. 18. *W. Lowth.*

—— *and the people of the prince that shall come* &c.] The Romans, under the conduct of Vespasian and his son Titus, who were the generals in the war, which caused the destruction of Jerusalem, and were both of them dignified with the title of prince or Cesar. After the Romans had burnt both city and sanctuary, they entirely destroyed them, so that, as Josephus relates, it could scarce be perceived the place had ever been inhabited. *W. Lowth.*

The Romans shall soon after come and destroy Jerusalem and the temple, and shall sweep away all before them, like some violent inundation of a flood; and from the beginning to the very end of this war, there shall be grievous desolations to this people. *Bp. Hall.*

27. *And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause* &c.] Most of the interpreters suppose the seventy weeks to be completed at the death of Christ. They accordingly suppose John the Baptist's preaching to have occupied three years and a half, before Christ entered on His prophetical office, and translate the following words, "in the half part of the week," understanding it of the latter half. The Hebrew word properly signifies "the half part," and is to be so understood by our translation, chap. xii. 7. *W. Lowth.*

—— *he shall cause the sacrifice and the oblation to cease,*] Christ, "by His one oblation of Himself once offered," shall put an end to all the sacrifices and oblations made in the Jewish temple. Compare Heb. x. 5, 6, &c. *W. Lowth.*

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spreading of [1] abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

[1] Matt. 24. 15. Mark 13. 14. Luke 21. 20.

CHAP. X.

1 Daniel having humbled himself seeth a vision. 10 Being troubled with fear he is comforted by the angel.

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IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* † long: and he understood the thing, and had understanding of the vision.

† Heb. *great.*

2 In those days I Daniel was mourning three † full weeks.

† Heb. *weeks of days.*

3 I ate no † pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

† Heb. *bread of desires.*

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [a] Hiddekel;

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[a] Gen. 2. 14.

5 Then I lifted up mine eyes, and looked, and behold † a certain man clothed in linen, whose loins *were* [b] girded with fine gold of Uphaz:

† Heb. *one man.*

[b] Rev. 1. 13, 14, 15.

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that *they* fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my ‖ [c] comeliness was turned in me into corruption, and I retained no strength.

‖ Or, *vigour.*

[c] Chap. 7. 28.

—— *and for the overspreading of abominations he shall make it desolate, even until the consummation,*] He shall cause the sinful city Jerusalem to be overrun with the abominable legions of the Roman conquerors to the utter desolation thereof. *Bp. Hall.*

The Romans, after they had set the temple on fire, placed the idolatrous ensigns of their army over against the eastern gate of the temple, and offered sacrifice to them, as Josephus expressly tells us. The word "abominations" is commonly used for idols: see 1 Kings xi. 5, 7; 2 Kings xxiii. 13. And the "abomination of desolation," set upon the altar by Antiochus, 1 Mac. i. 54, is explained by the idol altar, ver. 59. So the "abominations" here spoken of properly signify the ensigns or standards of the Roman legions: each standard having stamped upon it the image of the tutelar god, to which the legion offered sacrifice. *W. Lowth.*

—— *and that determined shall be poured upon the desolate.*] All the judgments, which are determined, shall be fully consummated, and poured out upon this miserable city. *Bp. Hall.*

The words briefly allude to those terrible calamities, which made an entire destruction of that city and people, and were executed upon them in the most dreadful manner, that any nation ever suffered, and with the most evident tokens of the Divine vengeance. *W. Lowth.* See the notes on Deut. xxviii.

The events, which preceded and followed the coming and sufferings of the Messiah, having been so punctually fulfilled, afford a double confirmation of His being the very same Person prophesied of, and afterwards crucified; nor can they, with any probability of truth, be applied to any other. So that we may well say, This is the clearest and most express *prediction in* the whole Bible concerning the time of His coming and death. *Wogan.* Sir Isaac Newton justly represents this illustrious prophecy as the foundation of the Christian religion. *Dr. Hales.* And Archbishop Secker has recorded the declaration of a writer upon "the weeks," that "if he had hitherto lived an infidel, the conviction wrought in him by a just consideration of the certain sense and perfect completion of this Divine oracle was so full, that he should think it his duty to do and suffer all that was possible for human nature, supported by Divine grace, rather than forfeit his faith." *Wintle.*

Chap. X. This last vision, in the third year of Cyrus, not long before the Prophet's death, was ushered in with circumstances of peculiar solemnity; with the presence of Christ *Himself* and His angel, both appearing in human form. First, the spiritual High Priest, clothed in linen, as on the great day of atonement, appeared in glory to Daniel, and spoke to him: and when he heard the voice of His words, he fell into a trance with his face to the ground. The Prophet alone saw this great vision, for his trembling attendants fled to hide themselves, ver. 1—10. *Dr. Hales.*

Ver. 1. — *he understood the thing, and had understanding of the vision.*] He had a clear view of the succession of the Persian and Grecian monarchies, and of the series of the kings of Syria and Egypt under the latter of them: although the remaining parts of the vision were obscure, especially with respect to their final event. See chap. xii. 8. *W. Lowth.*

2. — *I Daniel was mourning*] The reason seems to have been, the interruptions that were caused in the building of the temple according to the decree of Cyrus two years before; and the disposition of some of his brethren, who chose rather to continue in the land of their captivity, than to go up to Jerusalem to hasten and forward that work. *Wintle.*

—— *three full weeks.*] In the Hebrew, as in the margin, "three weeks of days:" probably to distinguish them from the weeks of years prophesied of in the last chapter. *W. Lowth.*

3. *I ate no pleasant bread,* &c.] Meaning, that he kept a fast by abstaining from better sorts of food. *Wintle.*

5. — *behold a certain man clothed in linen,* &c.] Behold, the Son of God stood before me, in the form of a man clothed in pure white linen, to signify His perfect holiness; and His loins were girt about with a girdle of the finest gold. *Bp. Hall.*

He appeared in the habit of an high priest; see Exod. xxviii. 4, 39; xxix. 5. The description which St. John gives of Christ as High Priest of the Church, Rev. i. 13, corresponds with this place of Daniel; which proves, that the Person here described can be no other than the "Son of God:" which may be farther confirmed by comparing the Person *described here, and chap. xii.* 5, 6, with Rev. x. 2, 5, 6: who is there represented as "setting His right foot upon the sea, and His left upon the land," as sovereign Lord of both elements. Compare Matt. xxviii. 18. *W. Lowth.*

—— *Uphaz:*] See note on Jer. x. 9.

6. *His body also was like the beryl,* &c.] His body was of a bright celestial colour; and His face glorious and shining, like the appearance of lightning; His eyes, from which nothing can be hid, were beamy and piercing, like flames of fire; His arms and feet were resplendent, like to polished brass; to signify the pureness and unquestionable perfection of His proceedings; and the voice of His words was mighty and forcible. *Bp. Hall.*

8. — *there remained no strength in me:*] See the note on Gen. xv. 12. "My comeliness" is better rendered in the margin "my vigour." *W. Lowth.*

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9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which † set me upon my knees and *upon* the palms of my hands.

† Heb. moved.

† Heb. a man of desires.

† Heb. stand upon thy standing.

11 And he said unto me, O Daniel, † a man greatly beloved, understand the words that I speak unto thee, and † stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten *thyself* before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, ‖ one of the chief princes, came to help me; and I remained there with the kings of Persia.

‖ Or, *the first.*

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

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16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can ‖ the servant of *this* my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

‖ Or, *this servant of my lord.*

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

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12. — *from the first day that thou didst set thine heart to understand,*] Previously to the communication of this and of the last vision, we find the Prophet waiting for the reception of the Divine intelligence with deep humiliation, and a suitable preparation of mind. *Wintle.*

—— *I am come for thy words.*] To give an answer to thy requests, by the direction of that Divine Person, upon whom I attend: ver. 5. See chap. viii. 16, and the notes there. *W. Lowth.*

13. *But the prince of the kingdom of Persia withstood me one and twenty days:*] The Persians, upon the solicitation of the enemies of the Jews, had put a stop to the building of the temple all the time of Daniel's humiliation. *W. Lowth.* See below, the note on ver. 20.

—— *Michael, one of the chief princes,*] The context will lead to a discovery of the Personage, who is here named Michael. This Personage is superiour to Gabriel, for He comes to help him in the greatest difficulties; and Gabriel, the servant of the Most High God, sent forth, as such spirits are used to be, to minister for the elect people of God, declares that this Michael is the only supporter he has. He is also called "one of the chief princes," or "one of the capital princes," or "one of the princes that are at the head of all:" for this is the full, and not more than the full, import of the Hebrew words. Now the Princes, that are "first" or "at the head of all," are clearly no other, than the Three Persons in the Godhead. Michael therefore is one of them: and which of them there can be no doubt. Gabriel, speaking of Him to Daniel, calls Him "Michael your Prince," ver. 21, and "the great Prince which standeth for the children of thy people," chap. xii. 1; that is, not for the nation of *the Jews in particular*, but for children, the spiritual children, of that holy seed, the elect people of God: a description, which applies particularly to the Son of God, and to no one else. And in perfect consistence with this description of Michael in the book of Daniel, is the action assigned to Him in the Apocalypse, in which we find Him fighting with the old serpent, the deceiver of the world, and victorious in the combat. That combat who was to maintain, in that combat who was to be victorious, but "the Seed of the woman?" From all this it is evident, that Michael is a name for our Lord Himself, in His particular character of the Champion of His faithful people, against the violence of the *apostate* faction, and the wiles of the devil. *Bp. Horsley.*

—— *I remained there with the kings of Persia.*] I still continued to oppose any motions, which the chief men among the Persians might make in prejudice of the Jews. The word "king" is equivalent in Hebrew to prince or governour. See chap. vii. 17; Jer. xxv. 20, &c; 1 Kings xxii. 47. *W. Lowth.*

17. *For how can the servant of this my lord talk with this my lord?*] How can thy servant, a poor mortal man, maintain a discourse with a person of thy rank and dignity? The words may be translated thus, "How can the servant of this my lord talk with that my Lord?" that is, with the other Person, that first appeared to me with so majestick a presence, at whose sight I was perfectly confounded: ver. 5—9. *W. Lowth.*

20. — *the prince of Persia: — the prince of Grecia*] There *is some doubt who are the persons here intended by "the princes of* Persia and of Grecia." But since they fight with Michael, to those who are conversant with the prophetick style, and have observed the uniformity of its images, it will seem highly probable, that the angels which fight with Michael in the book of Daniel, are of the same sort with those who fight with Michael under the banners of the devil, in the 12th chapter of Revelation. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels." The vision of the war in heaven, in the Apocalypse, represents the vehement struggles between Christianity and the old idolatry in the first ages of the Gospel. The angels of the two opposite armies represent two opposite parties in the Roman state, at the time the *vision* more particularly regards. Michael's angels are the party which espoused the side of the Christian religion, the friends of which had for many years been numerous, and became very powerful under Constantine the Great, the first Christian emperour. The dragon's angels are the party which endeavoured to support the old idolatry. And in conformity with this imagery of the Apocalypse, "the princes of Persia," in the book of Daniel, are to be understood, I think, of a party in the Persian state, which opposed the return of the captive Jews, first after the death

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21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that † holdeth with me in these things, but Michael your prince.

† Heb. *strengtheneth himself.*

CHAP. XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the south and of the north.* 30 *The invasion and tyranny of the Romans.*

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

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3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

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of Cyrus, and again after the death of Darius Hystaspes. And "the prince of Grecia" is to be understood of a party in the Greek empire, which persecuted the Jewish religion after the death of Alexander the Great, particularly in the Greek kingdom of Syria. *Bp. Horsley.*

21. — *in the scripture of truth:*] Or, "in the writing of truth;" that is, what is certain and irrevocable. God's decrees are spoken of as if they were committed to writing, and registered in a book. See Deut. xxxii. 34; Ps. lvi. 8; Isa. lxv. 6; Mal. iii. 16. *W. Lowth.*

Chap. XI. This and the following chapter contain the substance of Daniel's last vision, or a series of prophetical story from the third year of Cyrus to the end of time. The dominion is soon made to pass from the Persians to the Grecians; the state of the Greek empire is continued through various changes and revolutions, and particularly with respect to Syria and Egypt, till at length it yields to the Romans. Several particulars afterwards follow that must relate to the fate of the Church of Christ; and the last chapter has a peculiar respect unto the "time of the end," to the end of all prophecy, or to the grand consummation of all things. *Wintle.*

It is the usual method of the Holy Spirit, to make the latter prophecies explanatory of the former; and revelation is "as the shining light, that shineth more and more unto the perfect day," Prov. iv. 18. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner the memorable events, which were revealed to Daniel in the vision of the ram and the he goat, are here again more clearly and explicitly revealed in this vision by *an angel*; so that this latter prophecy may not improperly be said to be a comment and explanation of the former. *Bp. Newton.*

Ver. 1. *Also I in the first year of Darius* &c.] This verse should have been joined to the last chapter: the angel adds, that as he now joins in defending the cause of the Jewish nation, so, at the time of the overthrow of the Babylonish monarchy, he assisted in advancing Darius to the succession, which was the occasion of restoring the Jewish captivity. *W. Lowth.*

2. — *Behold, there shall stand up* &c.] The angel first prophesies of the Persian empire, which was then subsisting. "There shall stand up yet," that is, after Cyrus, the founder of the empire, who was then reigning, "three kings in Persia:" these were Cambyses, Smerdis the Magian, and Darius the son of Hystaspes. "And the fourth shall be far richer than they all." The fourth after Cyrus was Xerxes; of whom Justin truly remarks, that his riches were so abundant, that when rivers were dried up by his army, yet his wealth remained unexhausted. "And by his strength through his riches he shall stir up all," both subjects and allies, "against the realm of Grecia." The expedition of Xerxes into Greece is one of the most memorable events in ancient history. Herodotus affirms, that in raising his army he searched every place of the continent, and computes that the whole number of his armament amounted to more than five millions of men. After him no mention is here made of any other king of Persia. "It is to be noted," saith St. Jerome, "that the Prophet, having enumerated four kings of the Persians after Cyrus, slippeth over *nine*, and passeth to Alexander; for the prophetick spirit did not care to follow the order of history, but only to touch upon the most famous events." Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians; and, as he was the last king of Persia who invaded Greece, he is the last mentioned. The Grecians then in their turn invaded Asia; and Xerxes' expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together. *Bp. Newton.*

A farther reason may perhaps be assigned, why these kings of Persia only are mentioned, because they were all *that* should reign before Artaxerxes Longimanus, by whom the decree was issued, according to the prophecy of the seventy weeks, for rebuilding Jerusalem. *Wintle.*

3. *And a mighty king* &c.] That Alexander was "a mighty king" and conqueror; that he not only "ruled with great dominion" over Greece and the whole Persian empire, but likewise added India to his conquests; and that he "did according to his will," no one, not even his friends, daring to contradict and oppose him, or, if they did, like Clitus and Callisthenes, paying for it with their lives; are facts too well known to require any particular proof or illustration. *Bp. Newton.* See the notes on chap. vii. 6; viii. 5, 6.

4. *And when he shall stand up,* &c.] When he shall be in the height of his prosperity. *W. Lowth.* The particulars, foretold in this verse, were in a good measure suggested before, chap. viii. 8; see the note there. Thus was Alexander's kingdom "broken and divided, not to his posterity," but "was plucked up, even for others beside those." *Bp. Newton.*

5. *And the king of the south shall be strong,* &c.] Though the kingdom of Alexander was divided into four principal parts, yet only two of them are here mentioned, Egypt and Syria: partly because these two were by far the greatest and most considerable; but more particularly because Judea, lying between them, was sometimes in the possession of the kings of Egypt, and sometimes of the kings of Syria. It is in respect of their situation to Judea, that they are called the kings "of the south" and "of the north." "And the king of the south shall be strong, and one of his princes," (*as the passage may* be rendered after the Greek version,) that is, of Alexander's princes, "shall be strong above him." The "king of the south" was indeed very "strong;" for Ptolemy annexed Cyprus, Phenicia, Caria, and many islands, cities, and regions to Egypt; and likewise enlarged the bounds of his empire by the acquisition of Cyrene. But still "the king of the north," or Seleucus Nicator, was "strong above him," or stronger than he;

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6 And in the end of years they † shall *join themselves together*; for the king's daughter of the south shall come to the king of the north to make † an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ‖ he that begat her, and he that strengthened her in *these* times.

† Heb. *shall associate themselves.* ‡ Heb. *right.* § Or. *whom she brought forth.*

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come *with* an army, and shall *enter* into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt *their gods*, with their princes, *and* with † their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

† Heb. *vessels of their desire.*

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9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons ‖ shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

‖ Or. *shall war.*

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with *the* king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and

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for, having annexed the kingdoms of Macedon and Thrace to the crown of Syria, he became master of three parts out of four of Alexander's dominions, and is represented by historians as "the conqueror of the conquerors," and "the greatest king after Alexander." *Bp. Newton.*

6. *And in the end of years they shall join themselves together;* &c.] After many years of hostility between the kings of Egypt and Syria, Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria, agreed to make peace upon condition, that Antiochus should put away his former wife Laodice and her two sons, and should marry Berenice the daughter of Ptolemy. "For the king's daughter of the south shall come to the king of the north to make" rights or agreements: and accordingly, Ptolemy Philadelphus brought his daughter to Antiochus Theus, and with *her an* immense treasure, *so* that he received *the* appellation of the dowry-giver. "But she shall not retain the power of the arm," that is, her interest and power with Antiochus; for after some time, he brought back his former wife Laodice with her children to court again. "Neither *shall* he stand, nor his arm," or his seed: for Laodice, fearing the fickle temper of her husband, lest he should recall Berenice, caused her husband to be poisoned; and neither did his seed by Berenice succeed him in the kingdom, but Laodice contrived and managed matters so that her eldest son Seleucus Callinicus was fixed on the throne of his ancestors. "But she *shall* be given up;" for Laodice, not content with poisoning her husband, caused also Berenice to be murdered. "And they that brought her:" for her Egyptian women, in endeavouring to defend her, were many of them slain with her. "And he that begat her," or rather, as it is in the margin, "he whom she had brought forth," for the son was murdered as well as the mother, by order of Laodice. "And he that strengthened her in these times," her husband Antiochus, as St. Jerome conceives; or those who took her part and defended her; or rather, her father, who died a little before, and was so very fond of her that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than of any other river, as Polybius relates. *Bp. Newton.*

7, 8, 9. *But out of a branch of her roots* &c.] Such wickedness *was* not to pass unpunished and unrevenged. Out of the same "root" with Berenice sprang Ptolemy Euergetes, her brother; who no sooner succeeded his father Ptolemy Philadelphus in the kingdom, than "he came with an army, and entered into the fortress," or fenced cities, "of the king of the north," that is, of Seleucus Callinicus, who with his mother Laodice reigned in Syria: and he "dealt," or acted, "against them, and prevailed" so far, that he took Syria, and Cilicia, and the upper parts beyond Euphrates, and almost all Asia. And when he had heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, and took 40,000 talents of "silver," and "precious vessels," and images of their "gods" two thousand and five hundred. "So the king of the south came into the kingdom of the north, and then returned into his own land." He likewise "continued more years than the king of the north;" for Seleucus Callinicus died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or five years. *Bp. Newton.*

10. *But his sons shall be stirred up,* &c.] The sons of the king of the north should endeavour to vindicate and avenge the cause of their father and their country. The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus the Great. The former, who succeeded his father on the throne, was indeed "stirred up, and assembled a multitude of great forces," in order to recover his father's dominions, but was poisoned by two of his generals after an inglorious reign of two or three years. Upon his decease his brother Antiochus was proclaimed king. The Prophet's expression is very remarkable, that "his sons should be stirred up, and assemble a multitude of great forces;" but then the number is changed, and only "one should certainly come, and overflow, and pass through." Accordingly Antiochus came with a great army, retook Seleucia, and recovered Syria. Then after a truce, wherein both sides treated of peace, but prepared for war, Antiochus "returned," and overcame in battle Nicolaus the Egyptian general, and had thoughts of invading Egypt itself. *Bp. Newton.*

——*then shall he return, and be stirred up, even to his fortress.*] Or, "he shall again be stirred up, &c." At the spring of the next year he shall take the field again, and encamp at Raphia, a frontier town upon the borders of Egypt. *W. Lowth.*

11. *And the king of the south shall be moved with choler,* &c.] Ptolemy Philopator, the king of Egypt, though a luxurious prince, was at length roused by the near approach of danger. And he "came forth:" he marched out of Egypt with a numerous army to oppose the enemy, and encamped not far from Raphia, which is the nearest town to Egypt after Rhinocorura. And there he "fought with *him*, even with the king of the north;" for thither likewise came Antiochus with his army, and a memorable battle ensued. "And he," the king of the north, "set forth a great multitude," amounting to 62,000 foot, 6000 horse, and 102 elephants. But yet "the multitude was given into his hand," that is, into the hand of the king of the south: for Ptolemy obtained a complete victory; and Antiochus, having lost about 10,000 foot, 300 horse, and 4000 prisoners, was obliged to solicit a peace. *Bp. Newton.*

12. *And when he hath taken away the multitude,* &c.] Ptolemy knew not how to make a proper advantage of his victory, but "his heart was lifted up" by success. Being delivered from his fears, he now more freely indulged his lusts; so that, instead of being "strengthened" by his victory, he provoked even his own subjects to rebel against him. But the Prophet in this passage more particularly foretold the case of his own countrymen. After

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he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come † after certain years with a great army and with much riches.

† Heb. *at the end of times of years.*

14 And in those times there shall many stand up against the king of the south: also † the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

† Heb. *the children robbers.*

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities: and the arms of the south shall not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

† Heb. *the city of munitions.* ‡ Heb. *the people of his choices.*

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the ‖ † glorious land, which by his hand shall be consumed.

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‖ *Or, goodly land.* † Heb. *the land of ornament.*

17 He shall *also set his face* to enter with the strength of his whole kingdom, ‖ and upright ones with him; thus shall he do: and he shall give him the daughter of women, † corrupting her: but she shall not stand *on his side*, neither be for him.

‡ Or, much uprightness: or, equal conditions. † Heb. *to corrupt.*

18 After this shall he turn *his* face unto the isles, and shall take many: but a prince † for his own behalf shall cause † the reproach offered by him to cease, ‡ without his own reproach; he shall cause it to return upon him.

† Heb. *for him.* ‡ Heb. *his reproach.*

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the retreat of Antiochus, Ptolemy visited the cities of Cœle-Syria and Palestine, which had submitted to him; and among others in his progress he came to Jerusalem. He there offered sacrifices, and was desirous of entering into the holy of holies, contrary to the custom and religion of the place, *being, as the writer of* Maccabees says, greatly lifted up by pride and confidence. His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation *of the Jews*. At his return therefore to Alexandria, he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander, and enjoyed the privileges of the most favoured citizens. "And he cast down many ten thousands;" for it appears from Eusebius, that about this time forty thousand Jews were slain, or sixty thousand, as they are reckoned in St. Jerome's Latin interpretation. No king could be "strengthened" by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the mal-administration of the state, must certainly very much weaken, and almost totally ruin, the kingdom. *Bp. Newton.*

13. *For the king of the north shall return,* &c.] After a peace of about fourteen years, in the course of which Ptolemy Philopator had died of intemperance, and was succeeded by his son Ptolemy Epiphanes, a child of four or five years old, Antiochus, having acquired "great riches," and collected many forces in an eastern expedition, which enabled him to "set forth a greater multitude than the former, returned:" not doubting to have an easy victory over an infant king. *Bp. Newton.*

14. *And in those times there shall many stand up* &c.] Not only Antiochus rose up against young Ptolemy, but others also confederated against him. The provinces, which were before subject to Egypt, rebelled; and Egypt itself was disturbed by seditions. Philip too, the king of Macedon, *entered into a league with* Antiochus, to divide Ptolemy's dominions between them. "Also the robbers of thy people:" it is literally "the sons of the breakers," the sons of the revolters, the factious and refractory ones, "*of thy people*," the Jews, who were at that time much broken into factions. These were to "exalt themselves to establish the vision:" accordingly they revolted from Ptolemy, and thereby contributed greatly, without knowing it, to the accomplishment of this prophecy concerning the calamities, which should be brought upon the Jewish nation by the succeeding kings of Syria. "But they shall fall:" for Scopas came with a powerful army from Ptolemy, and, in the absence of Antiochus, soon reduced the cities of Cœle-Syria and Palestine to their former obedience. *Bp. Newton.*

15, 16. *So the king of the north shall come,* &c.] Antiochus, wishing to recover the cities and countries, which Scopas had taken, came again into those parts; and having defeated Scopas, pursued him to Sidon, which he closely besieged, and at length compelled to surrender. This event probably was principally intended by his "casting up a mount, and taking the city of munitions," as in the margin; for Sidon was an exceeding strong city both in situation and fortifications: besides which, he took other "the most fenced cities," as in the text, as recited by the Greek and Roman historians. "The arms of the south could not withstand him, neither his chosen people;" neither Scopas, nor the other great generals, nor the choicest troops that were sent against him: but he "did according to his own will, and none" was able to "stand before him;" for he soon rendered himself master of all Cœle-Syria and Palestine. Among others the Jews also readily submitted to him: and thus he "stood in the glorious land," and his power was established in Judea, "which by his hand was consumed," the Jews suffering many things, and their country being wasted, during these hostilities. *Bp. Newton.*

17. *He shall also set his face to enter with the strength of his whole kingdom,*] Antiochus, not contented with having rent the principal provinces from Egypt, was forming schemes to invade the country itself with all his forces: "and upright ones with him," that is, the Jews, who marched under his banners, and are so called to distinguish them from the idolatrous soldiers. And so Antiochus would have seized upon Egypt by force; but, as he was meditating a war with the Romans, he judged it better to proceed by stratagem, and to carry on his designs by treaty, rather than by arms. For this purpose "he shall give him the daughter of women," his daughter so called, as being one of the most eminent and beautiful of women: accordingly Antiochus married his daughter Cleopatra to Ptolemy, and gave in dowry with her the provinces of Cœle-Syria and Palestine, upon condition of the revenues being equally divided between the two kings. All this he transacted with a fraudulent intention to "corrupt her," and induce her to betray her husband's interests to her father. But his design did not take effect; "she shall not stand on his side, neither be for him." Ptolemy and his generals were aware of his artifices, and therefore stood upon their guard: and Cleopatra herself affected more the cause of her husband than of her father; insomuch that she joined with her husband in an embassy to the Romans to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them at the same time, that the king and queen of Egypt would readily obey the commands of the senate. *Bp. Newton.*

18. *After this shall he turn his face unto the isles,*] Antiochus, having fitted out a formidable fleet, "turned his face unto the isles" of the Mediterranean, subdued most of the maritime places on the coasts of Asia, Thrace, and Greece, and "took" Samos, Eubœa, and "many" other islands. This was a great indignity and "reproach offered" to the Romans, when their confederates were thus oppressed, and the cities, which they had lately restored to liberty, were enslaved. "But a prince," or rather "a leader, a general," meaning the Roman generals, repelled the injury, and caused his "reproach to cease." After various defeats, Antiochus and his successors became tributary to the Romans; so truly and effectually did they not only "cause the reproach offered by him

Before CHRIST about 534. proach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

† Heb. *one that causeth an exacter to pass over.* † Heb. *angery.*

20 Then shall stand up in his estate † a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in † anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come *in* peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. Before CHRIST about 534.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. Fulfilled about 171.

24 He shall enter ‖ peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall † forecast his devices against the strong holds, even for a time.

‖ Or, *into the peaceable and fat, &c.* † Heb. *think his thoughts.*

to cease," but, greatly to their own honour, "caused it to turn upon him." *Bp. Newton.*

19. Then he shall turn his face toward the fort of his own land:] After the battle, that decided his fortunes, Antiochus fled away to Sardes, and thence into Syria, to Antioch, "the fort of his own land." Then marching into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could, in an attempt to plunder the rich temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants of the country, and himself and all his attendants slain. Thus by an inglorious death he "stumbled and fell, and was no more found." *Bp. Newton.*

It is observable, that during the reign of Antiochus the Great, the Romans began to extend their conquests in the East, and they are by *his* means imperceptibly, as it were, introduced into the narration, of which they make so considerable a part in the sequel. This prince in many instances favoured the Jews, yet during the whole of his wars was generally the occasion of great distresses amongst them; and hence we have so long an account of him, from the tenth verse to the nineteenth. *Wintle.*

20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom:] Or rather, as in the margin, "one that causeth an exacter to pass over the glory of the kingdom." Seleucus Philopator succeeded *his* father Antiochus the Great in the throne of Syria; but he performed nothing worthy of the empire of Syria, and of his father. The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom; and he was little more than "a raiser of taxes" all his days. He was tempted even to commit sacrilege; for, being informed of the money that was deposited in the temple of Jerusalem, he sent his treasurer Heliodorus to seize it. This was literally "causing an exacter to pass over the glory of the kingdom," when he sent his treasurer to plunder that temple, which "even kings did honour and magnify with their best gifts," and where Seleucus himself, of his own revenues, bore all the costs belonging to the service of the sacrifices. "But within *few* days," or rather *years*, according to the prophetick style, he was destroyed; and his reign was of short duration in comparison of his father's; for he reigned only twelve years, and his father thirty-seven. Or perhaps the passage may be better expounded thus; that "within few days," or "years," after his attempting to plunder the temple of Jerusalem, he should "be destroyed;" and not long after that he was "destroyed, neither in anger, nor in battle," as all chronologers agree; neither in rebellion at home, nor war abroad; but by the treachery of his own treasurer Heliodorus. The same wicked hand that was the instrument of his sacrilege, was also the instrument of his death. *Bp. Newton.*

21. And in his estate shall stand up a vile person.] Antiochus Epiphanes, who succeeded to the kingdom, was at Athens, when his brother Seleucus died by the treachery of Heliodorus: and "the honour of the kingdom was not given to him," for Heliodorus attempted to get possession of it himself; another party declared in favour of Ptolemy Philometor, king of Egypt, whose mother Cleopatra was the daughter of Antiochus the Great, and sister of the late king Seleucus: and neither was Antiochus Epiphanes the right heir to the crown, but his nephew Demetrius, the son of Seleucus, then an hostage at Rome. However he "obtained the kingdom by flatteries." He flattered Eumenes king of Pergamus, and Attalus his brother, and by fair promises engaged their assistance. He flattered the Syrians, and with great show of clemency obtained their concurrence. He flattered the Romans also, and sent ambassadours to court their favour by presents and promises of fidelity. Thus he "came in peaceably:" and as he flattered the Syrians, the Syrians flattered him again, and bestowed on him the title of Epiphanes, or *the illustrious*: but the epithet of "vile," or rather "despicable," given him by the Prophet, agrees better with his true character. For he disgraced himself by such profligate, low, ridiculous, and indecent conduct, as induced Polybius, who was a contemporary writer, and others after him, instead of Epiphanes, or *the illustrious*, more rightly to call him Epimanes, or *the madman*. *Bp. Newton.*

He is called here "a vile person," not for any want of wit or parts, but for the extravagance of his life and actions. *W. Lowth.*

22. And with the arms of a flood shall they be overflown from before him,] Heliodorus, the murderer of Seleucus, and his partizans, as well as those of the king of Egypt, who had formed designs upon Syria, were vanquished by the forces of Eumenes and Attalus, and dissipated by the arrival of Antiochus, whose presence disconcerted all their measures. "The prince also of the covenant was broken:" that is, the high priest of the Jews. As soon as Antiochus was seated on the throne, he removed Onias from the high priesthood, and preferred Jason, the brother of Onias, to that dignity: but though he had "made a league" with Jason, the new high priest, he did not adhere to it faithfully, but acted "deceitfully;" and having deposed Jason, substituted Jason's younger brother, Menelaus, in his room. *Bp. Newton.*

23, 24. — for he shall come up,] Rather, "and he shall come up, and shall become strong with a small people." Antiochus Epiphanes had been many years an hostage at Rome; and coming from thence with only a few attendants, he appeared in Syria little at first, but soon received a great increase, "and became strong with a small people." By the friendship of Eumenes and Attalus he "entered peaceably," ver. 24, upon the upper provinces: as likewise upon the provinces of Cœle-Syria and Palestine. And wherever he came, he outdid his "fathers and his fathers' fathers" in liberality and profusion. He "scattered among them the prey, and spoil, and riches." The "prey" of his enemies, the "spoil" of temples, and the "riches" of his friends, as well as his own revenues, were expended in publick shows, and bestowed in largesses among the people. The writer of the first book of Maccabees affirms, that, in the liberal giving of gifts, "he abounded above the kings that were before him," 1 Mac. iii. 30. After some time, apprehensive of a war with Egypt, he went into Phenicia, to fortify his own "strong holds," and to "forecast his devices against" those of the enemy: thus he did "even for a time," and employed some years in his hostile preparations. *Bp. Newton.*

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25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

† Heb. *their hearts.*

27 And both these kings' † hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

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29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Fulfilled about 169.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have *intelligence* with them that forsake the holy covenant.

Fulfilled about 168.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength,

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25, 26. *And he shall stir up his power* &c.] The transactions, here foretold, are thus related by the writer of the first book of Maccabees: "Now when the kingdom was established &c." see chap. i. ver. 16—19. "He shall stir up his power against the king of the south with a great army," says the Prophet: "he entered into Egypt with a great multitude," says the historian." "The king of the south shall not stand," says the Prophet; "Ptolemy was afraid and fled," says the historian. "Many shall fall down slain," says the Prophet; "and many were wounded to death," says the historian. The misfortunes of Ptolemy Philometor are by the Prophet ascribed principally to the treachery and baseness of his own ministers and subjects: "for they shall forecast devices against him; yea, they that feed of the portion of his meat shall destroy him." And it is certain, that Eulæus was a very wicked minister, and bred up the young king in luxury and effeminacy contrary to his natural inclination. Ptolemy Macron too, who was governour of Cyprus, revolted from him, and delivered up that important island to Antiochus; and for the reward of his treason was admitted into the number of the king's principal friends, and was made governour of Cœle-Syria and Palestine. Nay even the Alexandrians, seeing the distress of Philometor, renounced their allegiance; and taking his younger brother Euergetes or Physcon, proclaimed him king instead of the elder brother. *Bp. Newton.*

27. *And both these kings' hearts shall be to do mischief,* &c.] Ptolemy Philometor by some means, of which history does not inform us, came into the hands of Antiochus: and after Antiochus was come to Memphis, and the greater part of Egypt had submitted to him, he and Philometor did frequently eat and converse together "at one table;" but, notwithstanding this appearance of peace and friendship, "their hearts" were really bent "to do mischief," and they "spoke lies" the one to the other. For Antiochus pretended to take care of his nephew Philometor's interest, and promised to restore him to the crown, at the same time that he was plotting his ruin, and was contriving means to weaken the two brothers by a war against each other, that the conqueror, wearied and exhausted, might fall an easy prey to him. On the other side, Philometor laid the blame of the war on his governour Eulæus, professing great obligations to his uncle, and seemed to hold the crown by his favour, and at the very same time that he was resolved to take the first opportunity of breaking the league with him, and of being reconciled to his brother: and accordingly, as soon as ever Antiochus was withdrawn, he made proposals of accommodation, and by the mediation of their sister Cleopatra a peace was made between the two brothers, who agreed to reign jointly in Egypt and Alexandria. But still this artifice and dissimulation did not prosper on either side. For neither did Antiochus obtain the kingdom, neither did Philometor utterly exclude him, and prevent his returning with an army, as each intended and expected by the measures which were taken; for these wars were not to have an "end" till the "time appointed," which was not yet come. *Bp. Newton.*

28. *Then shall he return into his land with great riches;*] He did indeed "return with great riches;" for the spoils which he took in Egypt were of immense value. Returning thence, he set "his heart against the holy covenant:" for having heard of some disturbances, which had arisen at Jerusalem on a report of his death, and concluding that the whole nation of the Jews had revolted, he marched against Jerusalem; besieged the city, and took it by force of arms; slew 40,000 of the inhabitants, and sold as many more for slaves; polluted the temple and altar with swine's flesh, profaned the holy of holies by breaking into it, and took away the golden vessels and other sacred treasures to the value of 1800 talents. When he had "done" these "exploits," he "returned to his own land." *Bp. Newton.*

29, 30. *At the time appointed*] Namely, the time hinted at before, ver. 28, "he shall return &c." Antiochus, perceiving that the two brothers had provided for their mutual safety and interest by making peace, was so offended that he again invaded Egypt. But this expedition was not so successful as his "former" ones; because "the ships of Chittim," which brought the Roman ambassadours from Italy, to command a peace between the contending kings, "came against him." Antiochus was terrified, and withdrew his army. "Therefore he grieved and returned." He led back his forces into Syria: "and had indignation against the holy covenant;" for he vented all his anger upon the Jews, slaying great multitudes, plundering and burning the city, pulling down its walls and houses, shedding the blood of those who came to worship at the temple, defiling the sanctuary, and causing the whole service to be omitted. "So he did;" and after his "return" to Antioch he published a decree, which obliged all persons upon pain of death to conform to the religion of the Greeks: and so the Jewish law was abrogated, the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius. In the transacting and ordering of these matters, he "had intelligence with them that forsook the holy covenant," Menelaus and the other apostate Jews of his party, who were the king's chief instigators against their religion and their country. *Bp. Newton.*

31. *And arms shall stand on his part,* &c.] The last attack of Antiochus on the city and people of the Jews has been already noticed. Another power was introduced at the thirtieth verse, in the term "ships of Chittim;" and to this the narrative most probably now turns, and will be found applicable to the affairs and consequences of this fourth beast or kingdom to the end of the book, although there are various opinions concerning the application of this part of the prophecy. *Wintle, Bp. Newton.*

In the same year that Antiochus by command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered the kingdom of Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to put an end to the reign of Daniel's third beast. This is thus expressed by Daniel. And after him "arms;" that is, Romans "shall stand up." "Arms" are every where in this prophecy put for the military power of a kingdom; and they "stand up," when they conquer

Before CHRIST about 334. and shall take away the daily *sacrifice*, and they shall place the abomination that ‖ maketh desolate.

‖ Or, *an whoredom.*

32 And such as do wickedly against the covenant shall he ‖ corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

‖ Or, *cause to transgress.*

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

‖ Or, *by them.*

35 And *some* of them of understanding shall fall, *to* try ‖ them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

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36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

† Heb. *as for the almighty God, in his seat he shall honour, yea, he shall honour a god whom, &c.*

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

‖ Or, *munitions.* † Heb. *Mauzzim.*

38 But † in his estate shall he honour the God of ‖ † forces: and a god whom his fathers knew not shall he honour with gold,

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and grow powerful. Hitherto Daniel described the actions of the kings of the north and south; but upon the conquest of Macedon by the Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece. They conquered Macedon, Illyricum, and Epirus, in the year of Nabonassar 580: thirty-five years after, by the last will and testament of Attalus the last king of Pergamus, they inherited that rich and flourishing kingdom; that is, all Asia westward of mount Taurus; sixty-nine years after they conquered the kingdom of Syria, and reduced it into a province, and thirty-four years after they did the like to Egypt. By all these steps the Roman "arms stood up" over the Greeks: and after ninety-five years more, by making war upon the Jews, "they polluted the sanctuary of strength, and took away the daily sacrifice, and then placed the abomination" of desolation. For this abomination was placed after the days of Christ, Matt. xxiv. 15; in the sixteenth year of the emperor Adrian, in the year of our Lord 132, they placed this abomination by building a temple to Jupiter Capitolinus where the temple of God in Jerusalem had stood. Thereupon the Jews under the conduct of Barchochab rose up in arms against the Romans, and in the war had fifty cities demolished, nine hundred and eighty-five of their best towns destroyed, and eighty thousand men slain by the sword: and in the end of the war, in the year 136, were banished Judea upon pain of death, and thenceforward the land remained desolate of its old inhabitants. *Sir Isaac Newton, Bp. Newton.*

32, 33. *And such as do wickedly against the covenant* &c.] The Roman magistrates and officers made use of the most alluring promises, as well as of the most terrible threatenings, to prevail upon the primitive Christians to renounce their religion, and offer incense to the statues of the emperors and images of the gods. Many were induced to comply with the temptation, and apostatized from the faith: but the true Christians, "the people that knew their God were strong," remained firm to their religion, and gave the most illustrious proofs of the most heroick patience and fortitude. It may be said also with the strictest truth and propriety of the primitive Christians, that being dispersed every where, and preaching the Gospel in all the parts of the Roman empire, they "instructed many," and gained a great number of proselytes to their religion: "yet they fell by the sword, and by flame, by captivity, and by spoil, many days;" for they were exposed to the malice and fury of ten general persecutions, and suffered all manner of injuries, afflictions, and tortures, with little intermission for the space of three hundred years. *Bp. Newton.*

34, 35. *Now when they shall fall,* &c.] The Church had now laboured under long and severe persecutions from the civil power. The tenth and last general persecution was begun by Diocletian: it raged, though not at all times equally, ten years; and was suppressed entirely by Constantine, the first Roman emperour, who made open profession of Christianity: and then the Church was no longer persecuted, but was protected and favoured by the civil power. But still this is called only "a little help:" because, though it added much to the temporal prosperity, yet it contributed little to the spiritual graces and virtues, of Christians. It was attended with this peculiar disadvantage, that "many clave to them with flatteries." Many became Christians for the sake of temporal emolument, and pretended to be of the religion, only because it was the religion of the emperour. This is also called "a little help," because the temporal peace and prosperity of the Church lasted but a little while. The spirit of persecution presently revived; and no sooner were the Christians delivered from the fury of their heathen adversaries, than they began to quarrel among themselves, and to persecute one another. Such, more or less, has been the condition of the Church ever since: and, generally speaking, "those of understanding have fallen" a sacrifice to others, some of the best and wisest men to some of the worst and most ignorant. These calamities were to befall the Christians, "to try them, and to purge, and to make them white," not only at that time, but "even to the time of the end, because it is yet for a time appointed." *Bp. Newton.*

36. *And the king shall do according to his will;* &c.] The prophecy now proceeds to describe the principal author of the persecutions which should be permitted for the trial of the Church. A "king" or "kingdom," as before noticed, signifies any government, state, or potentate: and the meaning of this verse appears to be, that, after the empire was become Christian, there should spring up in the Church an antichristian power, that should act in the most absolute and arbitrary manner, exalt itself above all laws divine and human, dispense with the most solemn and sacred obligations, and in many respects enjoin what God had forbidden, and forbid what God had commanded. This power began in the Roman emperours, who summoned councils, and directed and influenced their determinations almost as they pleased. After the division of the empire, this power still increased, and was exerted principally by the Greek emperours in the East, and by the bishops of Rome in the West; as we shall see in the several particulars hereafter specified by the Prophet. This power too was to continue in the Church, and "prosper till the indignation be accomplished: for that that is determined shall be done." This must denote some particular period. *Bp. Newton.*

37. *Neither shall he regard the God of his fathers,* &c.] He shall apostatize in some measure from the religion of his Christian fathers, as he actually did, both in the Greek and Latin Church, by worshipping "Mahuzzim" instead of the true God blessed for ever. "Nor shall he regard the desire of women," or conjugal affection: the meaning is, he shall neglect and discourage marriage, as both the Greeks and Latins did, to the great detriment of human society, and to the great discredit of the Christian religion. Thus did the power here described "magnify himself above all," even God Himself, by contradicting the primary law of nature; and making that dishonourable which the Scripture hath pronounced "honourable in all," Heb. xiii. 4. *Bp. Newton.*

38. *But in his estate shall he honour the God of forces:*] Or, "Mahuzzim;" that is, properly, "munitions, bulwarks, for-

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and silver, and with precious stones, and † pleasant things.

† Heb. *things desired.*

39 Thus shall he do in the † most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

† Heb. *fortresses of munitions.* † Heb. *a price.*

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the ‖† glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

‖ Or, *goodly land.* † Heb. *land of delight*, or, *ornament.*

† Heb. *send forth.*

42 He shall † stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

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44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the ‖† glorious holy mountain; yet he shall come to his end, and none shall help him.

‖ Or, *goodly.* † Heb. *mountain of delight of holiness.*

CHAP. XII.

1 *Michael shall deliver Israel from their troubles.* 5 *Daniel is informed of the times.*

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the

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tresses;" or, as the word may signify, "protectors, defenders, guardians." Them he should worship as God, or with God: and it is notorious, that the worship of saints and angels was established both in the Greek and Latin Church; and that their shrines and images were adorned with the most costly offerings, and "honoured with gold and silver, and with precious stones, and desirable things." What renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of Mahuzzim, of bulwarks and fortresses, of protectors and guardians, of mankind. *Bp. Newton.*

39. Thus shall he do in the most strong holds with a strange god, &c.] This verse contains other instances of his regard to Mahuzzim; but for the better understanding of this part of the prophecy, it may be proper to propose a more literal translation of it. "Thus shall he do: to the defenders of Mahuzzim, together with the strange god whom he shall acknowledge, he shall multiply honour; and he shall cause them to rule over many, and the earth he shall divide for a reward." That is, "He shall multiply honour" to the defenders and champions of Mahuzzim, as well as to Mahuzzim themselves: deifying Mahuzzim, he shall also glorify their priests and ministers: "and he shall cause them to rule over many, and the earth he shall divide for a reward." The defenders and champions of Mahuzzim were the popish ecclesiasticks and religious orders: and that they have been honoured and reverenced, and almost adored in *former ages*, that *their* authority and jurisdiction have extended over the purses and consciences of men, that they have been enriched with noble buildings and large endowments, and have had the choicest of the *lands appropriated* for church lands, are points of such publick notoriety, that they require no proof, as they will admit of no denial. *Bp. Newton.*

40. And at the time of the end shall the king of the south push at him: &c.] The minute and astonishing conformity of the foregoing prophetical description, ver. 31—39, throughout with the events, and its exact harmony with the parallel prophecies of Daniel himself and with corresponding passages in the New Testament, afford a high probability to the correctness of the interpretation, which Bp. Newton has supported with great learning and ability, and at considerable length, in his Dissertations on the Prophecies. The last part of this vision, ver. 40—45, appears to be unfulfilled. It is therefore "sealed" or "shut up" at present, till further light shall be furnished by the events. *Dr. Hales.*

Chap. XII. ver. 1. *And at that time shall Michael stand up,*] To defend the cause of the true people of God, and to destroy the enemies of the true religion. *Wintle.*

——*and there shall be a time of trouble,*] When the Jews shall be restored, there shall be such calamities as no nation hath ever before experienced, since men were formed into civil societies. Tribulations are often mentioned in Scripture, as preceding extraordinary events; see Ezek. xxx. 2, 3: and especially, as ushering in the kingdom of God, whether that kingdom relate to the first or second advent of the Messiah. See Isai. viii. 22; Jer. xxx. 7; Matt. xxiv. 21: at which last place an expression is used of like import with this of Daniel. This unusual and extraordinary time of trouble is supposed to correspond with that represented by St. John, to follow upon the pouring out of the seventh vial, Rev. xvi. 18: yet the people of God shall escape. *Wintle.*

——*every one that shall be found written in the book.*] Whosoever shall be registered or arranged in the class of the pious or faithful. At Ezek. ix. 4, the pious are said to be marked with the "thau" in their foreheads, like the capital "chi" of the Greeks; see Phil. iv. 3; Rev. iii. 5; xx. 15; where the book is called the "book of life." "Rejoice," says our Lord to His disciples, Luke x. 20, "because your names are written in heaven;" because ye are enlisted under the banners of the Gospel, called the kingdom of heaven, and are thereby entitled to its present graces, and if ye persevere with faith and constancy will be rewarded with its future *glories*. *Wintle.*

2. *And many of them that sleep* &c.] The prophecy, as we have seen, was brought down to the restoration of the Jews, and thereupon proceeds to the general restoration, or resurrection of all men, and the final judgment. The Jews themselves believed this doctrine, and had hopes therein founded on the promises of God to their fathers, Acts xxvi. 6; and there is no passage in the Old Testament that more strongly declares this truth than that before us. *Wintle.*

These expressions can with truth and propriety be applied only to the general resurrection of the just and unjust: and, though it may be said "many of them that sleep in the dust of the earth shall awake," yet that is no objection to the truth here delivered; for as Theodoret observed long ago, the Prophet had said "many" for "all," as St. Paul does in Rom. v. 19. The proper conclusion of all is the general resurrection, and the consequent hap-

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dust of the earth shall awake, [a] some to everlasting life, and some to shame *and* everlasting contempt.

[a] Matt. 25. 46. John 5. 29.

3 And they that be ‖ wise shall [b] shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

‖ Or, teachers. [b] Matt. 13. 43.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked; and, behold, there stood other two, the one on this side of the † bank of the river, and the other on that side of the bank of the river.

† Heb. *lip.*

6 And *one* said to the man clothed in [c] linen, which *was* ‖ upon the waters of the river, How long *shall it be to* the end of these wonders?

[c] Chap. 10. 5.

‖ Or, *from above.*

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [d] held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and ‖ an half; and when he

[d] Rev. 10. 5.

‖ Or, *part.*

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pineſs of the wiſe and good: ver. 3, "And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs as the ſtars for ever and ever." *Bp. Newton.*

3. *And they that be wiſe ſhall ſhine* &c.] The words allude to chap. xi. 33, 35, and import, that they, who have been the great "lights" of the world, and have inſtructed others by their doctrine, and confirmed them in the truth by their ſufferings and example, ſhall have an eminently glorious reward at the day of judgment. So the martyrs are deſcribed as having a ſhare in "the firſt reſurrection," Rev. xx. 5. Our Saviour's words plainly allude to this text, Matt. xiii. 43. *W. Lowth.*

The Judge of all the earth will certainly do right. He hath given the fulleſt aſſurance that there is a reward for the righteous; and it is certain, that this reward will be augmented in proportion as men have been more extenſively uſeful, or have advanced the real and beſt intereſt of their fellow creatures. In the laſt verſe the reward and puniſhment are expreſſed generally as to their degree, and merely ſaid to be perpetual in their duration; in this they are exalted to the higheſt pitch of diſtinction in their degree, and their duration is expreſſed in the ſtrongeſt terms of pointing out eternity. The deſign of which is to convince the eminently virtuous, that they are in a more especial manner the favourites of Heaven, and may with greater confidence expect their reward. The glories of the future world are ſhadowed forth in Scripture by the loftieſt and moſt ſplendid images in this; but after all, ſo inadequate is language, and ſo inferiour the conceptions of the human mind to this great ſubject, that the fineſt deſcription of the joys of eternity is that negative one of St. Paul, which he hath in ſome meaſure borrowed from Iſaiah, "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," 1 Cor. ii. 9. *Wintle.*

4. *But thou, O Daniel, ſhut up the words,* &c.] To "ſhut up" a book, and to "ſeal" it, is the ſame with concealing the ſenſe of it from common underſtandings: ſee chap. viii. 26. The ſame reaſon is aſſigned for this command in both places; namely, becauſe there would be a long interval of time between the date, and the final accompliſhment, of the prophecy: compare chap. x. 1. But the nearer that time approached, the more light ſhould men have for underſtanding the prophecy itſelf: as is implied in the following words, "many ſhall run to and fro, and knowledge ſhall be increaſed:" many ſhall be inquiſitive after truth, and keep correſpondence with others for their better information: and the gradual completion of ſome prophecies ſhall direct obſerving readers to form a judgment concerning thoſe particulars which are yet to be fulfilled. *W. Lowth.*

One cannot help obſerving here the analogy between God's word and works: not only operations of nature have been unravelled, but every uſeful art and invention traced out and brought to perfection by the continual labour and ſucceſſive induſtry of man. And the like gradual proceſs is obſervable with reſpect to the word of God: in its early communication it was wrapt up in myſtery, and ſurrounded by obſcurity, for this among other purpoſes, to excite the attentive obſervation of men, and engage their diligence; ſo that by affording proper employment for our active ſpirits, it may ſerve to train and habituate them to that temper and frame, which will be a ſuitable qualification for them in the future world; where we ſhall be continually exerciſed in acts of devotion and praiſe, and be making conſtant advances in knowledge, goodneſs, and happineſs. *Wintle.*

5. — *behold, there ſtood other two,*] I ſaw two other angels on the bank of the river Hiddekel, attending upon that ſupreme Angel, or the Son of God, who appeared in the glorious form above deſcribed: ſee chap. x. 4, 5. *W. Lowth.*

7. *And I heard the man clothed in linen,* &c.] And I heard Chriſt, the great Angel of the covenant, the eternal Son of God, anſwer him again; who, lifting up both His hands towards heaven, the place of His throne, ſware by Himſelf, and His eternal Father, and bleſſed Spirit. *Bp. Hall.*

"Holding up the hand" was a ceremony anciently uſed in taking an oath: ſee notes at Gen. xiv. 22; Deut. xxxii. 40. *W. Lowth.*

—— *that it ſhall be for a time, times, and an half;*] That is, as hath been before noticed, for three prophetick years and an half; and three prophetick years and an half are 1260 prophetick days; and 1260 prophetick days are 1260 years. The ſame time therefore is prefixed for the deſolation and the oppreſſion of the Eaſtern Church, as for the tyranny of the little horn in the Weſtern Church: and it is moſt remarkable, that the doctrine of Mohammed was firſt forged at Mecca, and the ſupremacy of the Pope was eſtabliſhed by virtue of a grant from that wicked tyrant Phocas, in the very ſame year of Chriſt 606. There is a farther notation of the time in the following words, "And when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed:" when the Jews ſhall be recalled from their diſperſion, then all theſe things ſhall receive their full and final completion. The Prophet, not ſufficiently underſtanding this anſwer, inquired, ver. 8, What or how long ſhall be theſe latter times, or latter wonders? And it is anſwered again, ver. 11, that "from the time of the taking away the daily ſacrifice, and ſetting up the abomination that maketh deſolate, there ſhall be a thouſand two hundred and ninety days." The "ſetting up of the abomination of deſolation" appears to be a general phraſe, and comprehenſive of various events. It is applied by the writer of the firſt book of Maccabees, chap. i. 54, to the profanation of the temple by Antiochus, and his ſetting up the image of Jupiter Olympius upon the altar of God. It is applied by our Saviour, Matt. xxiv. 15, to the deſtruction of the city and temple by the Romans, under the conduct of Titus, in the reign of Veſpaſian. It may for the ſame reaſon be applied to the Roman emperour Adrian's building a temple to Jupiter Capitolinus, in the ſame place where the temple of God had ſtood: and to the miſery of the Jews, and the deſolation of Judea that followed. It may with equal juſtice be applied to the Mohammedans invading and deſolating Chriſtendom, and converting the churches into moſques: and this latter event ſeemeth to have been particularly intended in this paſſage. If this interpretation be true, the religion of Mohammed will prevail in the Eaſt the ſpace of 1260 years; and then a great and glorious revolution

Before CHRIST 534. shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Before CHRIST 534. 11 And from the time *that* the daily *sacrifice* shall be taken away, and † the abomination that ‖ maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

† Heb. *to set up the abomination, &c.*

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

‡ Or, *astonisheth.*

13 But go thou thy way till the end *be:* ‖ for thou shalt rest, and stand in thy lot at the end of the days.

‖ Or, *and thou, &c.*

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will follow; perhaps the restoration of the Jews, perhaps the destruction of Antichrist: but another still greater and more glorious will succeed: and what can this be so probably, as the full conversion of the Gentiles to the Church of Christ? For, (ver. 12,) "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here then are three different periods assigned, 1260 years, 1290 years, and 1335 years: and what is the precise time of their beginning and consequently of their ending, as well as what are the great and signal events, which will take place at the end of each period, we can only conjecture, time alone can with certainty discover. *Bp. Newton.*

8. *And I heard, but I understood not:* &c.] The full discovery was not made to the Prophet, but reserved for future ages, till time should bring it to light. The question that follows, "What shall be the end of these things?" alludes to the like expression having been used in the preceding parts of this book, and especially at chap. x. 14. The inquiry is checked at the next verse, and an intimation given, that it is not so much for the use of the present as of future ages, that this revelation is made. The prophecy is of distant reference and interpretation; it is necessary therefore that it should be involved in obscurity. What is delivered may satisfy the minds of the pious and faithful; but it is not meant that the curious should be gratified, that human pride should be indulged, or that the counsels of God should be made subservient to the ambition of princes, or any sinister designs of man. *Wintle.*

9. *And he said, Go thy way, Daniel:* &c.] Such prophecies, as belong to things yet future, especially to the times and circumstances of those things, are few, if any of them, fit for the unlearned to pry into particularly. Nay, the learned themselves, if they are prudent also, will observe what answer the angel gave to the Prophet Daniel: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." When the proper season comes, possibly in some cases not before the event hath interpreted them, the prophecies will prove their own reality by their clearness; and strengthen, perhaps in an hour of much need, "the patience and the faith of the saints," Rev. xiii. 10. Thus it happened to the Apostles. They understood not beforehand our Saviour's prediction, "Destroy this temple, and in three days I will raise it up." But "when He was risen from the dead, they remembered that He had said this unto them: and they believed the Scripture, and the word which Jesus had said," John ii. 19, 22. *Abp. Secker.*

10. *Many shall be purified,* &c.] The persecutions of the faithful are designed for the trial of their faith, and the purification of their lives; see chap. xi. 35. But as for those, who are obstinately bent upon following the corrupt practices, to which they have been accustomed, neither the exhortations nor threatenings of God's word, nor the judgments, which they see overtake others, will prevail with them to forsake their wicked practices. See Rev. ix. 20; xxii. 11. *W. Lowth.*

—— *and none of the wicked shall understand;* &c.] The holy writers often repeat this maxim, that an honest and good heart is a necessary qualification for receiving and understanding Divine truths. See Is. vi. 9, &c; Hos. xiv. 9; John viii. 47; x. 27; xviii. 37. *W. Lowth.*

It is not less our duty to subject all our vicious inclinations to the authority of holy writ, than our vain prejudices. For if we indulge but one, it will naturally bias us to reject, or misinterpret, whatever is inconsistent with it: and besides, we shall lose the hope of that illumination, without which we can apprehend nothing to good purpose. This is what the angel saith to Daniel, "None of the wicked shall understand; but the wise shall understand." And our Saviour promises only, that "if any man will do the will of God, he shall know of the doctrine, whether it be of God," John vii. 17. *Abp. Secker.*

12. *Blessed is he that waiteth,* &c.] Some expositors suppose St. John to allude to these words, Rev. xx. 6, where he says, "Blessed and holy is he that hath part in the first resurrection." In like manner the Prophet here pronounces those blessed, who, after a patient expectation of the fulfilling of God's promises, come to have a share in the enjoyment of them. *W. Lowth.*

13. *But go thou thy way till the end be:* &c.] Be content with that state and condition, which God shall appoint thee, till the finishing of all these wonderful events. *W. Lowth.*

The Prophet had been making inquiries after the end of these wonders; the angel had given him all the information that was needful either for himself or future times, and with this he dismisses him, subjoining at the same time a short epitome of his own fate; that, as he was now far advanced in life, he must expect soon to retire from this world; that he should rest in peace to the time of the end, when he should again be raised up and restored to life, and receive his final allotment from his righteous Judge, before whom he should stand in judgment at the last day, or "at the end of the days."

The word "lot" must here be meant in the good sense, that the Prophet should be ranked among the blessed, and partake of the heavenly inheritance, when the mystery of God shall be perfected. The expression seems to indicate a long space of time. *Wintle.*

The following are the Chapters from Daniel appointed for Proper Lessons on Sundays and Holydays.

CHAP. III.	19th Sunday after Trinity,	Morning.
VI.	Ditto,	Evening.
IX.	Thursday before Easter,	Morning.
X. ver. 5.	St. Michael and all Angels,	Evening.

GENERAL INTRODUCTION

TO THE

TWELVE MINOR PROPHETS.

THE writings of the twelve Minor Prophets were in the Hebrew canon comprised in one book, which was called by St. Stephen "the Book of the Prophets;" Acts vii. 42, compared with Amos v. 25. By whom they were so compiled is uncertain; probably, however, they were collected together in that form by Ezra, or by some member of the Great Synagogue; but certainly above 200 years before the birth of Christ.

The twelve Minor Prophets were so called, not in respect to any supposed inferiority in their writings as to matter or style, but in reference to the brevity of their works. The shortness, indeed, of these prophecies seems to have been one reason for joining them together; by which means the volume of their contents was swelled to a greatness in some degree correspondent to their importance.

These twelve Prophets furnish us in scattered parts with a lively sketch of many particulars relative to other kingdoms; they describe in prophetick anticipation, but with historical exactness, the fate of Babylon, of Nineveh, of Tyre, of Sidon, and of Damascus. The three last Prophets especially illustrate many circumstances at a period, when the historical pages of Scripture are closed, and when profane authors are entirely wanting. They describe, under the most striking representations, the advent and character of the Messiah and His kingdom; and endeavour, by the most admirable instruction, to excite those religious sentiments, which would facilitate the reception of the Gospel. *Dr. Gray.*

HOSEA.

INTRODUCTION.

HOSEA has been supposed to be the most ancient of the twelve Minor Prophets; and indeed by some writers he is represented as having preceded all the Prophets, since he flourished about the middle of the reign of Jeroboam the Second, the son of Joash, king of Israel, and towards the commencement of that of Uzziah, who began to reign over Jerusalem about the year of the world 3194. According to some accounts of no great authority, he was of the tribe of Issachar, and of the city of Beleenor; others represent him to have been of the tribe of Judah. He was the son of Beeri, and entered on the prophetick office some time between the years of the world 3194 and 3219. He continued to prophesy above sixty years: during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and probably to about the third year of the reign of the last; or, if we reckon by the kings of Israel, he may be described as having flourished during the reign of Jeroboam and his successors, to the sixth year of Hoshea, which corresponds with the third year of Hezekiah. Hosea was therefore nearly contemporary with Isaiah, Amos, and Jonah. It is probable that he resided chiefly in Samaria; and that he was the first Prophet, of those at least whose prophecies we possess, that predicted the destruction of that country; which was effected soon after the Prophet's death by Shalmaneser, king of Assyria. *Dr. Gray.*

Hosea's principal subject is that which is the principal subject indeed of all the Prophets; the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, their reestablishment in the land of promise, and their restoration to God's favour, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other Prophet. Comparatively, he seems to care little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and the clearest terms, the ingrafting of the Gentiles into the Church of God: but he mentions it only generally; he enters not, like Isaiah, into a minute detail of the progress of the business. He alludes to the calling of our Lord from Egypt; and to the resurrection on the third day; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the Prophets, he certainly enters the least into the detail of the mysteries of redemption. We have nothing in him descriptive of the events of the interval between the two advents of our Lord: nothing diffuse and circumstantial, upon the great and interesting mysteries of the Incarnation, and the Atonement. His country, and his kindred, is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight. It is a remarkable dispensation of Providence, that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. This Judaism, if I may so call it, seems to make the particular character of Hosea as a Prophet. Not that the ten tribes are exclusively his subject. His country is indeed his particular and constant subject; but his country generally, in both its branches, not in either taken by itself.

Hosea delights in a style, which always becomes obscure, when the language of the writer ceases to be a living language. He writes in short, detached, disjointed sentences; not wrought up into artificial periods. His transitions from reproof to persuasion, from threat-

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ening to promise, from terrour to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections of the holy Prophet's style: for to these circumstances it owes that eagerness and fiery animation, which are the characteristick excellence of his writings, and are so peculiarly suited to his subject. *Bp. Horsley.*

The book of Hosea is cited by St. Matthew as unquestionably the inspired production of a Prophet, Matt. ii. 15; as likewise by St. Paul, Rom. ix. 25, 26; 1 Cor. xv. 55; and, indeed, by Christ Himself, Matt. ix. 12, 13; xii. 7. *Dr. Gray.*

CHAP. I.

Before CHRIST about 785.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi.* 10 *The restoration of Judah and Israel.*

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

Before CHRIST about 785.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for *yet* a little *while*, and I will † avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

† Heb. visit.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a

Chap. I. Under the figure of a wife living in adultery, and bearing illegitimate children, is represented the great idolatry of the children of Israel, which provoked God to cast them off; yet with the promise of repairing that loss, by bringing in the Gentiles into the Church, and afterwards uniting Israel and Judah under one head, the Messiah. The Prophet likewise foretells the extinction of Jehu's family. *W. Loveth.*

Ver. 1. — *in the days of Uzziah, — and in the days of Jeroboam.*] Jeroboam, the son of Joash, the second king of Israel of that name, and contemporary with Uzziah, is here mentioned, because this prophecy very nearly concerns the kingdom of Israel. There was no need of enumerating any of the succeeding kings of Israel, because, from the Prophet's mention of his prophesying from the times of Uzziah to those of Hezekiah, it follows that he prophesied all the reigns of Jeroboam's successors; the reign of Hezekiah bearing date from the third year of Hoshea, the last of the kings of Israel. *W. Loveth.*

2. — *by Hosea.*] To speak "to Hosea," ver. 1, and "by Hosea," in this verse, are phrases of different import. To speak *to* expresses, that to him the discourse was immediately addressed. To speak *by*, that through him it was addressed to others: and that the speech, *so* addressed to others, was not the Prophet's *own*, but God's; God using the Prophet as His organ of speech to the people. *Bp. Horsley.*

——*go, take unto thee a wife of whoredoms and children of whoredoms.*] That is, Marry a wife, who will afterwards, namely, after the birth of her first child, prove unfaithful to thy bed, and bear children begotten by others; for hereby will be most fitly, and even *sensibly* represented to the people of Israel their like base dealing with Me: inasmuch as the people of the land have committed the like great spiritual whoredom, departing from the Lord, and worshipping idols. *Dr. Wells, W. Loveth.*

Some commentators understand by "a wife of whoredoms" a wife, that had heretofore been noted for unchastity, howsoever now reclaimed. *Bp. Hall, Junius.*

3. *So he went and took Gomer — which conceived,* &c.] After the marriage the Prophet's wife bore three children. These children represent certain distinct parts or descriptions of the Jewish nation, of the whole of which the mother was the emblem. Of the three children, the eldest and the youngest were sons; the intermediate child was a daughter. The eldest appears to have been the Prophet's son; but the two last were illegitimate. *Bp. Horsley.*

4. — *Call his name Jezreel;*] The names, imposed upon the children by God's direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The name of the first was Jezreel, importing "seed of God;" and the persons, represented by the Prophet's proper son, to whom the name is given, were all those true servants of God, scattered among all the twelve tribes of Israel, who, in the times of the nation's greatest depravity, worshipped the everlasting God, in the hope of the Redeemer to come. These were a holy seed; the genuine sons of God; begotten of Him to a lively hope, and the early seed of that *Church, which shall at last* embrace all the families of the earth. These are Jezreel, typified by the Prophet's own son and rightful heir, as the children of God, and heirs of the promises. *Bp. Horsley.*

—— *I will avenge the blood of Jezreel upon the house of Jehu.*] That is, the blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. *Bp. Horsley.*

—— *and will cause to cease the kingdom of the house of Israel.*] It is said, that what is here threatened shall be done after "a little while" upon the house of Jehu; and it is added, as a consequence on it, or what should be effected together with it, or by it, that "the kingdom of Israel should cease." So he saith, "yet a little while." The time was not yet come, that it could be done, because God's promise to Jehu was, that "his children of the fourth generation should sit on the throne of Israel;" and the present king Jeroboam was but the third from him. In the time of Zachariah, who succeeded Jeroboam, and reigned but six months, what is here said was effected. And so both the promise before made, and the curse now denounced, were in their due time fulfilled. *Dr. Edward Pocock.*

5. *And it shall come to pass at that day,*] Quickly after the extinction of Jehu's family. *W. Loveth.*

—— *I will break the bow of Israel in the valley of Jezreel.*] See 2 Kings xv. 29; and xvii. 5, 6. The taking of several cities successively, and at last of the capital itself, was a "breaking of the bow of Israel," a demolition of the whole military strength of the kingdom "in the valley of Jezreel," where all those cities were situated. *Bp. Horsley.*

The bow, being in those times of great use in war, was figuratively and proverbially taken for all sorts of military arms and instruments; and also for all strength of war. *Dr. Pocock.*

daughter. And *God* said unto him, Call her name ‖ Lo-ruhamah: for † I will no more have mercy upon the house of Israel; ‖ but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name ‖ Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [a] and it shall come to pass, *that* ‖ in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 [b] Then shall the children of Judah

‖ That is, *Not having obtained mercy.*

† Heb. *I will not add any more.*

‖ Or, *but I will wholly pardon them.*

‖ That is, *Not my people.*

[a] Rom. 9. 25, 26.

‖ Or, *instead of that.*

[b] Jer. 3. 18. Ezek. 34. & 37.

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6. — *Call her name Lo-ruhamah:*] All of the Jewish people, that were not Jezreel, the "seed of God," those who were not Israel, though they were of Israel, are typified by the two illegitimate children. The first of these, the daughter, was called Loruhamah. The sex of the child is the emblem of weakness. Her name signifies "unbeloved," or "unpitied;" or, as it is paraphrased *in the margin of our Bible*, in conformity with all the ancient versions, "not having obtained mercy." This daughter typifies the people of the ten tribes, in the enfeebled state of their declining monarchy, torn by intestine commotions and perpetual revolutions, harassed by powerful invaders, impoverished by their tyrannical exactions, and condemned by the just judgment of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by the Holy Spirit Himself. *Bp. Horsley.*

7. *But I will have mercy upon the house of Judah,*] It was an aggravation of the guilt of Israel, that idolatry was the very foundation of her polity. Her very existence, as a distinct kingdom, was founded on the worship of the calves, which was instituted by Jeroboam for preventing the return of the ten tribes to their allegiance to the house of David. The two tribes, on the contrary, remained loyally attached to David's family; and the idolatry, into which from time to time they fell, was rather the lapse of individuals, than the premeditated policy of the nation. Except in the reigns of one or two of their very worst kings, the publick religion was the worship of the true God, according to the rites of His own appointment, by a priesthood of His own institution. And this was probably the reason, that the kingdom of Judah, though severely punished, was however treated with longer forbearance; and, when the dreadful judgment came, in some respects with more lenity. *Bp. Horsley.*

—— *and will save them by the Lord their God,* &c.] This promise may be principally referred to their deliverance from captivity, not by human means, but by God's moving the heart of Cyrus to restore them, Ezra i. 1, &c. *Dr. Pocock.*

In the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became Lo-ammi; (see note on ver. 9:) but still continues to be visibly an object of God's love, preserved as a distinct race for gracious purposes of mercy. *Bp. Horsley.*

—— *by the Lord their God,*] Interpreters observe, that this expression may allude to the salvation to be accomplished by the Messiah, who is GOD as well as man; the Lord being spoken of as a distinct Person from the principal Author of the salvation here promised. Compare Is. xxxv. 4; xl. 9. *W. Lowth.*

There is one certain deliverance, promised to the Jews in one Prophet after another, by the name of "salvation by the Lord," by "the Lord God Himself," as superiour to and different from their former deliverances by flesh and blood; and this the Jews appropriate to the redemption of the Messiah. God saves, and God judges, by Him. And He is therefore termed "the Lord" in Mal. iii. 1, as being Emmanuel, the God, the Saviour with us. *Bp. Chandler.*

8, 9. — *she conceived, and bare a son. Then said God, Call his name Lo-ammi:*] The child conceived after Lo-ruhamah was weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather, this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigour, remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world soon after their captivity. But the people of Judah have never ceased totally to be. In captivity at Babylon they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state; formidable at times to the rival powers of Syria and Egypt; and held in no small consideration by the Roman people, and the first emperours of Rome. And even in their present state of ruin and degradation, without territory and without polity of their own, such is the masculine strength of suffering with which they are endued, they are still extant in the world, as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy; God grant it may be at no very distant period! But at the present they are Lo-ammi, "Not My people." And so they have actually been more than seventeen centuries and a half; and to this condition they were condemned when this prophecy was delivered. *Bp. Horsley.*

9. — *for ye are not my people,*] That is, "Ye, O men of Judah, are not My people." *Bp. Horsley.*

10. *Yet the number of the children of Israel shall be as the sand of the sea,* &c.] We learn from St. Paul, that Israel is a name, not only belonging to those, who are so according to the flesh, but comprehending all, that rightly believe in God, all the seed of Israel and Abrahum, as well that which is of the faith of Abraham, who is the father of all believers, as that which is of the flesh and of the law, Rom. iv. 11, 16; Gal. iii. 7. So that by the multitude of believers, as well of the Gentiles as of the Jews, is this to be made good, that "the number of the children of Israel should be as the sand of the sea." *Dr. Pocock.*

—— *and it shall come to pass, that in the place* &c.] That is, at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place. This prophecy appears to promise the restoration of the natural Israel of the house of Judah to their own land. *Bp. Horsley.*

Or, the promise may extend to others, as well as to them; even to as many of other nations, who had ever been looked on as "not God's people," as the whole Gentile world were; and that any where, in any place: even to "as many as the Lord our God should call," Acts ii. 39. *Dr. Pocock.*

11. *Then shall the children of Judah and the children of Israel be gathered together,* &c.] When "the fulness of the Gentiles is come in," this will be a means of converting the Jews, and bringing them into the Church: see Rom. ix. 26, 26. Either the prediction signifies, that upon this will follow the restoration of the Jewish nation, when they shall return into their own country from the several dispersions, where they were scattered, and become one nation or kingdom under the Messiah, their Head and King. Compare Ezek. xxxvii. 21, 22; Mic. ii. 13. *W. Lowth.* Or, the being "gathered together" denotes, not so much their coming together into one place, as consent and agreement of

Before CHRIST about 785. and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

‖ That is, *My people.* ‖ That is, *Having obtained mercy.*

SAY ye unto your brethren, ‖Ammi; and to your sisters, ‖ Ruhamah.

2 Plead with your mother, plead: for [a] she *is* not my wife, neither *am* I her husband: let her therefore put away her [b] whoredoms out of her sight, and her adulteries from between her breasts;

[a] Isa. 50. 1.
[b] Ezek. 16. 25.

3 Lest I strip her naked, and set her as in the day that she was [c] born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

[c] Ezek. 16. 4.

4 And I will not have mercy upon her children; *for* they *be* the children of whoredoms. Before CHRIST about 70.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my † drink.

† Heb. *drinks.*

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and † make a wall, that she shall not find her paths.

† Heb. *wall a wall.*

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; *for then was it* better with me than now.

8 For she did not know that I gave her

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mind, the effect of which shall be, that they shall with one accord submit to one government. *Dr. Pocock.*

—— *and appoint themselves one head.*] The title of "Head" is often given to Christ in the New Testament: see Eph. i. 22; iv. 15; v. 23; Col. i. 18; so that in Him, who is our peace, all farther difference and enmity being taken away, both Jews and Gentiles are made one, Eph. ii. 15, 16, as one body under one head. *Dr. Pocock.*

—— *and they shall come up out of the land:*] Jerusalem being situated on an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides, the sacred writers always speak of persons going to Jerusalem, as "*going up.*" *Bp. Horsley.*

This mountain being a type of the Church of Christ, it is very proper and significant language to say of those, who should come into the Church, that they should "come up out of the land." *Dr. Pocock.*

—— *for great shall be the day of Jezreel.*] Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publickly acknowledged of their God; united under one head, their King Messiah; and restored to the possession of the promised land, and to a situation of high preeminence among the kingdoms of the earth. *Bp. Horsley.* Or, taking the words in a spiritual sense, we may understand "the day of Jezreel" as comprehending the whole time of grace and salvation; all the time since the appearance of Christ, that "one Head," in whom they, of whom it is said "ye are not My people," are called "the sons of the living God," and are all gathered together, and ascend out of the world. *Dr. Pocock.*

Chap. II. ver. 1. *Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.*] Although the Israelites, in the days of Hosea, were in general corrupt and addicted to idolatry, yet there were among them in the worst times some, who had not bowed the knee to Baal. These were always Ammi, and Ruhamah; God's own people, and a darling daughter. It is probable that God here commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish Church and nation. Speak to your brethren, O Ammi, (O My people,) and to your sisters, O Ruhamah, (O darling daughter.) *Bp. Horsley.*

2. *Plead with your mother, &c.*] Because by her false dealing with God, and alienating herself from God, she hath alienated His mind from her, and so far provoked Him, that He hath declared He will in severity of judgment proceed against her and her children; let her, that she may avert God's displeasure and reconcile Him again to her, turn to Him by repentance, and put away from her her idolatries, her spiritual fornications, and evil things; and let her children, that she may do so, and that they may escape God's judgments, plead with her, call on her so to do, and endeavour her reformation. This is plainly the scope of the words. The expressions are figurative. *Dr. Pocock.*

3. — *and set her as in the day that she was born,*] Bare, helpless, and unprotected. *Dr. Pocock.*

—— *and make her as a wilderness,* &c.] When a woman is the image of a country, or of a Church, that may be said of the woman, which, in unfigured speech, might be said of the country, or the Church she represents. The country might literally be made a waste wilderness, by unfruitful seasons, by the devastations of war, or of noxious vermin; a Church is made a wilderness and a parched land when the living waters of the Spirit are withheld. *Bp. Horsley.*

5. — *she said, I will go after my lovers,*] I will go after others, whom I esteem as my lovers: that is, I love rather to worship idol gods, as thinking them the gods that give me my bread, &c. *Dr. Wells.*

—— *my drink.*] "My liquors:" such as milk, honey, wine, &c. *Bp. Horsley.*

The base and degraded state of the Israelites is here very remarkable, in that they make no mention of those high spiritual privileges, which distinguished them from all other nations, of their laws and statutes, of God's grace and favour, and the light of His countenance, but have regard only to those things which concern their inferiour part, and are common to them with beasts. Those, whom Israel supposes to *give* her these things, are "her lovers," and to them she will surrender her affections. It is a further proof of her stupidity and aggravated ingratitude, that whereas it was God, who had furnished her with all these favours, as well as those of a more excellent nature, being glutted and intoxicated with abundance, she forgets God, and plainly denies Him to be the Author of them. *Dr. Pocock.*

6. — *I will hedge up thy way* &c.] See the like expressions in Lam. iii. 7, 9; Job xix. 8. Whence this appears to be a proverbial kind of speech, taken from what is usually done among *men*, when they would stop up a way, and hinder others from going in it, to put before it an hedge of thorns, or to cross it with a wall. *Dr. Pocock.*

—— *with thorns,*] See the note on Mic. vii. 4.

7. — *then shall she say, I will go and return to my first husband;*] She shall be forced to acknowledge, that when she clave unto God, who in lovingkindness had espoused her to Himself, and entered into covenant with her, and called her to His service, and is therefore called her "first Husband," it was much better with her than it is now. By the good providence of God such evils are often brought upon men, that by their calamities in this world they may be compelled to return to the service of God. *Dr. Pocock.*

8. — *she did not know*] That is, she did not gratefully acknow-

Before CHRIST about 785.

corn, and † wine, and oil, and multiplied her silver and gold, ‖ *which* they prepared for Baal.

† Heb. *new wine.*

‖ Or, *wherewith they made Baal.*

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will ‖ recover my wool and my flax *given* to cover her nakedness.

‖ Or, *take away.*

† Heb. *folly, or, villany.*

10 And now will I discover her † lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

† Heb. *make desolate.*

12 And I will † destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

Before CHRIST about 765.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak ‖† comfortably unto her.

‖ Or, *friendly.* † Heb. *to her heart.*

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me ‖ Ishi; and shalt call me no more ‖ Baali.

‖ That is, *My husband.* ‖ That is, *My lord.*

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ledge or profess, what she could not, except willingly and perversely, be ignorant of: she laid it not to heart, but behaved herself, as if she knew it not. *Dr. Pocock.*

— *which they prepared for Baal.*] Which they offered or consecrated to Baal. *Abp. Newcome.*

It was a grievous charge, which God here preferred against the Israelites, that His corn, and wine, and oil, and silver, and gold, which He had given them, they employed in the service of Baal, an abominable idol. If, when God giveth us wit, wealth, power, authority, health, strength, liberty, or any other good things, instead of using these things to His glory, and the relief of His servants, we abuse them to the service of those idols, which we have set up in our hearts, to our pride, our covetousness, or our sensuality, we are as liable to the charge as the Israelites were; as unjust, as profane, as unthankful in every respect as they. *Bp. Sanderson.*

9. *Therefore will I return, and take away my corn* &c.] That is, I will again take away My corn &c. The happy and prosperous condition of the people shall be changed into a general want and penury of all things necessary for their well being. *Dr. Pocock.* It appears from all the Prophets, and particularly from Amos and Joel, that the beginning of judgment upon the refractory, rebellious people, was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases. *Bp. Horsley.*

10. *And now will I discover her lewdness*] Or, as in the margin, "her folly," or "villany." By hiding My face from them, and depriving them of My blessings, I will make it appear how foolish, how shameful, how lewd, how vile and base they were in forsaking God and following idols. And this God threatens to do "in the sight," or presence, "of her lovers," that is, of her idols. *Dr. Pocock.*

11. *I will also cause all her mirth to cease, her feast days,* &c.] The publick festivals are frequently called days of joy and gladness: the observation of several of these festivals was retained in the worship of the golden calves: see 1 Kings xii. 32; Amos viii. 5. God here threatens them, that under their captivity they should have no opportunity to celebrate these festivals, since they had so much abused those solemn seasons of Divine worship. See chap. ix. 4, 5; Amos viii. 10. *W. Lowth.*

13. *And I will visit upon her the days of Baalim,*] I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods. *W. Lowth.*

14. *Therefore, behold,* &c.] Here is a plain alteration of style from threatenings to promises; so that the first word should be rendered *Nevertheless.* See the note on Isa. xxx. 18. *W. Lowth.*

— *I will allure her,*] Or, persuade her. Though the word commonly signifies to *inveigle*, to *deceive*, it may be used by an easy metaphor in a good sense. *Abp. Newcome.*

— *and bring her into the wilderness,*] These words, joined with the preceding, should be understood in this manner: "I will allure her," by means of the persuasive doctrine of the Gospel; "and" for that end, or in order to produce that effect, "I will bring her into the wilderness:" meaning that this was the way or method by which He would prepare them to receive His persuasions. As the method, which God had used with the Israelites of old, for withdrawing them from the corruptions of Egypt, and making them His peculiar people, was by disciplining them in the wilderness; so He now says that He will employ the like method for weaning them from their idolatries, and inclining their hearts to Him; namely, by bringing them into a condition, as painful as that of their forefathers in the wilderness; a condition of captivity among the heathen, in which they should be disciplined in the knowledge of God and their dependence upon Him. *Dr. Pocock.*

— *and speak comfortably unto her.*] Speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the Gospel. *Bp. Horsley.*

15. *And I will give her her vineyards from thence,*] I will not only speak kindly and comfortably to her, but by deeds also and benefits, actually bestowed upon her, will testify My favour towards her. These words of promise seem opposed to the former threat, "I will take away My wine in the season thereof," ver. 9; and "I will destroy her vines," ver. 12. "From thence" may signify either *from that place*, or *from that time.* *Dr. Pocock.*

— *and the valley of Achor for a door of hope;*] "The valley of Achor," that is, of tribulation, or consternation; alluding to the vale near Jericho, where the first Israelites, first setting foot within the Holy Land, were thrown into trouble and consternation; but immediately afterwards found it "a door of hope;" for from that time, Joshua having received fresh encouragement from God, drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope; and "she shall sing there," that is, in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty mixed with cheering hope. *Bp. Horsley.*

— *and she shall sing there, as in the days of her youth,* &c.] These words are a continued allusion to the history of the Israelites of old, and to the great deliverance wrought for them in the time of Moses; "in the days of her youth," when, as Jeremiah limits the term, "she went after God in the wilderness," Jer. ii. 2. The promise "she shall sing," appears opposed to what was threatened in her state of rebellion, "I will also cause all her mirth to cease," ver. 11. *Dr. Pocock.*

16. — *thou shalt call me*] Here is a change from the third to the second person, not unusual in Scripture. *Dr. Pocock.* See the note from Bp. Lowth on Deut. xxxii. 5.

— *Ishi; — Baali.*] Ishi, my husband, is an appellation of love; Baali, my lord, of subjection and fear. "God hath not

Before CHRIST about 785. 17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

[a] Job 5. 23. 18 And in that day will I make a [a] covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in *righteousness*, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And *it* shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. Before CHRIST about 785.

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I [c] will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God. [c] Rom. 9. 25. 1 Pet. 2. 10.

CHAP. III.

1 *By the expiation of an adulteress, 4 is shewed the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons † of wine. † Heb. of grapes.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an † half homer of barley: † Heb. lethech.

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given us the spirit of fear; but of power, and of love, and of a sound mind," 2 Tim. i. 7. See Jer. xxii. 27. *Bp. Horsley.*

The word "Baali" often signifies an husband, and is particularly spoken of God, as He was by His covenant-relation an husband to His people; see Isa. liv. 5; Jer. iii. 14. But the word "Baal" having been so much profaned by being given to idols, He forbade it to be applied any more to Himself. As it follows, according to the sense of the next verse, He would utterly abolish the idols, the "Baalim," which they had before served, and leave no occasion for farther remembrance of them, such as the very use of the name, by which they were called, might be in danger of causing. *W. Lowth, Dr. Pocock.*

17. *For I will take away* &c.] He, from whom is both to will and to do, here promises His help and the assistance of His grace for the conversion of Israel, so that she, who was before wholly addicted and wedded to her Baals, might conceive a detestation of them, and an abhorrence even of their names. Compare Deut. xxx. 6; Zech. xiii. 2. *Dr. Pocock.*

18. *And in that day will I make a covenant for them with the beasts of the field,* &c.] That is, I will cause that they shall not do any injury, but shall be as harmless, as if they were bound by a covenant or league of peace. These expressions are figurative, and relate to the times of the Gospel. Compare Matt. xvi. 17, 18; Luke x. 19. *Dr. Pocock.*

——*I will break — the battle*] The Hebrews often use a verb, which is applicable to some of the substantives placed after it, but not to all. See Mic. vi. 15; Zeph. i. 17; Mal. iii. 5. *Abp. Newcome.*

19. *And I will betroth thee unto me* &c.] I will enter into a new covenant with My Church, consisting of the converted Jews, and increased by the coming in of the fulness of the Gentiles; wherein I will eminently display My attributes of righteousness and equity, of lovingkindness, mercy, and faithfulness. *W. Lowth.*

20. — *and thou shalt know the Lord.*] That is, by thy experience of His goodness and lovingkindness, "thou shalt know Him" to be the Lord Jehovah, the powerful God, who always makes good what He hath said, which is the chief meaning of the name Jehovah: or, thou shalt have, not only a bare knowledge of God, but at the same time such a due acknowledgment of Him, as influences the practice, and produces love correspondent to that which He displays. Such knowledge comprehends all the fruits of faith, and sincere obedience to His commandments. "Is not this *to know me?* saith the Lord," Jer. xxii. 16. *Dr. Pocock.*

21. — *I will hear the heavens, and they shall hear the earth;* &c.] All creatures shall answer the desires and wants of My people: the heavens shall answer the wants of the earth, in sending down seasonable showers; and the earth shall answer the wants of mankind, in bringing forth corn, and wine, and other necessaries of life; and the very fruits of the earth shall answer the wishes of My people, now returned into their own land, by giving them due nourishment. The same sense is more plainly expressed in Zechariah, chap. viii, 12, "The seed shall be prosperous, &c." *W. Lowth.* In short, all second causes shall, by God's appointment, duly concur for the welfare and happiness of His then Christian Church, which may be fitly styled "Jezreel," according to their prayers, and upon their steady obedience to Him. *Dr. Wells.*

23. *And I will sow her unto me in the earth;*] Here is a plain allusion to the word "Jezreel," mentioned just before, which signifies *the seed of God:* the Prophet foretells a plentiful increase of true believers, like that of corn sown in the earth. Compare Zech. x. 9. *W. Lowth.*

The myriads of the natural Israel, converted by the preaching of the Apostles, were the first seed of the universal Church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the Jezreel of the natural Israel from the first have been, and to the last will prove, a seed sown of God for Himself in the earth. *Bp. Horsley.*

Chap. III. ver. 1. — *Go yet, love a woman* &c.] This was probably the same woman, mentioned chap. i. 3; who upon her infidelity was parted from her husband. Still he had a kindness for her, and was willing to receive her on condition of her reformation. The Hebrew word, rendered "friend," is used for an husband, Jer. iii. 20; Cant. v. 16. *W. Lowth.*

——*the children of Israel,*] "Children of Israel," and "house of Israel," are two distinct expressions to be differently understood. "The house of Israel," and sometimes "Israel" by itself, is a particular appellation of the ten tribes, as a distinct kingdom from Judah. But "the children of Israel" is a general appellation for the whole race of the Israelites, comprehending both kingdoms. *Bp. Horsley.*

——*and love flagons of wine.*] By following those bodily delights and pleasures, such as drunkenness, gluttony, and the like, which the service of the heathen idols permitted, or required: or perhaps by partaking in the wine, which was drunk at the heathen sacrifices. *Dr. Pocock.*

2. *So I bought her to me for fifteen pieces of silver,* &c.] This was not a payment in the shape of a dowry; for the woman was

Before CHRIST about 786.

3 And I said unto her, Thou shalt [a] abide for me many days; thou shalt not
[b] Deut. 21. 13. play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without † an image, and without an ephod, and
† Heb. *a standing, or, statue.* *without* teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and
[c] Jer. 30. 9. Ezek. 34. 23. [b] David their king; and shall fear the LORD and *his* goodness in the [c] latter days.
[d] Isa. 2. 2.

CHAP. IV.

1 *God's judgments against the sins of the people,* 6 *and of the priests,* 12 *and against their idolatry.* 15 *Judah is exhorted to take warning by Israel's calamity.*

about 780. HEAR the word of the LORD, ye children of Israel: for the LORD hath a

[a] controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

Before CHRIST about 780.
[a] Mic. 6. 2.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and † blood toucheth blood.

† Heb. *bloods.*

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will † destroy thy mother.

† Heb. *cut off.*

6 ¶ My people are † destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that

† Heb. *cut off.*

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his property, if he thought fit to claim her, by virtue of the marriage already had: but it was a present supply of her necessary wants, by which he acknowledged her as his wife, and engaged to furnish her with alimony, not ample indeed, but suitable to the recluse life which he prescribed to her. The parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare, which the Israelites were to expect at the hand of God, in their state of exile. *Bp. Horsley.* In certain marriage contracts in the East, there is always the formality of a measure of corn mentioned over and above the stipulated sum of money. *Sir J. Chardin.*

3. — *Thou shalt abide for me many days:*] That is, Thou shalt stay sequestered, and as in a state of widowhood, till the time that I shall be fully reconciled to thee, and see fit again to receive thee to the privileges of a wife. *Dr. Pocock.*

—— *thou shalt not be for another man:*] The word "another" is not in the Hebrew: so the sentence may be thus translated, more agreeably to the original, Thou shalt not have an husband, neither will I have thee (to my wife). *W. Lowth, Dr. Pocock.* The condition of the woman, restrained from licentious courses, owned as a wife, but without restitution of conjugal rites, admirably represents the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God through the Saviour. *Bp. Horsley.*

4. *For the children of Israel shall abide many days* &c.] This threatening has been most remarkably fulfilled upon the whole nation of the Jews, from the destruction of Jerusalem by Vespasian unto this day. *W. Lowth.*

—— *without a king, and without a prince,*] Without a monarch, and without any government of their own. *Bp. Horsley.*

—— *without a sacrifice,*] Deprived of the means of offering the typical sacrifices of the law, and having as yet no share in the true sacrifice of Christ. *Bp. Horsley.*

—— *without an image, and without an ephod, and without teraphim:*] These are mentioned as principal implements of idolatrous rites. And the sum of the fourth verse is this: that for many ages the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true, service; and yet would be restrained from idolatry, to which their forefathers had been so prone. *Bp. Horsley.*

5. — *David their king:*] See note on Jer. xxx. 9. As it is said in Isaiah, chap. xi. 10, that "the Gentiles should seek to the Root of Jesse," that is, the Messiah; so it is here said that the children of Israel shall seek the same Messiah as their King. *Dr. Pocock.*

Chap. IV. ver. 2. — *they break out,*] They are become profligate and impudent; they have broken out beyond all bounds, like swelling waters, gotten out of their banks, and overflowing the land. *Dr. Pocock.*

—— *blood toucheth blood:*] There are murders committed without intermission: one overtaketh and reacheth to another. *Abp. Newcome.*

3. — *with the beasts of the field,* &c.] The cattle and the fowls shall be affected by the scarcity with which God shall visit the land; and He will so dispose second causes, that even the fishes of the sea shall not supply the wants of His rebellious people. *Abp. Newcome.*

4. — *let no man strive, nor reprove another:*] Because the case of the people was desperate, and it would be lost labour to reprove them. *W. Lowth.*

—— *strive with the priest.*] To "strive," or contend, with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence: see Deut. xvii. 12. God tells the Prophet, that contumacy and perverseness, even in this degree, were become the general character of the people. That the national obstinacy and contempt of the remonstrances and reproofs of the Prophets were such as might be compared with the stubbornness of an individual; who at the peril of his life would arraign and disobey the judicial decisions of God's priests. *Bp. Horsley.*

It was in the prophetical times an expression signifying height of impiety, "Thy people are as they that strive with the priest." Seeing then God hath no less regard to His peculiar servants now then he had then; seeing they no less represent Him, and act by His authority now, than any did then; seeing their service is as precious to Him, and as much tendeth to His honour now, as the Levitical service then did; seeing He no less loveth order and peace in the Church, than He did in the Synagogue; we may well suppose it a no less heinous sin, and odious to God, to despise the ministers of Christ's Gospel, than it was before to despise the ministers of Moses's law. *Dr. Isaac Barrow.*

5. *Therefore shalt thou fall:*] The last sentence was addressed to the Prophet: "thy people," O prophet. This is to the people themselves: "Thou," O stubborn people. *Bp. Horsley.* See the note on Deut. xxxii. 5.

—— *in the day, — in the night,*] Neither the light shall afford thee a way of escaping the evil; nor the darkness cover thee from it. *Dr. Pocock.*

—— *and I will destroy thy mother.*] That is, thy mother city, the metropolis: namely, Jerusalem, the metropolis of the whole nation, or of the children of Israel. *Bp. Horsley.*

6. — *for lack of knowledge:*] The "knowledge" here spoken of, is not a speculative, but a practical, knowledge: not only a knowledge of the letter or sense of the law, but the framing of

Before CHRIST about 780.

thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they † set their heart on their iniquity.

† Heb. *lift up their soul to their iniquity.*

9 And there shall be, ᵇ like people, like priest: and I will † punish them for their ways, and † reward them their doings.

ᵇ Isa. 24. 2.

† Heb. *visit upon.*

† Heb. *cause to return.*

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

Before CHRIST about 780.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 ‖ I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall ‖ fall.

‖ Or, *Shall I not, &c.*

‖ Or, *be punished.*

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to ᶜ Beth-aven, nor swear, The LORD liveth.

ᶜ 1 Kings 12. 29.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

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their lives according to it. The end of His giving them His laws and commandments was, that they might so know them, as to keep and do them: that was reckoned their "wisdom and understanding," Deut. iv. 6; and the doing according to His commandments He declares to be the knowledge of Him; Jer. xxii. 16. *Dr. Pocock.*

—— *because thou hast rejected* &c.] These denunciations are addressed to the high priest for the time being, as the representative of the whole order. The priests are taxed with negligence of their duty, in not teaching the people, and in suffering a general ignorance to prevail; and for this crime they are threatened with the abolition of their order. *Bp. Horsley.*

It is very observable, how the sin and the punishment run parallel, and are proportioned one to the other. The crimes objected are, that they "rejected knowledge," and that they "forgot the law of their God." The punishment proportioned to the first, that He also would "reject" them, that they should be "no priests to Him;" to the second, that He would also "forget their children." *Dr. Pocock.*

7. *As they were increased, so they sinned against me:*] The priesthood among the Jews was, by God's appointment, a situation of the highest rank and authority. The complaint is, that, in proportion as they were raised in dignity and power above the rest of the people, they surpassed the rest in impiety. *Bp. Horsley.*

8. *They eat up the sin of my people, and they set their heart on their iniquity.*] The meaning is, that it was their ordinary custom, under pretence of the right of their office, to receive from the people their sin offerings, and to feed upon them. At the same time, "they set their heart on their iniquity;" that is, they were desirous that the people should commit sin, that so the sin offerings might come in to them. *Dr. Pocock.*

9. *And there shall be, like people, like priest:*] As they are alike in sinning, so shall they be in punishment. *W. Lowth.*

11. —— *take away the heart.*] These words are expressed as a general sentiment of acknowledged truth: they are however to be particularly applied to the Israelites, and show the reason of their having so wickedly forsaken God, and "left off to take heed" to Him and His ways. They had devoted themselves to these sinful indulgences, the bad effects of which are, to "take away the heart" of men, to make them brutish in their understanding; and which accordingly had taken away *their* hearts, and wholly corrupted their minds and judgments, and deprived them of their reason. *Dr. Pocock.*

12. — *their stocks, — their staff*] Both these terms probably mean their wooden idols. *Dr. Pocock.*

13. — *because the shadow thereof is good:*] This suggests a natural cause, why graves and trees were scenes of idolatry in hot countries. *Alp. Newcome.*

—— *therefore your daughters shall commit whoredom,*] God delivers men up to "vile affections," as a punishment for their idolatry. See Rom. i. 26. *W. Lowth.*

14. *I will not punish your daughters* &c.] I will not chastise that in your children and wives, which ye, that are the parents and husbands, are willingly guilty of. *Bp. Hall.*

——, *for themselves are separated*] There is a change of person in the pronoun "themselves," whereas in the former part of the verse the second person is used, "your daughters," and "your spouses." A similar change occurs in the foregoing verse; from "they" to "your." *Dr. Pocock.* See the note on ver. 5.

—— *harlots:*] The Hebrew word here signifies such as prostituted themselves in an idol temple, in honour of the idol: such impure practices were frequent in the heathen temples dedicated to Venus, and such licentious deities: see Baruch vi. 43. *W. Lowth.*

15. *Though thou, Israel, play the harlot,* &c.] Here a transition is made, with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular. Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure. Let her not join in the idolatrous worship at Gilgal or Beth-aven, or mix idolatry with the profession of the true religion. As for Israel, I give her up to a reprobate mind. Then the discourse passes naturally to the detail and amplification of Israel's guilt. *Bp. Horsley.*

—— *and come not ye unto Gilgal,*] Come not ye, O men of Judah. *Bp. Horsley.*

Gilgal was a remarkable place for the renewing of the rite of circumcision, Josh. v. 9. There the people afterwards used to offer sacrifices, 1 Sam. xv. 21. After Jeroboam's establishment of idolatry, it was noted for the worship of false gods, as appears by comparing this text with chap. iv. 15; xii. 11; Amos iv. 4; v. 5. In those places of Amos, as well as in this verse, it is joined with Beth-el, noted for the worship of one of Jeroboam's calves; called Beth-aven here, and in chap. x. 5. Beth-el originally signifies "the house of God;" that name was given it by Jacob, because of God's appearing to him there; Gen. xxviii. 17. But when it became the seat of idolatry, it was called "Beth-aven," the house of vanity. *W. Lowth.*

—— *nor swear, The Lord liveth.*] Swear not the solemn oath of the living God in an idolatrous temple. *Bp. Horsley.*

16. — *as a backsliding heifer:*] See the note on Jer. vii. 24.

—— *in a large place.*] That is, in an unenclosed place, a

Before CHRIST about 790.

17 Ephraim *is* joined to idols: let him alone.

† Heb. is sour.

18 Their drink † is sour: they have committed whoredom continually: her † rulers *with* shame do love, Give ye.

† Heb. shields.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

‖ Or, and, &c. † Heb. a correction.

2 And the revolters are profound to make slaughter, ‖ though I *have been* † a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

Before CHRIST about 788.

4 † ‖ They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

† Heb. They will not give. ‖ Or, Their doings will not suffer them.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

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wide common. They shall no longer be fed with care in the rich enclosures of God's cultivated farm; but turned out to browse the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought the restraints, and of consequence deprived of all the blessings and benefits, of religion. This dreadful menace is delivered in the form of severe derision: a figure much used by the Prophets, especially by Hosea. *Bp. Horsley.*

17. *Ephraim is joined to idols: let him alone.*] It is to no purpose to take pains to reclaim them: see ver. 4. *W. Lowth.*

18. *Their drink is sour:*] The verse taxes them with three great vices; drunkenness, whoredom, and bribery. *W. Lowth.* Their intemperance is odious; they have committed whoredom continually; her rulers are all for bribes, and are not ashamed to say, "Give." *Bp. Hall.*

19. *The wind hath bound her up in her wings,* &c.] The wind of God's judgments hath bound them up. *Dr. Pocock.*

CHAP. V. ver. 1. — *for judgment is toward you, because ye have been a snare* &c.] That is, as dangerous and destructive as "snares" and "nets" spread by hunters and fowlers on the mountains, particularly those of Mizpah and Tabor. *Dr. Pocock.*

2. *And the revolters are profound to make slaughter.*] The ringleaders in idolatry, the chief "revolters" from My holy religion, lay deep designs to ensnare men's lives; though I by My Prophets and judgments have not forborne to utter vehement rebukes against them all. *W. Lowth, Bp. Hall.*

3. *I know Ephraim,*] I know him and his doings. *W. Lowth.*

It is not very material to determine, whether Ephraim is here taken more strictly for the one tribe; or in greater latitude for the whole ten tribes, thus denoting the sense as Israel in which case the naming of both is only a repetition of the same thing in different words for the sake of emphasis. *Dr. Pocock.*

5. *And the pride of Israel doth testify to his face:*] Their proud carriage, boldness, and insolence against God, and in their idolatrous courses, witnesseth "to their face" against them; that is, makes their wickedness and ill deserts openly known, and declares how worthy they are of punishment. *Dr. Pocock.*

——*therefore shall Israel and Ephraim fall in their iniquity;* &c.] The ten tribes, as distinguished from Judah, "shall fall" into the punishment due to them, miseries and calamities, "in their iniquity;" that is, for, or by reason of, their iniquity. And "Judah also shall fall with them;" Judah also, being partakers with them in their idolatry and other wickedness, shall partake with them in the like punishment. Sin shall have the like effect in both. *Dr. Pocock.*

6. *They shall go with their flocks and with their herds to seek the Lord;*] They shall at length offer sacrifices to Him in vain. *Abp. Newcome.* The prophecy looks forward to the times of Hezekiah and Josiah; declaring, that the attempts of those pious kings to restore the true worship will fail of any durable effect, and will not avail to reverse the doom pronounced upon the guilty people. *Bp. Horsley.*

They stopped their ears obstinately against Him, when He called on them, and proffered mercy in the day of mercy; He will now stop His ear against them, when they cry for it in the day of judgment. *Dr. Pocock.*

7. *They have dealt treacherously against the Lord:*] The Hebrew verb properly signifies the infidelity of a wife to her husband. *W. Lowth.*

——*they have begotten strange children:*] That is, children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God, ("for all are not Israel which are of Israel,") alienated from Jehovah in their affections; and in their way of thinking, in their sentiments, and practices, mere heathen. *Bp. Horsley.*

——*now shall a month devour them with their portions.*] A very short time shall complete their destruction. "With their portions;" that is, their allotments. They shall be totally dispossessed of their country; and the boundaries of the separate allotments of the several tribes shall be confounded. *Bp. Horsley.*

8. *Blow ye the cornet in Gibeah,* &c.] Some suppose Gibeah and Ramah to have been two cities, not far distant from each other, situated in the lot of Benjamin, on the confines of both kingdoms: others suppose Gibeah to have been the bound of the kingdom of Judah, and Ramah that of the kingdom of Israel. According to the latter supposition, the alarm was to be sounded, that it might be taken by the people of both kingdoms: according to the former, that it might give notice to the places in the lot of Benjamin, and so to the kingdom of Judah, that the enemy were already come upon Israel, and were now so near, that the people of Judah also had reason to look to themselves. *Dr. Pocock.*

——*after thee, O Benjamin.*] The sense must be supplied by *the enemy,* or some such thing: The enemy is just behind thee. The conciseness and abruptness of the speech more effectually calls for attention in the person to whom it is addressed;

Before CHRIST about 760.

9 *Ephraim* shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 *Ephraim is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as ‖ rottenness.

‖ Or, a worm.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent ‖ to king Jareb: yet could he not heal you, nor cure you of your wound.

‖ Or, *to the king of Jareb: or, to the king that should plead.*

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

Before CHRIST about 760.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

† Heb. *till they be guilty.*

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, and let us return unto the LORD: about 760.
for he hath torn, and he will heal us;
he hath smitten, and he will bind us up.

2 [a] After two days will he revive us: in [a] 1 Cor. 15. 4.
the third day he will raise us up, and we shall live in his sight.

Behind thee, O Benjamin; look to thyself without more delay, beware, danger is at thy back, the enemy at thy heels. *Dr. Pocock.*

10. *The princes of Judah were like them that remove the bound:*] Literally, "the landmark;" concerning which crime, see Deut. xix. 14; and for the curse annexed to it, and its heinousness in God's sight, Deut. xxvii. 17. By the phrase in this place, "like them that remove the bound," we may understand that the princes of Judah put away, and passed over, all bounds prescribed to them both by the law of God, and by the laws of men. *Dr. Pocock.*

11. *Ephraim is oppressed and broken in judgment.*] He is "oppressed" with a heavy weight of calamity: he is crushed in his judicial contest with Me. *Abp. Newcome.*

—— *because he willingly walked after the commandment.*] This is commonly explained of Jeroboam's command to his subjects, of forsaking the worship of the true God; which command they readily complied with. Of the same kind "were the statutes of Omri," mentioned by Micah, chap. vi. 16. *W. Lowth.* God permitted or ordered those evils, which they suffered to befall them, because they willingly and obstinately forsook His commandments, to follow commandments contrary to His. *Dr. Pocock.*

12. *— as a moth, — as rottenness.*] The Hebrew word, rendered "a *moth*," means a worm, that breeds in clothes, and eats them: that rendered "rottenness," or "a worm," in the margin, means a worm, that breeds in wood, when it is old and rotten; or, as some think, rottenness itself. *Dr. Pocock.* The sense is, that God would, from small and unperceived beginnings, work a slow, but certain and complete destruction. *Bp. Horsley.*

13. *— and sent to king Jareb:*] It is probable, as commentators in general agree, that Judah is understood here before the verb "sent:" the sense seems to require it, as Judah is expressed before, in mentioning the evils that they felt, and after, ver. 14, in mentioning what should befall them. The person, to whom he sent, is uncertain: our translators shew that they thought the original capable of different interpretations, by rendering it "king Jareb" in the text, and "the king of Jareb," and "the *king* that should plead," in the margin. *Dr. Pocock.*

Jareb was either the name of an Assyrian king, or of an Assyrian city: see chap. x. 6. *Abp. Newcome.* Or, the phrase describes some powerful monarch, "the king, who takes up all quarrels," as it may be translated; that is, a king, who took upon him to interfere in all quarrels between inferiour powers, to arbitrate between them, and compel them to make up their differences upon such terms as he thought proper to dictate; whose alliance was of course anxiously courted by weaker states. Such was the Assyrian monarch in the times, to which this prophecy relates. His friendship was purchased by Menahem, king of Israel, 2 Kings xv. 19, 20; and in a later period solicited by Ahaz, chap. xvi. 5—9. *Bp. Horsley.*

—— *yet could he not heal you, &c.*] We have here the usual scriptural change of persons from "them" to "you." For an illustration of the facts alluded to, see the history, 2 Chron. xxviii. 16—20. *Dr. Pocock.*

15. *I will go and return to my place,*] The sense is, that Jehovah will withdraw the tokens of His presence from the Jewish temple. *Bp. Horsley.*

—— *till they acknowledge their offence,*] This is a proof of what God elsewhere declares, "that He hath no pleasure in the death of the wicked, but that the wicked turn from his way, and live." God withdraws Himself from His people, not that He would finally reject them, but that they might know their wickedness and folly in rejecting and forsaking Him, and so "acknowledge their offence, and seek His face." *Dr. Pocock.*

Chap. VI. The three first verses of this chapter should be joined to the preceding. The Prophet *speaks in his own person* to the end of the third verse. He *takes occasion*, from the intimation of final pardon *to the penitent, given* in the conclusion of God's awful denunciation of judgment, to address his countrymen in words of mild pathetick persuasion. *Bp. Horsley.*

Ver. 2. *After two days — we shall live in his sight.*] There appears in this place a very plain allusion to Christ lying dead in the grave for two days, and on the third rising again to life. The reference in the margin shews this to have been the opinion of our translators. *Dr. Pocock.*

Jehovah, who had departed, will return, and again exhibit the signs of His presence among His chosen people. So the Jews, converted and restored, will "live in His sight," or in His presence, and attain the true knowledge of God, which they never had before. The "two days" and the "third day" seem to denote three distinct periods of the Jewish people. The first day is the captivity of the ten tribes by the Assyrians, and of the two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their conversion and restoration. This I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects, that our Saviour's sufferings were instead of the sufferings and death of sinners; that we are baptized into His death; and, by baptism into His death, are buried with Him; and that He, rising on the third day, raised us to the hope of life and immortality; will easily perceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day; since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all believers. *Bp. Horsley.*

Before CHRIST about 760.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your ‖ goodness *is* as a morning cloud, and as the early dew it goeth away.

‖ Or, mercy, or, kindness.

5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: ‖ and thy judgments *are as* the light *that* goeth forth.

‖ Or, that thy judgments might &c.

6 For I desired [b] mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

[b] Matt. 9. 13. & 12. 7. Eccles. 5. 1. 1 Sam. 15. 22.

7 But they ‖ like men have transgressed the covenant: there have they dealt treacherously against me.

‖ Or, like Adam.

8 Gilead *is* a city of them that work iniquity, *and is* ‖ *polluted with* blood.

Before CHRIST about 760.

‖ Or, *stained*

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way † by consent: for they commit ‖ lewdness.

† Or, *cunning for blood.* ‖ Heb. *with one shoulder, or, to Shechem.*

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

‖ Or, *enormity.*

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

CHAP. VII.

1 *A reproof of manifold sins.* 11 *God's wrath against them for their hypocrisy.*

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the † wickedness of Sa-

about 760.

† Heb. *evils.*

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3. — *his going forth is prepared as the morning;*] His appearance, as our Deliverer, is fixed as the return of the morning: we shall be restored by Him from our calamities, as certainly as the rising of the sun chases away darkness. *Abp. Newcome.*

—— *and he shall come unto us as the rain,* &c.] See Deut. xi. 14. The periodical rains being looked upon as necessary causes of great blessings, other things also, which produced blessings in other kinds, whether temporal or spiritual, are often compared to such rains. See Deut. xxxii. 2; Ps. lxxii. 6; Prov. xvi. 15; Is. lv. 10, &c. *Dr. Pocock.*

4. *O Ephraim, what shall I do unto thee?*] Here Jehovah takes up the discourse again in His own person. *Bp. Horsley.* God declares that the true cause of the impending evils was not any defect of mercy or providence in Him, who had used all probable means for bringing the people home to Himself, but was to be found in their own inveterate wickedness. If at any time, desiring to be relieved from some affliction, they made a shew of reformation, their goodness was not real, sincere, and permanent, but it soon failed: they were quickly weary of it, and returned to their evil ways. *Dr. Pocock.*

5. *Therefore have I hewed them by the prophets;* &c.] It is agreeable to the language of Scripture, to represent the Prophets of God as doing that, which they foretold should be certainly done. *Dr. Pocock.* See Jer. i. 10, and the note there.

—— *and thy judgments are as the light that goeth forth.*] God having admonished, reproved, and threatened the people, in order to recall them, but without effect, they cannot accuse Him of cruelty in inflicting the judgments which He threatens: such judgments are evidently deserved; their justice is as clear as the sun, "as the light that goeth forth;" as manifest as that is to all. *Dr. Pocock.*

6. *For I desired mercy, and not sacrifice;*] That is, *rather than* sacrifice: I am better pleased with true goodness, than with the exactest observance of the external duties of religion, unless they proceed from a sincere principle of obedience: see Mic. vi. 6—8. The Jews are accustomed to express comparisons by negatives, or rejecting the things less worthy. Compare Joel ii. 13, and John vi. 27. *W. Lowth.* The parallel line clearly shews that by "not sacrifice" is to be understood *in preference to sacrifice. Abp. Newcome.*

The words appear to anticipate an answer of the people, that they were not so unworthy as they were accused of being, since they were constant in offering all sorts of sacrifice to God; but God replies, that sacrifices were not all that was required of them, for that He delighted not in such things for themselves, but only in respect to other things, which by them were testified, and with which they ought to be accompanied. That sacrifices, when rightly offered, were acceptable to Him, appears from His numerous precepts concerning them in the law. *Dr. Pocock.*

—— *the knowledge of God*] Not an inactive speculative knowledge, but such knowledge as testifies itself by the keeping of God's commandments. By "mercy" may be understood all the duties of the second table; and by "the knowledge of God" all those of the first. *Dr. Pocock.* This is the general rule, comprehending the **sum of all the practical precepts of the Prophets.** *Bp. Horsley.*

7. *But they like men have transgressed the covenant:*] Either "like men" in general, whose quality it is to be false and treacherous in observing covenants; which aggravates the accusation, that they, God's peculiar people, should be as regardless of their plighted faith, as other nations, that were strangers to Him and aliens from His covenant: or, "like Adam," as in the margin. *Dr. Pocock.*

—— *there have they dealt treacherously against me.*] "There," in the covenant; that is, in that matter wherein they ought to have been especially faithful. *Dr. Pocock.*

8. *Gilead is a city of them that work iniquity,*] Gilead, or Ramoth Gilead, was a city of refuge, Deut. iv. 43; and such also was Sichem, Josh. xx. 7: both therefore inhabited by priests and Levites. The Prophet means to represent the priests as seducers of the people to that idolatry, which proved the ruin of the nation. *Bp. Horsley.*

9. — *murder in the way by consent:*] That is, they associate themselves for murdering such as fall in their way, as troops of robbers lay wait for any passenger to spoil him. One of the marginal readings, "with one shoulder," imports the same thing, namely, "by consent," like men putting their shoulders together to move some great weight. But if the other reading in the margin, "in the way to Shechem," be taken, it describes the place where such murders and outrages were committed by those idolatrous priests and their associates from Gilead. *Dr. Pocock.* See the foregoing note.

11. *Also, O Judah, he hath set an harvest for thee,*] Also, O Judah, corrupted Israel hath prepared a harvest of revenge for thee, in sowing the seeds of idolatry in thee. *Bp. Hall.* "When I returned the captivity of My people:" or, more plainly, "When, or whereas, I would have turned away the captivity of My people;" that is, I would upon their repentance have averted My judgments, which will end in their captivity. *W.-Lowth, Dr. Wells.*

Chap. VII. ver. 1. *When I would have healed Israel,* &c.] When God used all the means of bringing Israel to repentance, such as the admonitions of His Prophets, His fatherly chastisements, and

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maria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers † spoileth without.

† Heb. *stripeth.*

2 And they † consider not in their hearts *that* I remember all their wickedness: now their own doings have beset *them* about; they are before my face.

† Heb. *say not to.*

3 They make the *king* glad with their wickedness, and the princes with *their* lies.

4 They *are* all adulterers, as an oven heated by the baker, ‖ *who* ceaseth ‖ from raising after he hath kneaded the dough, until it be leavened.

‖ Or. *the raiser will cease.* ‖ Or. *from waking.*

5 In the day of our king the princes have made *him* sick ‖ with bottles of wine; he stretched out his hand with scorners.

‖ Or. *with heat that wrk in me.*

6 For they have ‖ made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; *in* the morning it burneth as a flaming fire.

‖ Or. *applied.*

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7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

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8 Ephraim, he hath mixed himself among the *people*; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are † here and there upon him, yet he knoweth not.

† Heb. *sprinkled.*

10 And the ‖ pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek *him* for all this.

‖ Chap. 5. 5.

11 ¶ Ephraim also is like a silly dove without heart: they call to *Egypt*, they go to Assyria.

12 When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: † destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

† Heb. *spoil.*

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the like; then their wickedness farther appeared, in that they would not hearken to His word, nor be amended, but more obstinately persisted in their evil courses. Israel, Ephraim, and Samaria, design altogether, as either of them might do singly, the whole body, consisting of both prince and people. *Dr. Pocock.*

3. *They make the king glad with their wickedness,* &c.] They study to please their kings and great men, by complying with the idolatry which they have set up. *W. Lowth.* "Their lies" mean their perfidies towards God, in deserting His service for idolatry. *Bp. Horsley.*

4. *They are all adulterers,* &c.] They are as much inflamed with lust, "as an oven heated," or over-heated, "by the baker, who (therefore) ceaseth from raising" or making any more fire, "after he hath kneaded the dough, until it be leavened." *Dr. Wells.*

5. *In the day of our king* &c.] On the king's birth-day, or his coronation-day, or some other solemn festival kept in his honour, the great men gave themselves to immoderate drinking, enticing *their* king to do the same, till he so far forgot himself, as to give the hand of fellowship to vain persons. *Dr. Pocock.* Those, who in their cups made a jest of the true religion, and derided the denunciations of God's Prophets, he distinguished with the most familiar marks of his royal favour. *Bp. Horsley.* Some recent and notorious act of contempt to God, or to His Prophets, or to publick justice, appears here to be alluded to. *Abp. Newcome.*

6. *For they have made ready their heart like an oven,* &c.] As an oven conceals the lighted fire all the night, while the baker takes his rest, and in the morning vomits forth its blazing flame; so all manner of concupiscence is brooding mischief in their hearts, while the ruling faculties of reason and conscience are *lulled* asleep, and their wicked designs wait only for a fair occasion to break forth. *Bp. Horsley.*

7. *They are all hot as an oven,* &c.] "All," that is, the whole body of the people. Of this general corruption the pernicious effects are such as concern, not only private persons, but the publick welfare, to the disturbance of all order and government, which must necessarily result from the destruction and untimely end of the "judges:" by which some understand the inferior magistrates, others the kings, who are presently more particularly mentioned. *Dr. Pocock.*

—— *all their kings are fallen:*] The prophecy looks forward to the fall of the six last kings in uninterrupted succession, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea. *Bp. Horsley.*

8. *Ephraim, he hath mixed himself among the people;* &c.] For Ephraim, he hath mixed himself with heathens, and is a professed associate with them: Ephraim is grown irresolute in his religion; like a cake that is half dough, and half baked; so is he, half Israelite, half Pagan. *Bp. Hall.* One thing on one side, another on the other. Burnt to a coal at bottom; raw dough at the top. An apt image of a character that is all inconsistencies. *Bp. Horsley.*

—— *a cake not turned.*] All along the Black sea, from the Mœotic lake to the Caspian sea, in Chaldea, and in Mesopotamia, except in towns, the people often make their bread about an inch thick: this they lay on a corner of the hearth, and cover it with hot embers and ashes: in a quarter of an hour they turn it. *Bp. Pococke.*

9. *Strangers have devoured his strength,*] Such nations, as either violently assaulted or spoiled him, or such as he applied to for help: as the Assyrians, chap. v. 13; and in this chapter, ver. 11, the Egyptians, Assyrians, and others. These "devoured his strength," his wealth, his riches, and treasure; the flower also of his men, and the fruits of his land. *Dr. Pocock.* Yet all these afflictions do not make him sensible of the disastrous state of his affairs, and that the hand of God is against him. *W. Lowth.*

—— *gray hairs*] The tokens of decay of natural strength, and of tendency to dissolution. *Dr. Pocock.*

11. *Ephraim also is like a silly dove without heart:*] That is, "without understanding:" see Jer. v. 21. As "a silly dove," affrighted at her nest, flies to one place and to another for security, and there often falls into some net or snare, and meets with greater danger than she would have found at home; so Ephraim, being troubled with the great evils which he felt or feared at home, forsook God and His protection, and called on Egypt and Assyria for help, but instead of it met with greater injury. *Dr. Pocock.*

12. — *I will chastise them, as their congregation hath heard.*] As they have heard their punishments declared in the prophetical denunciations in the books of Moses, which were read in their synagogues every sabbath day. *Bp. Horsley.*

13. — *though I have redeemed them, yet they have spoken lies against me.*] Though I have redeemed them out of Egypt, (see Mic. vi. 4,) and afforded them many other signal deliverances, yet they have not given Me the glory, but have represented Me by their golden calf, and have "changed My truth into a lie," Rom. i. 25. *W. Lowth.* See the note on ver. 3.

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14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

‖ Or, *threatened.*

15 Though I ‖ have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the most High: they are like a deceitful bow: their [b] princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

[b] Psal. 73. 9.

CHAP. VIII.

1, 12 *Destruction is threatened for their impiety,* 5 *and idolatry.*

about 760. † Heb. *the roof of thy mouth.*

SET the trumpet to † thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

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4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no ‖ stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

‖ Or, *standing corn.*

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a

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14. *And they have not cried unto me with their heart,* &c.] Though they have made shew of some great repentance and humiliation, howling and crying upon the beds of their distress, yet they have not with their hearts unfeignedly sought unto me. *Bp. Hall.* Even when they assembled themselves for fear of dearth and famine, to pray for plenty, for corn and wine, even then did they continue to rebel against God. *Dr. Pocock.*

15. *Though I have bound and strengthened their arms,* &c.] Though I have bound up their wounds, and given them new strength and vigour, yet they are continually devising some new idolatrous invention, whereby they may dishonour Me. *W. Lowth.* Or, as in the margin, "though I have chastened, &c." Whether I have inflicted punishment on them, or shewed them favour, they rejected Me for their idols. *Abp. Newcome.*

16. *They return, but not to the most High:*] A distinction is here made between a true and a false, or hypocritical conversion. It is not said that they returned not at all, that they made no shew of repentance; but that they returned not home to the Lord; which is what *He* requires of true converts: "If thou wilt return, O Israel, saith the Lord, return unto Me," Jer. iv. 1. This is well given notice of by our translators, in supplying the word "but," which is not in the original, "They return, but not to the most High." *Dr. Pocock.*

——*they are like a deceitful bow:*] Like an ill-contrived bow, which never directs the arrow to the mark. *W. Lowth.* Their intentions, which are pretended to be directed to God, are indeed carried quite another way. *Dr. Pocock.*

——*this shall be their derision in the land of Egypt.*] Their blasphemies, and other enormities, shall be a just cause of reproach to them, when they are exiles in Egypt, whither many of them fled, or were carried away captive. See chap. ix. 3, 6. Compare chap. viii. 13; and see the note on Ezek. xxxvi. 20. *W. Lowth.*

Chap. VIII. ver. 1. *Set the trumpet to thy mouth.*] This is a manifest allusion to the custom of calling the people together by this means. It is not necessary to suppose, that the Prophet was really to sound a trumpet, but rather that he should call upon the people with all possible earnestness and vehemence. Compare Is. lviii. 1. *Dr. Pocock.* Call the people to war: the Assyrian enemy shall come, like an eagle, against the professed Church of God, the people of Israel. *Bp. Hall.*

2. *Israel shall cry unto me, My God, we know thee.*] Israel shall feignedly cry unto Me, and challenge favour from Me; and say, My God, we make profession of Thy name. *Bp. Hall.*

3. *Israel hath cast off the thing that is good:*] Either God Himself, who is simply and absolutely "good," Matt. xix. 17: or such things as are pleasing to God, and therefore "good" as bringing men near to Him, such as His law, His worship, the performance of their duty to Him, and the observance of His ways and commandments. *Dr. Pocock.*

4. *They have set up kings, but not by me:* &c.] In the description of those things, which provoked God to inflict His judgments upon Israel, He declares their apostasy from Him, first in civil matters, then in matters of their religion. *Dr. Pocock.*

——*princes, and I knew it not:*] That is, God did not own or approve of what they did. *Dr. Pocock.*

5. *Thy calf, O Samaria, hath cast thee off:*] The calf or idol, that the Israelites worshipped, is said to cast them off, inasmuch as it was of no avail to them. *Dr. Pocock, Dr. Wells.*

6. *For from Israel was it also:*] This, their calf and calf-worship, is, as all other idols and idolatry, of mere human invention, framed by the Israelites, according to the thoughts of their own hearts, and the device of their own hands; and not agreeable to the will and command of God. *Dr. Pocock.*

7. *For they have sown the wind,* &c.] And as for them, they shall even reap as they have sown; they have sown the wind, and they shall reap a whirlwind; they have trusted to vanity, and they shall receive loss and disappointment: a famine shall come upon them: the grain that they have sown, shall yield no stalk; or, if it have a stalk, yet that stalk shall yield no ear; or if an ear, yet that ear shall yield no substance of meal; or, if it do yield any, the strangers, their enemies, shall swallow it up. *Bp. Hall.*

8. *Israel is swallowed up:*] Though they be not brought to utter destruction and annihilation, yet they shall be so "swallowed up," as it were, by other nations, among whom they shall be dispersed, that they shall retain neither the condition, nor the name of Israel, as the people of God, or a people at all of their own jurisdiction. This hath been long since plainly verified in the ten tribes, which have been for so many years so lost among the Gentile nations, that even the very name of them is perished, and no one can say where they are. *Dr. Pocock.*

——*as a vessel wherein is no pleasure.*] As broken vessels that are put to base uses. *Bp. Hall.*

9. *For they are gone up to Assyria,*] Thinking to make the Assyrians their friends, and under their protection to find shelter

Before CHRIST about 760. wild ass alone by himself: Ephraim hath hired † lovers.

† Heb. *I ten.*

10 Yea, though they have hired among the nations, now will I gather them, and they shall ‖ sorrow a little for the burden of the king of princes.

‖ Or, *begun.*

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

‖ Or. *In the sacrifices of mine offerings they sacrifice flesh, &c.*

13 ‖ They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof. Before CHRIST about 760.

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other people*: for thou hast gone a whoring from thy God, thou hast loved a * reward ‖ upon every cornfloor. * Jer. 44. 17.

‖ Or, *in, &c.*

2 The floor and the ‖ winepress shall not feed them, and the new wine shall fail in her. ‖ Or, *wineſs.*

3 They shall not dwell in the LORD's land; but Ephraim *shall* return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to

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from what God had denounced against them. *Dr. Pocock.* This is not yet the going into captivity. The captivity, though near at hand, is yet to come. This going up is past. It is a voluntary going up, and a crime. The captivity is the punishment. *Bp. Horsley.*

—— *a wild ass alone by himself.*] See the note on Job xi. 12. With respect to the expression "alone by himself," it may be observed, that though wild asses be often found in the desert in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself. *Dr. Pocock.* See also the note on Job xxxix. 6.

—— *Ephraim hath hired lovers.*] This alludes to the general profusion of the government in forming foreign alliances, in which the latter kings, both of Israel and Judah, were equally culpable: as appears by the history of the collateral reigns of Ahaz and Pekah. Their allies are called "lovers;" for every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation. *Bp. Horsley.* Nothing could be more flagitious, than that the hire should be given by the adulteress. See Ezek. xvi. 33. *Abp. Newcome.*

10. *Yea, though they have hired* &c.] Though *they* have hired allies among the heathen nations, now will I gather them, in order to deliver them into captivity, and they shall sorrow in a little time for the burden of captivity, &c, put on them by the king of Assyria. "A little" in this place should be "in a little time." The king of Assyria is styled "the king of princes," as having kings and princes for his tributaries. *Dr. Wells, W. Lowth.*

11. *Because Ephraim hath made many altars to sin, altars shall be unto him to sin.*] Or a punishment for his sin. He shall fall from one degree of wickedness and idolatry to another; and his sin shall bring with it its own punishment. *W. Lowth.*

12. *I have written to him the great things of my law,* &c.] I have given unto them My royal law, and have left it recorded for them, that it might be to them a perpetual direction: but they have slighted it, as if it were a thing that concerned them not. *Bp. Hall.*

13. *They sacrifice flesh* &c.] Though, pretending to worship God, they offered many sacrifices, yet they offered them with evil intentions, namely, to glut and feast themselves, but not appease or please Him: and therefore it is added, "the Lord accepteth them not." *Dr. Pocock.*

—— *they shall return to Egypt.*] Or, be reduced to an abject oppressed condition, like that of the Egyptian servitude. *Bp. Horsley.*

14. *For Israel hath forgotten his Maker, and buildeth temples;* &c.] For Israel hath forgotten his Maker, and, contrary to His commandment, buildeth temples to idols: and Judah, contrary to the command of the same God, hath multiplied fenced cities, as trusting in his own strength: but I will send the Assyrian, as a fire, upon the cities of Israel, and the Chaldean into the cities of Judah, and they shall consume and waste the palaces thereof. *Bp. Hall.*

Chap. IX. ver. 1. *Rejoice not, O Israel, for joy,*] It should seem that this prophecy was delivered at a time when the situation of publick affairs was promising: perhaps after some signal success, which had given occasion to publick rejoicings. *Bp. Horsley.* Or, the joy here mentioned may properly mean those rejoicings, commonly made among all people at the end of harvest, when the Gentiles offered sacrifices of thanksgiving for the plenty they enjoyed. *W. Lowth.*

—— *as other people:*] Those national successes, which might be just cause for rejoicing to other people, are none to thee: for thou liest under the heavy sentence of God's wrath for thy disloyalty to Him; and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites; for although they sinned, it was not against the light of Revelation, in contempt of the warnings of inspired Prophets, or in breach of any express covenant. *Bp. Horsley.*

—— *thou hast loved a reward upon every cornfloor.*] Meaning, that they considered the good things, which they received, as "a reward" for the service which they paid to their false gods. *Dr. Pocock.*

2. *The floor and the winepress shall not feed them,* &c.] The Prophet here tells them, they might think they had obtained their "reward." For their crops were indeed abundant; nevertheless they would not be the better for the plenty of their land. *Bp. Horsley.*

3. —— *the Lord's land;*] The land, which the Lord sware to their fathers to give them, Deut. xxx. 20; and which He did accordingly give them, still reserving the ownership of it to Himself. See Lev. xxv. 23. *Dr. Pocock.*

—— *Ephraim shall return to Egypt,* &c.] This returning of theirs into Egypt seems to be the flight of several of them thither, to avoid the destruction brought by the Assyrians upon their nation, when the rest were either slain, or carried captives from "the Lord's land" into Assyria and other countries, where they were "wanderers among the nations," ver. 17. *Dr. Pocock.*

—— *and they shall eat unclean things in Assyria.*] Their circumstances in captivity shall not permit them to observe the rules of the law relating to unclean meats, and they will be forced to eat of such meats as have been offered to idols. Compare Dan. i. 8; Ezek. iv. 13. *W. Lowth.*

4. *They shall not offer wine offerings* &c.] A more particular

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the LORD, neither shall they be pleasing unto *him*: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

† Heb. *spoil.*

6 For, lo, they are gone because of † destruction: Egypt shall gather them up, Memphis shall bury them: ‖ † the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

‖ Or, *their silver shall be desired, the nettle, &c.* † Heb. *the desire.*

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is a* fool, † the spiritual man *is* mad, for the multitude of *thine* iniquity, and the great hatred.

† Heb. *man of the spirit.*

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred ‖ in the house of his God.

‖ Or, *against.*

9 They have deeply corrupted *themselves*, as in the days of [b] Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

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[b] Judg. 19. 18.

10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to [c] Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they loved.

[c] Numbers 25. 3.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a † miscarrying womb and dry breasts.

† Heb. *that casteth the fruit.*

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explanation of that threatening denounced, chap. iii. 4, that they should be "without a sacrifice:" they should have no opportunity in their captivity to offer meat offerings or drink offerings to God, as they did upon the high places, or in their idolatrous temples; see Amos iv. 4, 5: and sometimes, perhaps, in the temple at Jerusalem; see ver. 15. They themselves shall be in the condition of mourners for the dead, and by that means be unqualified to offer any thing to God; nor will their offerings be acceptable: see Deut. xxvi. 14. *W. Lowth.*

—— *the bread of mourners;*] See the note on Jer. xvi. 7.

—— *for their bread for their soul shall not come into the house of the Lord.*] Either they shall not offer in the house of the Lord oblations for making atonement or expiation for their souls: or by "bread for their soul" may be understood such as is necessary for preserving and keeping them alive; and then the meaning is, their bread shall be for their eating, but shall not come into the house of the Lord. *Dr. Pocock.*

5. *What will ye do in the solemn day,* &c.] Ye shall have no opportunity of observing any of your solemn feasts in your captivity: see chap. ii. 11. *W. Lowth.*

6. *For, lo, they are gone* &c.] They shall flee into Egypt, hoping there to find refuge and safety from destruction: but they shall die there; "Egypt shall gather them up," for burial, as the words appear to be explained in the following, "Memphis shall bury them." Memphis, or Moph in the Hebrew, was a chief city or metropolis of Egypt, called Noph in Isaiah, chap. xix. 13; Jer. ii. 16; Ezek. xxx. 13, &c. Some suppose it to be the place now called Cairo. For the sense here given to "gather," see Jer. viii. 2; Ezek. xxix. 5. *Dr. Pocock.* The Arabs call Cairo Menoph at this day. *Abp. Newcome.*

—— *the pleasant places for their silver,*] The closets or cabinets, where they were wont to hide their treasures and jewels. *Bp. Hall.* The general sense of this passage is very clear. It describes the extreme devastation of the country by the Assyrian conquest, under the image of weeds growing up in the dwellings, deserted by their owners, and stripped of their costly and elegant furniture of silver. *Bp. Horsley.*

7. — *the prophet is a fool, the spiritual man is mad,*] The days are at hand which shall make the Israelites sensible, that not a word of God shall want its effect, and that His Prophets were true Prophets, but their false prophets, to whom the Israelites hearkened, were indeed "fools" and "madmen." And this should come to pass "for the multitude of their iniquity," whereby they shewed themselves to "hate" God, and made themselves hateful to Him. *Dr. Pocock.*

8. *The watchman of Ephraim was with my God:* &c.] The Prophet, whom God sent to them, such as Hosea himself, or any other formerly sent, and by them rejected, was "with God;" a true Prophet of His, and faithful in the discharge of His commission. *Dr. Pocock.* The true Prophet, like a watchman sent by God, gave warning to Israel of their approaching calamities: see Jer. vi. 17; Ezek. iii. 17; xxxiii. 2; Micah vii. 4. But the words of the false prophet are like "a snare" laid on purpose to entrap men into mischief and destruction. See chap. v. 1. And his false prophecies he utters purely out of "hatred" to God and His worship, and to deter those that hearkened to him from attending upon God's service at the temple. *W. Lowth.*

9. — *as in the days of Gibeah:*] The men of Gibeah are described in the same characters as those of Sodom are; compare Judges xix. 22, with Gen. xix. 4: to which they added the villany of forcing the Levite's concubine, Judges xix. 25. *W. Lowth.*

10. *I found Israel like grapes in the wilderness;* &c.] Israel was no less pleasing to Me at the first, than ripe grapes would be to a thirsty traveller in a dry wilderness: I esteemed your forefathers, those fruitful Patriarchs, as the most choice and firstripe figs; but their sinful progeny fell off and degenerated to idolatry, applying themselves to that shameful idol; and chose to themselves several abominable deities, according as they were affected to the parties that worshipped them. *Bp. Holl.*

"The wilderness" is rightly connected with "grapes," and is not to be connected with "Israel." *Bp. Horsley.*

—— *as the firstripe.*] The early figs are very desirable, and much esteemed in those countries. See Jer. xxiv. 2; Is. xxviii. 4. *Dr. Pocock.*

—— *unto that shame;*] See the note on Jer. iii. 24.

11. *As for Ephraim, their glory shall fly away* &c.] Barrenness is threatened with peculiar propriety, as the judgment for the worship of the idol here mentioned. *Bp. Horsley.*

13. *Ephraim, as I saw Tyrus, is planted in a pleasant place:*] The situation of Ephraim, and particularly of the royal city of Samaria, situate in that tribe, is as pleasant as that of Tyre: see Ezek. xxvii. 3. *W. Lowth.*

14. *Give them, O Lord: what wilt thou give? give them* &c.] Give them, O Lord: what shall I intreat Thee to give them? even that, which they would think to be a judgment, miscarrying

Before CHRIST about 760.

15 All their wickedness [a] *is* in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

[a] Chap. 12. 11.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* † the beloved *fruit* of their womb.

† Heb. *the desires.*

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

about 740. ‖ Or, *a vine emptying the fruit which it giveth.* † Heb. *statues*, or, *standing images.*

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* ‖ an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly † images.

2 ‖ Their heart is divided; now shall they be found faulty: he shall † break down their altars, he shall spoil their images.

Before CHRIST about 740.

‖ Or, *He hath divided their heart.* † Heb. *beheaded.*

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and ‖ the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

‖ Or, Chemarim.

6 It shall be also carried unto Assyria *for* a present to [a] king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

[a] Chap. 5. 13.

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wombs and dry breasts; that they may never bring forth or nourish up children to idolatry or slaughter. *Bp. Hall.*

15. *All their wickedness is in Gilgal:*] These words may seem a reply from God to the Prophet's petition; shewing that His decreed judgments should not in any degree be taken off from them, by reason of their unworthiness and great provocations. *Dr. Pocock.*

—— *for there I hated them:*] Rather, "therefore there I hated them;" He hated them there, because they sinned there: or "surely there I hated them." The word "there" is emphatical. In that very place, where heretofore I shewed them such tokens of My love and gracious presence, *even there* I have since hated them, or now hate them. *Dr. Pocock.*

Gilgal was the place where the armies of Israel, upon their entering Canaan, first encamped; where Joshua set up the twelve stones, taken by God's command out of the midst of Jordan, in memorial of the miraculous passage through the river. There the first passover was kept, and the fruits of the promised land first enjoyed. There the captain of the host of Jehovah appeared to Joshua. There the rite of circumcision, which had been omitted during the forty years of the wandering of the people in the wilderness, was renewed. And, in the days of the Prophet Samuel, Gilgal appears to have been an approved place of worship and burnt offering. But in latter times, it appears from Hosea and his contemporary Amos, that it became a place of great resort for idolatrous purposes. And these are the wickednesses in Gilgal, of which the Prophet here speaks. *Bp. Horsley.*

16. — *yet will I slay* &c.] The scope of these words is to set forth the diminution of Israel, as to their glory, number, strength, and power, by a *firm* decree from God, This is according to the curse anciently denounced against them in the law, that, if they should become disobedient, and walk contrary to Him, then He would make them "be left few in number," Lev. xxvi. 22; Deut. iv. 27; xxviii. 62. *Dr. Pocock.*

17. *My God*] As if He were only the God of the Prophet, who cleave to Him, not of the people, who had by their disobedience departed from Him. *Dr. Pocock.*

—— *and they shall be wanderers among the nations.*] And so they became, and so they continue to this day, "wandering among the nations," so as scarce to be found out, having no settled place of their own, no where that they can be called a people, or are as such acknowledged. *Dr. Pocock.* See the notes on Deut. xxviii. 64, 65, 67.

Chap. X. ver. 1. *Israel is an empty vine,* &c.] Israel is a vine indeed, but a fruitless one; or, if he bear fruit, it is to himself, for the advancing of his own profit and pleasure; as his wealth and abundance increaseth, so doth his idolatry; look how much he is pampered with his store, so much more doth he spend upon his goodly images. *Bp. Hall.*

The fruit here spoken of is not the fruit of good works, but the fruit of national prosperity; increasing population, abundant crops, numerous flocks and herds, publick opulence, military strength. *Bp. Horsley.*

2. *Their heart is divided;*] Between God and their idols: pretending to worship God, but not sincerely in sincerity to Him, nor giving Him their whole heart: "halting between" Him and Baal, 1 Kings xviii. 21. *Dr. Pocock.*

3. *For now they shall say, We have no king,* &c.] It shall shortly come to pass, that the enemy prevailing against them and their king, as despairing men, rather than true penitents, they shall be constrained to say, "We have no king," or are as if we had none, none that can save us, he being taken and not able to defend himself; see ver. 7, and 2 Kings xvii. 4: and deservedly is this happened unto us, "because we feared not the Lord;" we have forsaken *Him*, and made Him our enemy, and "what" good "then shall a king do to us?" *Dr. Pocock.*

4. *They have spoken words.*] Evil words; *(Dr. Pocock:)* empty words. *Abp. Newcome.* What follows may be understood as taxing them generally with "swearing falsely;" such as swearing by false gods; or binding themselves to something needless, impossible, or unlawful; or breaking the promises which they had ratified by oaths. *Dr. Pocock.*

—— *thus judgment springeth up* &c.] In consequence of their carelessness about their covenants, as a punishment of their fraudulent dealings, the "judgment" of God falls upon them as severe and bitter as "hemlock." *Dr. Pocock.*

5. *The inhabitants of Samaria shall fear* &c.] Samaria here signifies the kingdom of Israel, of which Samaria was the capital city. See chap. viii. 5, 6. The inhabitants of that kingdom shall be seized with fear and confusion, when the calf of Beth-el (see Jer. iv. 15) shall be carried away as a present to Shalmaneser, ver. 6: when he made the king and kingdom tributary, 2 Kings xvii. 3. *W. Lowth.*

—— *because of the calves of Beth-aven:*] There is little doubt but the same is here meant as "the calf of Samaria," chap. viii. 5, 6. *Dr. Pocock.* The plural number is used, because the calf of Beth-el (here called Beth-aven, as having become the temple of an idol) was in its size, and the riches of the temple, the principal image. The word therefore may be rendered, "the great calf." *Bp. Horsley.*

6. *It shall be also carried unto Assyria* &c.] It was the custom

Before CHRIST about 740.

7 *As for* Samaria, her king is cut off as the foam upon † the water.

† Heb. *the face of the water.*

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [b] and they shall say to the mountains, Cover us; and to the hills, Fall on us.

[b] Isa. 2. 19. Luke 23. 30. Rev. 6. 16. & 9. 6.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

‖ Or, *when I shall bind them fortheir two transgressions, or, in their two habitations.* † Heb. *the bounty of her neck.*

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, ‖ when they shall bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon † her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

Before CHRIST about 740.

12 Sow to yourselves in righteousness, reap in mercy; [c] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

[c] Jer. 4. 3.

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [d] Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

[d] 2 Kings 18. 34. & 19. 13.

15 So shall Beth-el do unto you because

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of the Eastern people, as also of the Romans, to carry away the gods of conquered countries. *Abp. Newcome.*

7. *As for Samaria, her king is cut off* &c.] The king spoken of is with reason generally understood to have been Hoshea, the son of Elah, under whom and with whom Samaria was destroyed; see 2 Kings xvii. *Dr. Pocock.*

8. *The high places also of Aven,*] That is, of Beth-aven, ver. 5, and chap. iv. 15; or Beth-el; which, being by reason of the great wickedness there committed, so unworthy of its first name, "the house of God," is in contempt first called "the house of iniquity," and now "iniquity" itself in the abstract: this being the signification of "Aven." *Dr. Pocock.*

—— *and they shall say to the mountains, Cover us;* &c.] The inhabitants shall be so terrified with the sword of the enemy, that they shall wish themselves under ground, and speak to the hills and mountains to fall upon them, and shelter them from that fury. *Bp. Hall.* This sublime description of fear and distress our Lord had in view, Luke xxiii. 30; which may be a reference and not a quotation. *Abp. Newcome.*

9. *O Israel, thou hast sinned from the days of Gibeah:*] See chap. ix. 9. Some render it "more than in the days of Gibeah." *W. Lowth.* The sin of Israel now exceeds the sins of those sinful times, when "every man did what was right in his own eyes," and it seemed right in the eyes of the whole tribe of Benjamin to protect the outrage of the Sodomites of Gibeah. See Judges xix. *Bp. Hurstey.*

—— *there they stood:*] "There," that is, upon that occasion; namely, the quarrel with the tribe of Benjamin, on account of the outrage of the men of Gibeah. "They stood," that is, the Israelites see themselves in array for the attack. *Bp. Horsley.*

—— *the battle in Gibeah against the children of iniquity did not overtake them.*] Notwithstanding some losses, small in comparison with that of the tribe of Benjamin, which was all but cut off, God gave the Israelites success in that righteous war. *Bp. Horsley.*

10. *It is in my desire that I should chastise them;*] Though God had hitherto spared them, and they therein grew insolent and secure, yet He now declares His determinate purpose of punishing them, and shews by what means and where or why He would do so. *Dr. Pocock.*

—— *when they shall bind themselves in their two furrows.*] The Greek translation gives a plainer and easier sense, according to the reading in the margin, "When I shall bind them," as it were, hand and foot, to deliver them into the hands of the Assyrians, who "shall be gathered against them," "for their two transgressions;" namely, the calves of Dan and Beth-el. *Dr. Wells, W. Lowth.*

11. *And Ephraim is as an heifer that is taught,* &c.] The sense would run easier if we read it, Ephraim is as an heifer that is teachable. So I passed over her fair neck: I caused Ephraim to ride; Judah did plow, and Jacob did break the clods. God here sets forth the gentle and easy methods He used to bring both Israel and Judah to a sense of their duty; treating them with gentleness, as a husbandman does young bullocks or horses, stroking them, and encouraging them, till they are accustomed to the yoke; then He gave them His laws, and prescribed them rules for the several duties and offices of life, and expected they should bring forth fruit answerable to the several helps and advantages which He had given them. *W. Lowth.*

—— *I will make Ephraim to ride;*] Rather, I rode upon Ephraim, after the manner of husbandmen, who are used to ride upon their bullocks. *Grotius.*

12. *Sow to yourselves in righteousness.*] He proceeds in the same figure of language, expressing in terms belonging to common husbandry such duties as were required of them in their spiritual husbandry, or service of God. The people, who were before compared to an heifer, are here spoken to, as the husbandman, the sower, and reaper. We may understand, as introductory to this verse, some such words as, And I said, Sow &c. *Dr. Pocock.*

—— *reap in mercy;*] This is a promise, that if they did "sow in righteousness," they should "reap in mercy;" that is, they should experience that measure of mercy, whereby God above their desert rewards those, who sincerely endeavour to do His commandments. *Dr. Pocock.* The whole verse may be thus paraphrased: Give yourselves to all holy and conscientious endeavours: sow to yourselves in holiness and righteousness, and reap mercy and lovingkindness from the Lord; break up the fallow grounds of your hearts by a true and serious repentance; for it is time for you to turn to the Lord, and to seek to recover His favour; so far, as that He may rain upon you the showers of His grace and mercy, whereby ye may appear righteous in His sight. *Bp. Hall.*

13. *Ye have plowed wickedness, ye have reaped iniquity;*] In the former verse he shewed, what God commanded them to do: here, in the like figurative expressions, he shews what they had done. *Dr. Pocock.* But alas, contrary to My commandments, ye have ploughed up deep furrows of wickedness, and have reaped a large crop of iniquity. *Bp. Hall.* As your thoughts and designs have been evil, such has been the fruit and reward of your labours: compare chap. viii. 7. And "ye have eaten the fruit of lies:" ye have received the just reward of your idolatries. See the note on chap. vii. 3. *W. Lowth.*

14.— *as Shalman spoiled Beth-arbel*] The allusion is to a military exploit, not elsewhere recorded or mentioned in Scripture, but doubtless well known in Hosea's time; in which some powerful conqueror prosecuted his victory with extreme cruelty, and spared neither sex nor age. The Israelites are threatened with a like calamity. *Dr. Pocock, Bp. Horsley.*

15. *So shall Beth-el do unto you*] God sent the evils; the Assyrian, His instrument, inflicted them: but Beth-el is said to do

Before CHRIST about 740. of † your great wickedness: in a morning shall the king of Israel utterly be cut off.

† Heb. *the evil of your evil.*

CHAP. XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgment.* 8 *God's mercy toward them.*

about 740. * Matth. 2. 15. WHEN Israel *was* a child, then I loved him, and * called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that † take off the yoke on their jaws, and I laid meat unto them.

† Heb. *lift up.*

5 ¶ He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

Before CHRIST about 740.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

about 7 *s.* they became tributaries to Salmanasser.

7 And my people are bent to backsliding from me: though they called them to the most High, † none at all would exalt *him*.

† Heb. *together they exalted not.*

8 How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as ‖ Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, *my* repentings are kindled together.

‖ Gen. 19. 24. Amos 4. 11.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he

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to the people, what they suffered, because their idolatry and great wickedness there moved God to bring the destroyer against them. *Dr. Pocock.*

—— *in a morning shall the king of Israel utterly be cut off.*] Suddenly shall Hoshea be deprived of his kingdom, and an end put to the whole state and government of Israel. See Ps. xlvi. 5; xc. 14; cxliii. 8; Jer. vii. 13; xxxv. 15. *W. Lowth.*

Chap. XI. ver. 1. *When Israel was a child, then I loved him,*] When the people was in the state of childhood; that is, in the patriarchal times, and during their continuance under the Egyptian bondage. *W. Lowth.*

—— *and called my son out of Egypt.*] Israel is called God's "son," and His "firstborn," Exod. iv. 22, 23; and therein was an eminent figure of the Messias, in whom all God's promises are fulfilled. This prophecy is applied by St. Matthew, chap. ii. 15, to our Lord's return out of Egypt, after His flight thither in His infancy: and the literal sense of the words does more properly belong to Him, than to Israel; which is observable in many other prophecies, which can but improperly be applied to those, of whom they were spoken; and, taking them in their true sense, are only fulfilled in Christ. See particularly Ps. xxii. 16, 18. *W. Lowth.*

2. *As they called them,* &c.] The more earnestly the Prophets called on them to cleave steadfastly to the true God, ver. 7, the more they were bent to depart from Him to the worship of idols. *W. Lowth.*

3. *I taught Ephraim also to go,*] See Deut. i. 31; viii. 2. *W. Lowth.*

—— *but they knew not that I healed them.*] They considered not that the health and safety they enjoyed was bestowed by Me. *W. Lowth.*

4. *I drew them with cords of a man,*] That is, such cords as are proper to draw men with, as they are men, endued with reason, to discern between good and evil, and with freedom of will to choose the one before the other; and with such a temper and agreement of both, that what we apprehend to be good, that we freely choose, and refuse what we think to be evil. Accordingly God sets before us good and evil, and both in such a light that we may clearly discern the difference between them, and choose the good before the evil. Thus He draws us with cords, suitable to man's constitution; in explanation He adds, "with bands of love," or with expressions of His love and kindness towards us. In this way one man commonly draws another: how much more can Almighty God do it, who hath the hearts of all men in His hand, and the greatest favours to bestow which man can possibly desire? This is the meaning of the Apostle, "that the goodness of God leadeth us to repentance," Rom. ii. 4. It doth not force or drag us, but it leads us to repentance, and so to Christ. *Dp. Beveridge.* Not violently forcing them into His service, but striving to win them over with gentle invitations, and great favours and benefits, such as usually most powerfully work on reasonable men, and bind them to their benefactor. *Dr. Pocock.*

—— *take off the yoke*] Or, "lift up," as in the margin. The expression of "lifting up" the yoke refers, as is well observed by Abp. Newcome, and before him by Bishop Lowth on Isaiah, chap. i. 3, to the custom of raising the yoke forward, to cool the neck of the labouring beast. *Bp. Horsley.*

5. *He shall not return into the land of Egypt,*] They were desirous of making their escape thither, and many families perhaps effected it: see chap. ix. 6. But *here it is threatened*, that the nation in a body should not be permitted so to escape, because they refused to return to God. *Bp. Horsley.*

6. —— *his branches,*] That is, his people. *Dr. Wells.*

8. *How shall I give thee up, Ephraim?* &c.] God's mercies are here pathetically described as contending with His justice, to shew that He does not willingly afflict or grieve the children of men, Lam. iii. 33. *W. Lowth.*

When nothing will do, with what difficulty and reluctance does God deliver up His people into the hands of their enemies? "How shall I give thee up, Ephraim? &c." What a conflict is here! What tenderness and yearning of His bowels towards them! He cannot find in His heart to give them up, till He is forced to it by the last necessity. *Abp. Tillotson.*

—— *mine heart is turned within me,* &c.] These words would seem to import a change of mind and purpose in any but God, whose counsels man's words cannot duly express, nor his understanding fully comprehend. *Dr. Pocock.*

9. *I will not execute the fierceness of mine anger,*] I do not give way to a blind rage, as men often do: but as God, an unchangeable, and will still fulfil My gracious promises made to Abraham and his people, of being their God. Compare Mal. iii. 6. *W. Lowth.*

—— *I will not return to destroy*] When I come a second time, it will not be to destroy. An indirect promise of coming again, not for judgment, but for mercy. *Bp. Horsley.*

—— *and I will not enter into the city.*] A second time, in order to make an utter destruction. *W. Lowth, Dr. Wells.*

10. *They shall walk after the Lord:*] They shall follow God's call, and comply with His commands, when He shall convert them by an efficacious call of His providence, or powerful preaching of the Gospel. *W. Lowth.* These words may be understood

Before CHRIST about 740. shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful ‖ with the saints.

‖ Or, *with the most holy.*

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins provoke God.*

about 725. EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

Before CHRIST about 725.

2 The LORD hath also a controversy with Judah, and will † punish Jacob according to his ways; according to his doings will he recompense him.

† Heb. *visit upon.*

3 ¶ He took his brother [a] by the heel in the womb, and by his strength he † [b] had power with God:

[a] Gen. 25. 26.
† Heb. *was a prince, or, behaved himself princely.*
[b] Gen. 32. 24.

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [c] Beth-el, and there he spake with us;

[c] Gen. 35. 9, 10.

5 Even the LORD God of hosts; the LORD *is* his [d] memorial.

[d] Exod. 3. 15.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

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as a prophecy of the conversion of the remainder of Israel to Christ, and the settling of them in a spiritual kingdom: which prophecy has been already in great measure made good, by the calling in of many of them at Christ's first coming, and the preaching of the Gospel; and is still fulfilling, and to be fulfilled, till His second coming, by the conversion of *as* many of them as the Lord shall call in the interval between His two comings. Near his second coming it is a received opinion, that there shall be a signal conversion of them. *Dr. Pocock.*

—— *he shall roar like a lion.*] "He," that is, Christ, "the Lion of the tribe of Juda," Rev. v. 5. The same, whom it is said that "they shall walk after;" that is to say, Jehovah, the LORD, the true and essential God. *Dr. Pocock.* The roaring is unquestionably the sound of the Gospel; and that sound was to begin to be uttered by the voice of the incarnate God Himself. *Bp. Horsley.*

—— *then the children shall tremble from the west.*] At this efficacious call of God, His children shall come in haste from the several places of their dispersion, and particularly from the western parts of the world, see Zech. viii. 7, called "the sea" in the original, and expressed in Isaiah by "the islands of the sea:" see Is. xi. 11; xxiv. 14. *W. Lowth.* "The children" mean primarily and more immediately the Israelites in dispersion abroad out of their own country, Deut. xiv. 1; and together with them such of the Gentiles, as with them should be called by "the roaring of the lion," the preaching of the Gospel, to the partaking of the common faith and salvation. *Dr. Pocock.* It is impossible to render in English the full force of the original word, which we translate "tremble." It expresses the rapid motion of birds in the air upon fluttering pinion. *Bp. Horsley.*

11. *They shall tremble as a bird out of Egypt,* &c.] The Israelites were dispersed, as into other remote parts denoted by "the west," or "the sea," so also into Egypt, whither diverse of them betook themselves, and into Assyria, whither they were carried captives. By the naming of these places may be well understood all other countries where any of them should be: from whence it is here promised that they should make speed to come in unto God in their due time. *Dr. Pocock.*

—— *and I will place them in their houses.*] As doves naturally resort to the houses they are used to, see Is. lx. 8, so shall these return and settle in their own native country; see Ezek. xxviii. 25. *W. Lowth.* Or, instead of regarding these words as a promise of bringing the Jews back to their own land, it may be better to look upon them as promising spiritual good things under expressions taken from temporal: so that by "placing them in their houses" may be meant the bringing them into the Church, and there putting them in a sure and settled state; a state of quiet and security like that of a person fixed in his own house. *Dr. Pocock.*

12. *Ephraim compasseth me about with lies,* &c.] In the mean time, Ephraim makes a profession of My name, but false and counterfeit: and the house of Israel serves Me, but in hypocrisy. *Bp. Hall.*

—— *but Judah yet ruleth with God,* &c.] But Judah still orders his kingdom in God's appointed way, retaining kings of the lineage of David, and preserving a lawful priesthood; and by so doing is "faithful with the saints," that is, with his holy forefathers Abraham, Isaac, and Jacob, and with his other progenitors and holy men; or, as in the margin, is "faithful with the Most Holy," still adhering to the worship of God. *Dr. Pocock.*

CHAP. XII. ver. 1. *Ephraim feedeth on wind,* &c.] A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit. *W. Lowth.*

—— *lies and desolation;*] Multiplying his falsehood, he multiplies the causes of his own destruction. *Bp. Horsley.*

—— *oil is carried into Egypt.*] They project how to make themselves strong by their leagues with the Assyrians; and they send of their most precious presents to insinuate with the Egyptians. *Bp. Hall.*

3. *He took his brother by the heel* &c.] From the mention of Jacob in the foregoing verse, the Prophet takes occasion to put his posterity in mind of the particular favours God had bestowed upon his posterity for his sake. His taking his brother by the heel in the womb, denoted, that he obtained the right of the firstborn, and deprived his brother of it. *W. Lowth.*

The taking of his brother by the heel, is not mentioned in disparagement of the Patriarch. On the contrary, the whole of these two verses is a commemoration of God's kindness for the ancestor of the Israelites, on which the Prophet founds an animated exhortation to them, to turn to that God, from whom they might expect so much favour. This favour of God for Jacob displayed itself when he was less than an infant; for before he was born he took his brother by the heel; and, in his adult vigour, he was endued with such strength, as to prevail against an angel. *Bp. Horsley.*

4. —— *there he spake with us;*] That is, God spake with us in the loins of Jacob. The things spoken certainly concerned Jacob's posterity, as much as, or more than, himself. *Bp. Horsley.*

5. —— *the Lord is his memorial.*] That is, God's memorial: His appropriate, perpetual, incommunicable name, expressing His essence. *Bp. Horsley.* See Exod. iii. 15.

6. *Therefore turn thou to thy God:* &c.] Thou therefore, O Israel, encouraged by the memory of God's love for thy progenitor, and by the example which thou hadst in Him, of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the works of righteousness; and ever, under all circumstances, and at all times, look out for His mercy and aid, and be not weary with expectation of His coming. *Bp. Horsley.*

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7 ¶ *He is* ‖ a merchant, the balances of deceit *are* in his hand: he loveth to ‖ oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: ‖ *in* all my labours they shall find none iniquity in me † that *were* sin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, † by the ministry of the prophets.

11 *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks§ in ᵉ Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob ᶠ fled into the country of Syria, and Israel ᵍ served for a wife, and for a wife he kept *sheep*.

13 ʰ And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger † most bitterly: therefore shall he leave his † blood upon him, and his reproach shall his Lord return unto him.

[Or, *Canaan.* † Or, *deceive.* ‖ Or, *all my labours ought not to find me out: he shall have pollution of iniquity in me that is sin.* † Heb. *which.* † Heb. *by the hand.* § Heb. *bullocks.* ᵉ Chap. 4. 15. & 9. 15. ᶠ Gen. 28. 5. ᵍ Gen. 29. 20, 28. ʰ Exod. 12. 50, 51. & 13. 3.

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CHAP. XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 13 *A judgment for rebellion.*

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. about 725.

2 And now † they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‖ the men that sacrifice kiss the calves. † Heb. *they add to sin.* ‖ Or, *the sacrificers of men.*

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the

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7. *He is a merchant,*] Or, as it is in the margin, according to all the ancient versions, except the Chaldee, "He is Canaan." God says to the Prophet, Instead of turning to Me, and keeping to works of mercy and justice, he is a mere heathen huckster. Thou hast miscalled him "Jacob." He is "Canaan." Not Jacob, the godly, the heir of the promise. But Canaan, the cheat, the son of the curse. There is an ambiguity in the original, where the word is both a proper name, and an appellative signifying a merchant. *Bp. Horsley, Dr. Pocock.*

8. *And Ephraim said, Yet I am become rich,* &c.] These words declare the strange pride and insolence of Ephraim, refusing to forsake their evil ways, but pleasing and applauding themselves in them, as having been found by experience good and profitable. *Dr. Pocock.*

—— *iniquity — that were sin.*] According to a Jewish commentator, the Hebrew word for "iniquity" denotes something more grievous than that for "sin;" so that the sense may be, they shall find in me neither great iniquity, nor so much as any light ordinary sin. Or the word for "that" may be rendered by *and* or *or*. *Dr. Pocock.*

9. *And I that am the Lord thy God from the land of Egypt* &c.] I, who brought thee out from Egypt, and have still continued My favours towards thee, will in aftertimes return thy captivity. *W. Lowth.*

The words may be understood, not of a temporal deliverance, commemorated by feast and times of rejoicing, particularly that of tabernacles; but of deliverance from spiritual bondage by Christ, and of admission into the Church of Christ. *Dr. Pocock.* Concerning the feast of tabernacles, see the notes on Lev. xxiii. 40; Nehem. viii. 17, 18.

10. — *and used similitudes, by the ministry of the prophets.*] Commanding the Prophets to perform symbolical actions; as, in the case of Isaiah, going naked; Jeremiah, binding himself; Ezekiel, lying on one side; not mourning for his wife; Hosea's marriage; and many other instances. *Bp. Horsley.*

11. *Is there iniquity in Gilead?* &c.] The tribes settled about Gilead, beyond Jordan, were already captivated by Tiglath-pileser. God by the Prophet declares, *that idolatry, still* practised in Gilgal, was equally abominable, and would bring down similar judgments upon *the remaining tribes, on the west of Jordan. Bp. Horsley.*

—— *as heaps in the furrows of the fields.*] As frequent every where as clods in the furrows of the fields. *Bp. Hall.* Their altars *stand* so thick that they are as discernible as stones gathered up and laid in heaps in the fields. *W. Lowth.*

12, 13. *And Jacob fled into the country of Syria,* &c.] So opposite to thine was the conduct of thy father Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God's promises, submitted to the greatest hardships. And, in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt, and leading them through the wilderness like sheep, by the hand of His servant Moses. *Bp. Horsley.*

14. *Ephraim provoked him to anger* &c.] Notwithstanding all My favours, shewn to these people and their ancestors, they have highly provoked Me by their idolatries and other sins. Therefore shall their wickedness be the cause of their destruction; and as they have reproached and dishonoured God by word and deed, God shall, as a just recompense, make them a reproach and byword among the heathen. *See* chap. vii. 6; Deut. xxviii. 37: compare Dan. xi. 18. *W. Lowth.*

Chap. XIII. ver. 1. *When Ephraim spake trembling,* &c.] While Ephraim behaved himself humbly towards God, as his father Jacob, with weeping and supplication, chap. xii. 4, he was in great power, authority, and dignity in Israel: but when he offended, by proudly forsaking God, and worshipping that shameful idol Baal, he lost his former preeminence, and grew contemptible: his strength immediately declined, and *gave manifest* symptoms of ruin and destruction. *Dr. Pocock, W. Lowth.* He was consigned to destruction from his enemies. *Abp. Newcome.*

2. — *kiss the calves.*] That is, *worship* the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Thus we read of "all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Tully mentions a brasen statue at Agrigentum, in which the workmanship of the mouth was visibly worn by the frequent kisses of the worshippers. And in allusion to this rite, the holy Psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by full acknowledgment of His Divinity, bids them "kiss the Son," that is, worship Him. *Bp. Horsley.*

3. — *as the chaff* &c.] See notes at Ruth iii. 2; Ps. i. 4; 1 Kings xxii. 10.

whirlwind out of the floor, and as the smoke out of the chimney.

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[a] Isa. 43. 11. chap. 12. 8.

4 Yet [a] I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is no* saviour beside me.

5 ¶ I did know thee in the wilderness, in the land of † great drought.

† Heb. *droughts.*

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: † the wild beast shall tear them.

† Heb. *the beast of the field.*

9 ¶ O Israel, thou hast destroyed thyself; but in me † *is* thine help.

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† Heb. *in My help.*

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a [b] king in mine anger, and took *him* away in my wrath.

[b] 1 Sam. 8. 5. & 15. 23. & 16. 1.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay † long in *the place of* the breaking forth of children.

† Heb. *a time.*

14 I will ransom them from † the power of the grave; I will redeem them from death: [c] O death, I will be thy plagues; [c] O grave, I will be thy destruction: repentance shall be hid from mine eyes.

† Heb. *the hand.*

[c] 1 Cor. 15. 55.

15 ¶ Though he be fruitful among *his*

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4. *Yet I am the Lord thy God* &c.] In thy distress thou betookest thyself to other gods, expecting relief from them; but thou shalt find, that none will be able to save thee but Myself, whenever thou wilt sincerely turn to Me: compare chap. xii. 9; Is. xliii. 11. This and the following verse are an introduction to the gracious promises that follow, ver. 9—14; and chap. xiv; and import, that God will never utterly forget the promises made to their fathers. See Rom. xi. 29. *W. Lowth.*

6. — *therefore have they forgotten me.*] "Therefore," for that very reason. My kindness itself was the occasion of their ingratitude; for, in the pride of heart, which the miraculous supply of their wants for so long a time produced in them, they forgot their Benefactor. *Bp. Horsley.*

11. *I gave thee a king in mine anger,*] When the Israelites desired to have a king, they forgot that they had a king already; the Lord of all the earth condescending to be in a peculiar manner their immediate Sovereign. Their petition for a king was in contempt of that sovereignty of God; and this was the circumstance, by which they incurred God's displeasure in that petition. I would observe, that the seven verses of this chapter, from the fifth to the eleventh inclusively, form a section which regards the whole race of Israel in general. At the twelfth verse the prophecy turns again on Ephraim in particular. *Bp. Horsley.*

— *I gave thee a king in mine anger, and took him away in my wrath.*] Or, "will take him away." I complied with your request in giving you a king Saul, though I was justly displeased at it: see 1 Sam. viii. 7; x. 19. And of later times I have suffered you to set up new kings, after you had murdered their predecessors; see chap. viii. 4: and now I will take away your present king Hoshea, and at the same time put an end to your kingdom and nation. *W. Lowth.*

12. *The iniquity of Ephraim is bound up; his sin is hid.*] Usually such things as are bound up or tied together, and hid or laid up in some safe or secret place, are not neglected or forgotten, but laid aside in order that they may be forthcoming and produced, when occasion shall require. God therefore, in these terms expressing His dealing with Ephraim as to their sins, manifestly declares, that though His judgments do not immediately seize them, yet their iniquity is not forgotten by Him, but will in due time be brought to light and punished. The expressions may be illustrated by Deut. xxxii. 34, 35; Job xiv. 17. *Dr. Pocock.*

13. — *he is an unwise son; for he should not stay long* &c.] The old translation renders it more plainly; "Else he would not stand *still like* a stillborn child." As a child, if it could be supposed to have understanding, would deliver itself out of the straits of the womb, and not tarry there to the manifest danger of itself and the mother; compare 2 Kings xix. 3: so if Ephraim or Israel had acted wisely, they would have prevented their approaching destruction by a speedy reformation. *W. Lowth.*

14. *I will ransom them from the power of the grave;* &c.] If we apply this to Ephraim or the Israelites, spoken of before, it may signify, Though they be in never so hopeless and desperate a condition, God will in due time deliver them out of it. See the like expressions, Ps. lvi. 13; lxxi. 20; lxxxvi. 13. *W. Lowth.*

But the words are rather to be understood as a promising new and extraordinary benefits, obtained and conferred by our Saviour Jesus Christ, and not limited either to Jews or Israelites, but together with them reached forth to all sorts of men. *Dr. Pocock.*

—— *the grave;*] Or "hell," as the Hebrew word also signifies. "The grave" is the common receptacle of the bodies of the dead: and by "ransoming from the power of the grave" is meant, a freeing of the bodies of those who are ransomed in due time from the grave by a joyful resurrection. *Dr. Pocock.* But it should be rendered "hell," for the Hebrew word for the grave is different, and the two names are never confounded by the sacred writers. No two things indeed can be more distinct. By "hell" is meant in this passage, not the place where the damned are to suffer their torment, but the invisible place, where the departed souls of the deceased remain, till the appointed time shall come for the reunion of soul and body. This is the "hell" of the Old Testament; though, by an abuse of the word, the place of torment is the first notion it presents to the English reader. But the English word "hell" properly imports no more than the *invisible* or *hidden place,* from the Saxon word "helan," to *cover over:* (see the note from Parkhurst on Job xxvi. 5, 6.) In the New Testament, we find the word "hell" in our English Bibles in twenty-one passages in all. In nine of these it signifies a place of torment; namely, in these: Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 47; Luke xii. 5. In the *other* twelve, simply the region of departed spirits. And in the same sense it is to be taken in the Apostles' Creed, "He descended into hell:" of this place we know little, except that to those, who die in the Lord, it is a place of comfort and rest; not a paradise of eternal sleep and senselessness, but a place of happy rest and tranquil hope. In the prophetick imagery it is often mentioned as a dark cave deep in the bowels of the earth. Sometimes it is personified, as in this passage. *Bp. Horsley.*

—— *O death, I will be thy plagues;* &c.] The Apostle's triumphant exclamation in the passage referred to in the margin is an indirect allusion to this text of Hosea. *Bp. Horsley.*

—— *repentance shall be hid from mine eyes.*] That is, God will never repent of His determination of ransoming and redeeming them; He will certainly make it good. *Dr. Pocock.*

15. *Though he be fruitful among his brethren,* &c.] But now this

Before CHRIST about 725. brethren, [d] an east wind shall come, the wind of the LORD shall come up from the [d] Ezek. 19. 12. wilderness, and his spring shall become dry, and his fountain shall be dried up: he † Heb. vessels of desire. shall spoil the treasure of all †pleasant vessels.

Fulfilled about 721. 16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promise of God's blessing.*

about 725. O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and ‖ receive *us* graciously: so will we render the [a] calves of our lips. Before CHRIST about 725. ‖ Or, give good. [a] Heb. 13. 15.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall ‖ grow as the lily, and † cast forth his roots as Lebanon. ‖ Or, *blossom.* † Heb. *strike.*

6 His branches † shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. † Heb. *shall go.*

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and

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as the case stands with Ephraim, though he be fruitful among his brethren, yet I will fetch the Assyrian upon him, &c. *Bp. Hall.* The word "Ephraim" denotes fruitfulness; see Gen. xli. 52. This tribe answered his name, being the most numerous and potent of all the ten tribes. *W. Lowth.*

The frequent and sudden transitions from threatening to promise, from indignation to pathetick persuasion, and the contrary, produce much obscurity in the latter part of this Prophet; which however disappears, when breaks are made in the proper places. In the thirteenth verse, the peril of Ephraim's situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the fourteenth, God the Saviour comforts him with the promise of the final deliverance and salvation. In this verse is introduced a new threatening, with which the chapter ends. *Bp. Horsley.*

—— *he shall spoil the treasure of all pleasant vessels.*] "He;" either Jehovah, or the conqueror represented under the image of the wind. "All pleasant vessels;" every article of ornamental furniture, of costly materials and exquisite workmanship. *Bp. Horsley.*

If sin be not followed by repentance, and a thorough renunciation of all former lusts, habits, and customs, it will be visited with a destruction, like that of Samaria, which is here foretold, and about four years after was fulfilled. Our Saviour has made the application on another like occasion, and we ought all to lay it to heart, that "except we repent, we shall all likewise perish." *Wogan.*

Chap. XIV. Having denounced in the foregoing chapters heavy judgments against Israel for their idolatry and other sins, the Prophet now shows that the only way to prevent or escape the judgments of God is by repentance, which he earnestly exhorts them to take. *Dr. Pocock.*

Ver. 1. *O Israel.*] The whole family of Israel, in both its branches, is addressed. *Bp. Horsley.*

2. *Take with you words,*] That is, a set form of supplication. That set forms were in use among the Jews in the earliest ages, upon all solemn occasions, is evident from various passages of Holy Writ. *Bp. Horsley, Dr. Pocock.*

—— *so will we render the calves of our lips.*] The meaning is, We will, instead of offering sacrifices, render the confession of our lips. *Dr. Pocock.* "Lips" are here put for praises and thanksgivings uttered by the lips. This kind of figure, which puts the cause or instrument for the effect, is very frequent with the sacred writers. *Bp. Horsley.*

3. *Asshur shall not save us;* &c.] The first part of the people's repentance is described as consisting in a reliance solely upon God's protection, and not putting any trust in human strength: and then in renouncing all idolatrous worship. The Israelites had formerly made an alliance with the Assyrians; see chap. v. 13; viii. 9; xii. 1: and they are often upbraided by the Prophets for their courting foreign alliances, and particularly strengthening themselves with horses from Egypt or Assyria. See Is. xxx. 16; xxxvi. 8; 2 Chron. xvi. 7. *W. Lowth.*

—— *for in thee the fatherless findeth mercy.*] God is often said to take especial care of "the fatherless." He gives particular command "not to afflict any fatherless child," Exod. xxii. 22; He doth "execute the judgment of the fatherless," Deut. x. 18; He is therefore styled "the helper of the fatherless," Ps. x. 14; and "a Father" to them, Ps. lxviii. 5; and it is delivered as an expression of exceeding great anger towards the people, that "He will not have mercy on their fatherless," Is. ix. 17. The Israelites therefore, being now in such a condition, as may be well signified by the appellation of "fatherless," are taught to take with them in their address to God that name, of great efficacy in moving Him to mercy, and even, as it were, challenging it as a privilege. *Dr. Pocock.*

4. *I will heal their backsliding,* &c.] God's gracious answer to the professions of repentance; assuring them of His being reconciled to them, and, as a token of it, freeing them from their sins and the consequent punishment due to them; compare chap. xi. 7: and embracing them with a true love and affection, without any remembrance of their former provocations. *W. Lowth.*

If all the Israelites had turned to the Lord their God at the preaching of the Gospel, and believed in His Christ, they would have found this promise made good to them all. As many of them, as were converted to Him, enjoyed the benefit of it, where or however they were dispersed; and doubtless shall *still* do so, as many as shall at any time come in to Him, wheresoever they remain. *Dr. Pocock.*

5. *I will be as the dew unto Israel:* &c.] I will be comfortable and refreshing unto Israel, even as the dew is to the summer grass: so that he shall grow up in beauty as the lily, and in strength and height as the cedar in Lebanon. *Bp. Hall.* Most interpreters understand Lebanon to be here figuratively taken for the forests growing on it. *Dr. Pocock.*

—— *as the lily,*] After the first rains in the autumn, the fields about Aleppo every where throw out the autumnal lily daffodil; and the few plants, which had stood the summer, now grow with fresh vigour. *Dr. Russell.*

6. — *his smell as Lebanon.*] The mountain is celebrated by travellers for the fragrance of the greens, that clothe its sides. Maundrell found the great rupture, "which runs at least seven hours travel directly up to the sea, and is on both sides exceeding steep and high, clothed with fragrant greens from the top to the bottom." *Bp. Horsley.*

7. *They that dwell under his shadow shall return;*] Most interpreters translate the sentence thus: They shall return, and

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‖ grow as the vine: the ‖ scent thereof *shall be* as the wine of Lebanon.

‖ Or, *blossom.* ‖ Or, *memorial.*

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

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dwell under His shadow: that is, they shall return into their own country, and rest safely under the shadow or protection of the Almighty. Compare Ps. xci. 1; and see the note on chap. i. 11. *W. Louth.* Or the words are more properly a description of the happy and prosperous condition, which shall be enjoyed by those who dwell under the shadow of the Church, the Israel of God. *Dr. Pocock.*

—— *as the wine of Lebanon.*] The Phenician wines in general were esteemed by the ancients, especially those of Tripolis, Tyre, and Berytus, places at the foot of Lebanon, or very near it: and the wines of that country still preserve their character. Niebuhr says, "The wine of Mount Lebanon, long since celebrated by the Prophet Hosea, is still excellent." *Bp. Horsley.*

8. *Ephraim shall say, What have I to do* &c.] This verse contains the prophecy of a dialogue between God and Ephraim, or Israel His people, after their conversion. They begin with declaring their utter aversion to idolatry; see ver. 3. To which God graciously replies, that He has "heard" them confessing their sins, and expressing their abhorrence of them, (comp. Jer. xxxi. 18,) and that He will "observe" them, that is, will guide them with the eye of His providence and mercy. *W. Louth.*

—— *I am like a green fir tree.*] I shall be to thee as a tall and shady fir tree; and, whatsoever fruit thou yieldest, it shall be of My giving. *Bp. Hall.*

9. —— *for the ways of the Lord are right,*] That is, His commandments. The just shall walk safely by obeying them; the transgressors shall fall, by virtue of the same commandments, in consequence of their transgression. *Grotius.*

The following are the Chapters from Hosea appointed for Proper Lessons.

CHAP. XIII.	-	Wednesday before Easter, - - - -	Morning.
—— XIV.	-	Ditto, - - - - - - - -	Evening.

J O E L.

INTRODUCTION.

THERE is little doubt that Joel lived in the reigns of Uzziah king of Judah, and of Jeroboam II. king of Israel, who flourished as contemporary sovereigns between the years of the world 3194 and 3219; and that he delivered his prophecies soon after Hosea had commenced his ministry: though some Jewish and Christian writers have assigned to him a later period; some placing him in the reign of Jotham; others in that of Joram; and others contending that he prophesied under Manasseh, or Josiah; the last of which monarchs began to reign about 640 years before the birth of Christ.

Joel was the son of Pethuel, or Bethuel, and, according to some reports, of the tribe of Reuben. He is related to have been born at Bethoron; which was probably the lower or nether Bethoron, a town in the territory of Benjamin, between Jerusalem and Cesarea. Of the particulars of his life, or of the age to which he attained, we have no account. Dorotheus relates only, that he died in peace at the place of his nativity.

The Book appears to be entirely prophetick; though Joel, under the impression of foreseen calamities, describes their effects as present, and by an animated representation anticipates the scenes of misery which lowered over Judea, chap. i. 4—7, 10, 16—20. Though it cannot be positively determined to what period the description contained in the first chapter may apply, it is generally supposed that the Prophet blends two subjects of affliction in one general consideration or beautiful allegory; and that under the devastation to be produced by locusts in the vegetable world, he pourtrays some more distant calamities to be produced by the armies of the Chaldeans in their invasion of Judea.

In the second chapter the Prophet proceeds to a more general denunciation of God's vengeance; which is delivered with such force and aggravation of circumstance, as to be in some measure descriptive of that final judgment, which every temporal dispensation of the Deity must faintly prefigure. The severe declarations of Joel are intermingled with exhortations to repentance, and to the auxiliary means of promoting its effects, fasting and prayer; as also with promises of deliverance, and of a prosperity predictive of evangelical blessings.

In consideration of these important prophecies, we need not wonder that the Jews should have looked up to Joel with particular reverence, or that he should be cited as a Prophet by the evangelical writers; chap. ii. 32, compared with Rom. x. 13; Acts ii. 16—21. *Dr. Gray.*

In his style Joel is peculiarly elegant, perspicuous, diffuse, and fluent; he is also in a high degree sublime, bold, and animated. In his first and second chapters he shews how well prophetical poetry succeeds in description; how greatly it delights in metaphors, comparisons, and allegories. Nor is the arrangement of his subjects less beautiful than the colouring of his language: the amplification of calamities; exhortation to repentance; the promise to the penitent of earthly as well as heavenly blessings; the restoration of the Israelitish prosperity; the punishments inflicted on their adversaries. However, both in this and in other places, when we extol perspicuity of elocution, and beauty of composition, we do not deny that there is sometimes great obscurity in the matter: which may occasionally be observed in the conclusion of this prophecy. *Bp. Lowth.*

CHAP. I.

Before CHRIST about 800. 1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* 8 *and to mourn.* 14 *He prescribeth a fast for complaint.*

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. Before CHRIST about 800.

4 † That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten. † Heb. *The residue of the palmerworm.*

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of

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Chap. I. ver. 2. *Hear this; ye old men,* &c.] The Prophet declares the unexampled severity of the present judgment, by appealing to the memory of the ancients, and the observation of the present generation, whether they ever knew or heard of any thing like it, so that it deserved to be recorded as a warning to aftertimes. Compare chap. ii. 2. *W. Lowth.*

4.—*the palmerworm*—*the locust*—*the cankerworm*—*the caterpiller.*] Four kinds of noxious creatures are here described, the Hebrew names of which appear to be derived from their destructive qualities. It is uncertain what names they ought to bear in our own, and other European languages. Our translators have very well rendered them by the names of such known creatures, as concur in hurting and devouring the fruits of the earth, so that whatever escapes one, is destroyed by another. *Dr. Pocock.*

5. *Awake, ye drunkards,*] It may seem probable, that the sin of drunkenness was then among others much indulged in, and

Before CHRIST about 800. the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and † barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

† Heb. laid my fig tree for a barking.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine *is* ‖ dried up, the oil languisheth.

‖ Or. ashamed.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

Before CHRIST about 800.

14 ¶ [a] Sanctify ye a fast, call a ‖ solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

[a] Chap. 2. 15.

‖ Or, day of restraint.

15 Alas for the day! for [b] the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

[b] Isaiah 13. 6.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

† Heb. grains.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‖ pastures of the wilderness, and the flame hath burned all the trees of the field.

‖ Or. habitations.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

1 *He sheweth unto Zion the terribleness of God's judgment.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

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rendered the people sottish and stupid, as drunkards usually are, so that they regarded neither the work of the Lord, nor their own good. To them therefore He appears more particularly to address Himself, as having by that odious sin drawn down the present judgment on themselves and their country. The word "awake" is used to denote the drunkard's insensibility to his danger in Prov. xxiii. 35; and elsewhere it signifies a man's recovery from security in other sins: Rom. xiii. 11; Eph. v. 14. *Dr. Pocock.*

6. — *a nation*] Locusts, poetically so called. *Abp. Newcome.* As the Prophet applies the term, "a nation," to the locusts, and Solomon calls the ants "a people," Prov. xxx. 25, so Homer has "the nations of swarming bees," and "the numerous nations of swarming flies;" and Orpheus expressly mentions "an innumerable nation of locusts." *Parkhurst.*

—— *is come up*] A future event, which might be averted by repentance, chap. ii. 12, &c, is spoken of as having already taken place, to enliven the description by setting the images before the eyes of the reader. *Abp. Newcome.*

—— *whose teeth are the teeth of a lion,*] The same comparison is used in Rev. ix. 8; and denotes the great power of doing mischief possessed by these little vermin. Elsewhere, things which have great force to do hurt, are compared to the teeth of a lion, Ecclus. xxi. 2; Ps. lviii. 6. *Dr. Pocock.*

7. *He hath laid my vine waste,* &c.] See the notes on Exod. x. 4, 15.

—— *the branches thereof are made white.*] By reason of the bark being eaten from the boughs. *Bp. Hall.*

8. *Lament like a virgin* &c.] The words are an apostrophe to the land of Judea: the Prophet puts her in mind that she ought to be deeply affected with the sore strokes of the Divine vengeance, and express her inward sense of those calamities with the same outward expressions of mourning, as a young virgin that was betrothed to an husband would lament his untimely loss. "The husband of her youth," is a woman's first husband; as the "wife of his youth," Mal. ii. 15, is a husband's first wife. *W. Lowth.*

9. *The meat offering* &c.] The earth yieldeth not so much as wherewith to make a meat offering or drink offering unto the Lord; the corn and the wine and the oil are utterly consumed; so that the priests, the Lord's ministers, have just cause to mourn. So also verses 10—13. *Bp. Hall.*

14. *Sanctify ye a fast,* &c.] In order to deprecate God's wrath, and avert His judgments. See chap. ii. 15, 16. *W. Lowth.* The word "sanctify" seems to require, how the people were to prepare themselves for the enjoined fast, and to behave themselves in it; namely, with more than ordinary sanctity and holiness, not thinking it sufficient only to abstain from meat and drink, which is sufficient to denominate a man to fast, but withal to abstain *from* sin and wickedness, which is requisite to a holy and religious fast, such as is the duty and sign of an humble penitent, and is alone acceptable to God. *Dr. Pocock.*

—— *into the house of the Lord your God,*] See 1 Kings viii. 37. *W. Lowth.*

17. — *the barns are broken down;*] The receptacles for the fruits of the earth are not repaired, because there is nothing to treasure up in them. *Abp. Newcome.*

19. — *for the fire hath devoured the pastures* &c.] For the scorching drought hath devoured all the herbage of the wilderness, and the fiery beams have burnt up all the trees of the field. *Bp. Hall.* The wilderness is sometimes opposed to the hills or mountains, and then it signifies the plains, and places for pasture. See Is. lxiii. 13; Jer. ix. 10. *W. Lowth.*

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BLOW ye the ‖ trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

‖ Or, *cornet.*

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

† Heb. *of generation and generation.*

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

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6 Before their face the people shall be much pained: all faces shall gather † blackness.

† Heb. *pot.*

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the ‖ sword, they shall not be wounded.

‖ Or, *dart.*

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them;

Chap. II. ver. 1. *Blow ye the trumpet in Zion,* &c.] The Prophet describes the locusts and caterpillars as God's "army," ver. 11; in pursuance of which metaphor he exhorts the people to prepare to meet them, in the same terms as if they were alarmed to encounter an enemy, which was by sounding a trumpet. See Jer. iv. 5, 6, 19. This ceremony was not only used to give notice of an approaching enemy, but likewise to publish the times of the solemn assemblies for the worship of God: see Numb. x. 3, 9, 10. And this is the chief use they were to make of it upon this occasion; see ver. 15. For there was no other way to avert the impending judgment, but humbling themselves before God with fasting and prayer. *W. Lowth.*

—— *the day of the Lord*] A day, in which He will send very terrible judgments on the land, and take vengeance on them for their sins. *Dr. Pocock.*

2. *A day of darkness*] A very calamitous day, bringing with it much mischief and distress, which are figuratively set forth by darkness, as a state of prosperity is by light. See Amos v. 18, &c. By some interpreters "darkness" here is understood properly for darkness in the air, caused by what should then befall them in their land. Compare Exod. x. 15. *Dr. Pocock.* See on that passage the note from Dr. Shaw, whose testimony concerning locusts "darkening the sun" is confirmed by various authors, ancient and modern.

—— *as the morning spread upon the mountains:*] As a morning cloud spread upon the mountains, which hides the sun and the heavens, and threatens the certain coming of showers. *Dr. Pocock.*

—— *a great people and a strong:*] The Prophet speaks of the locusts in such military terms, and represents them like such a formidable army, that it has induced several learned men to think, that they are put by a figure to denote real armies. Another opinion is, that we are to understand the locust, canker-worm, palmer-worm, and caterpiller, spoken of ver. 4 of the preceding chapter, in a literal sense; and that the military terms, which are used, may by the authority of parallel passages in Scripture be applied to them. *Reading.*

—— *there hath not been ever the like,* &c.] See Exod. x. 14. In both places we are to take it for a proverbial expression, to set forth the extraordinary greatness of the judgment. Compare 2 Kings xviii. 5; xxiii. 25. *W. Lowth.*

3. *A fire devoureth before them;* &c.] They consume like a general conflagration, as Pliny says, "burning things up by their touch." Sir Hans Sloane, in his Natural History of Jamaica, says, "They destroy the ground not only for the time, but burn trees for two years after:" and Ludolphus, in the History of Ethiopia, "Wheresoever they feed, their leavings seem as it were parched with fire." *Abp. Newcome.*

—— *as the garden of Eden*] A proverbial expression for a place of pleasure and fruitfulness, as we commonly use the word Paradise. See Gen. xiii. 10; Is. li. 3. *W. Lowth.*

—— *nothing shall escape them.*] That is, nothing which the ground produces. *Abp. Newcome.* Different authors give accounts similar to Dr. Shaw's in the note on Exod. x. 15, concerning the devastation occasioned by locusts among all sorts of vegetable productions, not only herbage, corn, pulse, the fruits and leaves, the buds and very bark of trees, but even the hemp, notwithstanding its great bitterness, and the reeds with which the African huts are thatched.

5. *Like the noise of chariots* &c.] See Rev. ix. 9; Nahum iii. 2. Bochart says, that a swarm of locusts make so loud a noise, when they move, that they may be heard six miles off. *Abp. Newcome.*

—— *like the noise of a flame of fire* &c.] The noise in the former comparison seems to be made by their motion; this is probably meant of the noise made by their chewing or eating. *Dr. Pocock.*

Cyril, quoted by Bochart, says of them, that while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. *Abp. Newcome.*

Dr. Chandler, in his Travels in Asia Minor, takes notice of the prodigious crackling and noise which accompanied an accidental fire, which was kindled in the long parched grass near Troas, and devoured all before it. *Parkhurst.*

6. —— *all faces shall gather blackness.*] The alteration in the countenance was to indicate the inward pain. *Dr. Pocock.* Compare Jer. viii. 21; Nahum ii. 10. *W. Lowth.*

7. *They shall run like mighty men;* &c.] They shall march in such a swift and orderly manner, that no place shall be inaccessible to them, nor any force be able to withstand them. *W. Lowth.*

8. *Neither shall one thrust another;*] Many writers mention the order of locusts in their flight and march; and their manner of proceeding directly forwards, whatever obstacles were interposed. *Abp. Newcome.* See Dr. Shaw's note on Exod. x. 15.

—— *and when they fall upon the sword, they shall not be wounded.*] This refers to the scales with which locusts are covered as with a coat of mail. *Abp. Newcome.*

9. *They shall run to and fro in the city;* &c.] Compare Exod. x. 5, 6. Jerome saith of locusts, that there is nothing inaccessible to them; they seize, not only on the fields, corn, and trees, but also enter cities, houses, and the most private chambers. *Dr. Pocock.*

10. *The earth shall quake before them;* &c.] This and the fol-

Before CHRIST about 800. the heavens shall tremble: [a] the sun and the moon shall be dark, and the stars shall withdraw their shining:

[a] Isa. 13. 10. Ezek. 32. 7.

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the [b] day of the LORD *is* great and very terrible; and who can abide it?

[b] Jer. 30. 7. Amos 5. 18. Zeph. 1. 15.

12 ¶ Therefore also now, saith the LORD, [c] turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

[c] Jer. 4. 1.

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [d] gracious and merciful, slow to anger, and of great kindness, and [e] repenteth him of the evil.

[d] Exod. 34. 6. Psal. 86. 5. Joneh 4. 2.

[e] Jonah 3. 9.

14 [f] Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

[f] Chap. 1. 14.

15 ¶ Blow the trumpet in Zion, [g] sanctify a fast, call a solemn assembly:

[g] Joel 1. 14.

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

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17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should ‖ rule over them: [h] wherefore should they say among the people, Where *is* their God?

‖ Or, *use a byword against them.*

[h] Psal. 42. 10. & 79. 10. & 115. 2.

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part to-

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lowing clause express great consternation and calamity. The two other clauses may well have a literal sense; see the note on ver. 2: or they may denote, in a strong eastern manner, devastation spread through a whole country. *Abp. Newcome.*

11. *And the Lord shall utter his voice before his army:*] Like a leader or general, He shall command or encourage this His army, and can make the meanest parts of the creation the instruments of His vengeance. God's voice sometimes denotes His anger: the most terrible way of declaring His will is when He speaks to us by His judgments. Compare chap. iii. 16; Amos i. 2; Jer. xxv. 30. The time of God's particular judgments, as well as that of His general one, is commonly expressed by the "day of the Lord," the former being an earnest and imperfect representation of the latter. *W. Lowth.*

12. *Therefore also now, saith the Lord,* &c.] The sins of the people were the cause, which merited this dreadful visitation: and the way to remove it was for the people to repent of their sins, by open confession and acknowledgment of them, by a deep humiliation and sorrow for them, and by utterly renouncing and forsaking them. This is the great reason of the Prophet's discourse, and the main point which he pursues throughout it. *Reading.*

—— *turn ye even to me with all your heart,*] Let not your heart be divided between God and your idols or other sins, but let it be given wholly up to Him. God requires in our love and service of Him, that it be "with all our heart, with all our soul, and with all our might," Deut. vi. 5; "and with all our mind," as our Saviour adds in repeating that first and great commandment, without obeying which no other can be duly observed, Mark xii. 30. Without being actuated by the heart, all performances of the outward man are insufficient and vain, or rather they are displeasing. But when the heart shall have duly performed its part, the outward man is not left unconcerned, but hath his part also to perform, in order to express how the inward man of the heart is really affected: and so by the joint concurrence of both true conversion or repentance is made up. The Prophet therefore to the inward affection of the whole heart adds those outward acts, which are to accompany and express it, "fasting, and weeping, and mourning." *Dr. Pocock.*

He that would so turn to the Lord, as to find mercy with Him, must not turn from one sin to another, or from one sect to another, or from one religion to another only; but he must turn from all his sins, from all his former wicked ways and unrighteous thoughts, and must "turn unto the Lord with all his heart:" that is, our hearts must be wholly inclined to God, and our souls be offered up as a whole burnt offering unto Him, without any mental reservation or hypocritical equivocation. There is no agreement between Christ and Belial, between God and sin in the same heart. *Bp. Beveridge.*

13. *And rend your heart, and not your garments,*] Not merely your garments. See Gen. xxxvii. 29, 34; Job i. 20; 2 Sam. i. 11.

—— *repenteth him of the evil.*] See the notes on Gen. vi. 6.

14. *Who knoweth if he will return* &c.] Who knoweth whether your humiliation may not yet prevail with Him, and cause Him to withdraw His judgments, and instead thereof to bestow a blessing of plenty upon us; so that there may be both matter and occasion for the sacrifices of our thanksgiving unto the Lord? *Bp. Hall.*

16. *Gather the people,* &c.] As their sin and its punishment was national, extending to all ranks and degrees of people, the repentance and humiliation was to be as extensive and general. All are summoned; none exempted. *Wogan.*

17. — *between the porch and the altar.*] The altar of burnt offerings stood before the porch of the temple; 2 Chron. viii. 12; and the mid-space in the open court was naturally a place of great concourse, that the prayers of the people might accompany the sacrifice. *Abp. Newcome.*

—— *and let them say, Spare thy people, O Lord,*] It was usual to prescribe certain forms of prayer or praise to the priests in their publick ministrations; see Hosea xiv. 2; 1 Chron. xvi. 36. Such was this here mentioned, wherein they beseech God to deliver His people, not for any merit of theirs, but for the glory of His own name, lest the neighbouring heathens should take occasion to blaspheme His name, as if He were not able to protect His people. Compare Ps. xlii. 10; lxxix. 10; cxv. 2. *W. Lowth.*

—— *that the heathen should rule over them:*] Or, as in the margin, "should use a by-word against them;" that is, should make them the subject of scorn and derision, as if they were forsaken by the God whom they worshipped. *W. Lowth.*

The translation "rule over them" may be supported; because, when they were distressed by the locusts, they would be an easier prey to an enemy: but to "make a proverb of them" is the more natural translation. *Abp. Secker.*

18. *Then will the Lord be jealous for his land,*] He will be moved with great affection for it, so as to take away what is injurious to it, and to seek its good, that it continue not desolate and a reproach to its enemies. *Dr. Pocock.*

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ward the utmost sea, and his stink shall come up, and his ill savour shall come up, because † he hath done great things.

† Heb. *he hath magnified to do.*

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you ‖ the former rain † moderately, and he [b] will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

‖ Or, *a teacher of righteousness.* † Heb. *according to righteousness.* [b] Lev. 26. 4. Deut. 11. 14.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

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27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come *to* pass afterward, *that* I [i] will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

[i] Isa. 44. 3. Acts 2. 17.

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 [k] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

[k] Chap. 3. 15.

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20. — *and his stink shall come up,* &c.] That a strong and pestilential smell arises from the putrid heaps of locusts, whether driven upon land or cast up from the sea, in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, St. Jerome is quoted by Bochart as saying, that in his time those troops of locusts, which covered Judea, were cast by the wind into the sea; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, "They live not above six months: and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences." *Abp. Newcome.*

— *because he hath done great things.*] Or rather, "although he hath done great things." Though this army of insects, by Divine appointment, has made such destruction in the land, yet shall it come to this shameful end. *W. Lowth.* Or, "because He doth or shall do great things;" He, that is, Jehovah. *Junius, Castalio.*

23. — *for he hath given you the former rain*] In the margin, "a teacher of righteousness:" a translation, which the words will well bear; and which is given in many versions, and by many expositors of great note and learning, most of whom understand it as a prophecy of the Messiah. *Dr. Pocock.*

— *the former rain, and the latter rain in the first month.*] See the notes on Deut. xi. 14; xxviii. 12; 1 Sam. xii. 17. The first month was Nisan, answering partly to our March, and partly to April.

25. — *I will restore to you the years that the locust hath eaten,*] That is, I will repair the damage, which the land has for several years received from the ravages of those devouring creatures. *Dr. Pocock.*

— *my great army.*] We have here a key to the grand and beautiful description which runs through these two chapters. Every reader must be struck with the poetical and sublime manner, in which the allegory is conducted. There is not a more splendid piece of poetry extant. *Abp. Newcome.*

27. *And ye shall know that I am in the midst of Israel,*] In order to a removal of the threatened evils, the people are exhorted to turn unto God by serious repentance, and are promised that on so doing they should be received again into His favour, and owned for His people. *Dr. Pocock.*

28. — *I will pour out my spirit upon all flesh;* &c.] The plentiful effusion of the Holy Spirit is mentioned by the Prophets as the peculiar character of the Gospel state: and it is elsewhere compared to the pouring out of waters upon a thirsty land, whereby it becomes fruitful. See Is. xliv. 3; liv. 13; Jer. xxxi. This text is applied by St. Peter to the descent of the Holy Ghost upon the first believers, Acts ii. 17. "All flesh" comprehends the Gentiles as well as the Jews: which promise we see was punctually fulfilled, Acts x. 44; xi. 17. *W. Lowth.*

This prophecy is one of the clearest and most undoubted of any that foretold the establishment of the new law. It hath been fulfilled in the Christian Church two ways: first, by the extraordinary effects of such a general effusion of the Holy Spirit, whereby the Apostles and primitive saints were empowered to work miracles, speak with diverse tongues, and foretell future events; and, secondly, in the more ordinary gifts of Divine grace, bestowed upon all Christians. *Wogan.*

29. *And also upon the servants and upon the handmaids* &c.] Not only, no particular sex or age, but also no particular condition, should render persons incapable of receiving the good gifts of God's Spirit "in those days;" that is, under the kingdom of Christ. See Gal. iii. 28; 1 Cor. vii. 22. *Dr. Pocock.*

30. *And I will shew wonders in the heavens* &c.] The Prophet, having foretold in the clearest terms the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation, concludes this chapter with a striking description of the destruction of Jerusalem, which followed soon after, and punished the Jews for their obstinate rejection of the sacred influence: speaking in terms, which, as well as those of our Saviour that resemble them, have a double aspect, and refer to a primary and a final dispensation. Compare Matt. xxiv. 29. *Dr. Gray.*

Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans. *Abp. Newcome.*

31. *The sun shall be turned into darkness, and the moon into blood,*] That is, into the colour of blood. *Harmer.* These expressions may be understood of the "fearful sights, and great signs from heaven," Luke xxi. 11, which alarmed the minds of the Jews before the taking of Jerusalem by Titus. *Abp. Newcome.* Or, as some expositors think, they are meant, not literally, but metaphorically; and denote such calamities as should deprive the people of all sight of comfort. *Dr. Pocock.* See the notes on Isaiah xiii. 10, 13.

— *before the great and the terrible day of the Lord come.*] These wonderful things were in part shewn at the destruction of Jerusalem by Titus; but they shall be fully and perfectly completed towards the end of the world, before the last judgment; which time

Before CHRIST about 800. [1] Rom. 10. 13. 32 And it shall come to pass, *that* [1] whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and *in* Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

CHAP. III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly † pleasant things:

† Heb. *desirable.*

6 The children also of Judah and the children of Jerusalem have ye sold unto † the Grecians, that ye might remove them far from their border.

† Heb. *the sons of the Grecians.*

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

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deserves signally to be called "the day of the Lord," and "the great day," for the great things that shall be done in it; and "the terrible day," for all the judgments that are in it to be executed upon all the people who have ever lived in the world. *Dr. Pocock.*

32. — *whosoever shall call on the name of the Lord*] St. Paul, Rom. x. 13, explains this of such persons as give themselves up to Christ, and profess themselves His disciples; that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being "delivered from the wrath to come:" see Luke xxi. 22; 1 Thess. ii. 16. *W. Lowth.*

This "calling on the name of the Lord," mentioned by the Prophet, and applied by the Apostle to Jesus Christ, plainly proves that Jesus is the Lord Jehovah, and that He is to be invoked as the proper object of prayer. *Wogan.* See the note on Rom. x. 13.

——*for in mount Zion and in Jerusalem shall be deliverance,*] These words may be understood figuratively of the Church of God; which, having been *first* seated in mount Zion and Jerusalem, and thence extended *all the* world over, Luke xxiv. 47, carried the name thereof along with it. *Dr. Pocock.*

——*and in the remnant whom the Lord shall call.*] Namely, such as should embrace the Gospel, and thus escape the dangers and destruction which would seize on others. *Dr. Pocock.*

Chap. III. ver. 1. — *in those days, and in that time,*] The time called "the last days," chap. ii. 28, according to St. Peter's interpretation, Acts ii. 17, which comprehends all that time which reaches from the first to the second appearance of the Messiah: see the note upon Isa. ii. 2. The context shews that here is probably meant the latter part of these last days or times. *W. Lowth.*

——*when I shall bring again the captivity of Judah and Jerusalem,*] That is, when all the Jews then living, wheresoever dispersed, shall be converted to Christianity, and thereupon shall be brought back by God to their own country of Judah, and shall again inhabit Jerusalem. *Dr. Wells.* Or the words may be interpreted, not literally of bringing back the Jews to their ancient seat, but of freeing them from the captivity of sin, and the yoke of the Mosaical law. *Dr. Pocock.*

2. *I will also gather all nations,*] Taking the words in a spiritual sense, such as are enemies to God's Church, and the true Christian religion. Thus the Jews felt His judgments by the destruction of their city and commonwealth, soon after Christ's first coming; and at His second coming punishment shall be inflicted on all the wicked. *Dr. Pocock.*

——*the valley of Jehoshaphat,*] That is, the place where the Lord will execute judgment; for so the word "Jehoshaphat" signifies, being compounded of *Jehovah*, and *shaphat*, which means *to judge.* The expression likewise alludes to the valley of Berachah, as it was afterwards called, 2 Chron. xx. 26, which was famous for the victory gained there by Jehoshaphat and his people over a great confederacy of their enemies. This valley was not far from Jerusalem, if it be the same with that described Zech. xiv. 4. *W. Lowth, Dr. Wells.*

——*and will plead with them there*] God pleads with men, and vindicates the cause of oppressed truth and innocence by His judgments. Then their own consciences fly in the face of the guilty, and force them to acknowledge the justice of their punishments. Compare Ezek. xvii. 20; xx. 35; xxxviii. 22. *W. Lowth.*

3. *And they have cast lots for my people;* &c.] And they have scornfully and proudly tyrannized over My people, and have cast lots upon them, as some slight commodities for sale or exchange; and have given a boy for the price of their lust to a harlot, and sold a girl only for a cup of wine to drink. *Bp. Hall.*

The way of dividing captives by lot appears to have been in use of old among nations: compare Nahum iii. 10; Obad. ver. 11. *Dr. Pocock.*

4. *Yea, and what have ye to do with me, O Tyre, and Zidon,*] When the Babylonians, the appointed instruments of My vengeance, afflict My land, why do you also and the bordering nations assist them? Do you take this occasion of avenging the former victories of My people over you? If so, this your act of revenge shall be speedily punished. *Abp. Newcome.*

5. *Because ye have taken my silver and my gold,* &c.] The temple was despoiled of its ornaments, either through the necessities or wickedness of the kings of Judah, several times; see 2 Kings xii. 18; xviii. 16; 2 Chron. xxviii. 24. It was likewise plundered by the Chaldeans often; once in the reign of Jehoiakim, 2 Chron. xxxvi. 7; then in the short reign of Jehoiachin, 2 Kings xxiv. 13, before the last destruction of it, 2 Kings xxv. 17, 18. Some part of the furniture might perhaps be sold to the merchants of Tyre and Sidon. *W. Lowth.*

6. *The children also of Judah — have ye sold*] It was customary for the merchants of the neighbouring countries to buy the children of Israel for slaves, in order to sell them again. See 1 Mac. iii. 41. Javan, that is, Greece, particularly dealt in that sort of traffick, Ezek. xxvii. 13. *W. Lowth.*

7. *Behold, I will raise them out of the place whither ye have sold them,* &c.] Grotius thinks that this promise concerning the children of Judah was made good under Alexander the Great and his successors, who in favour of the Jewish nation restored to liberty many Jews who were captives or in servitude in Greece: and that the threatening in the next verse concerning the persecutors of the Jews had its effect when the same Alexander took Gaza, Sidon, and Tyre. Others think the fulfilling of these things may be referred to the times of Cyrus or of the Maccabees. The

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8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; † Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

† Heb. *sanctify.*

10 [a] Beat your plowshares into swords, and your ‖ pruninghooks into spears: let the weak say, I *am* strong.

[a] Isai. 2. 4.

‖ Or, *scythes.*

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ‖ cause thy mighty ones to come down, O LORD.

‖ Or, *the LORD shall bring down.*

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

[b] Rev. 14. 15.

13 [b] Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

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14 Multitudes, multitudes *in* the valley *of* ‖ decision: for the day of the LORD *is* near in the valley of decision.

‖ Or, *conviction, or, threatening.*

15 The [c] sun and the moon shall be darkened, and the stars shall withdraw their shining.

[c] Chap. 2. 31.

16 The LORD also shall [d] roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the † hope of his people, and the strength of the children of Israel.

[d] Jer. 25. 30. Amos 1. 2.

† Heb. *place of repair, or, harbour.*

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be † holy, and there shall no [e] strangers pass through her any more.

† Heb. *holiness.*

[e] Rev. 21. 27.

18 ¶ And it shall come to pass in that day, *that* the mountains shall [f] drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall † flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

[f] Amos 9. 13.

† Heb. 80.

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general import of the passage is, that though God sometimes suffers His people to be trampled on, and contemptuously used, and injuriously treated by His and their enemies, yet He will in due time deliver them from the hand of their enemies, to whom He will render a just reward, proportionable to the wrong that they have done to His people. *Dr. Pocock.*

9. *Proclaim ye this among the Gentiles:*] After these particular threatenings against Tyre and Sidon, and the neighbouring coast, the Prophet returns to what he had mentioned, ver. 2, concerning the heathen or unbelieving world, gathering themselves either to oppose the Jews in their return homeward, or some other way to hinder the growth of Christ's kingdom. *W. Lowth.*

—— *Prepare war,* &c.] The Prophet in an ironical and insulting manner encourages them to make their utmost efforts to oppose the designs of Providence: but it should be all in vain. See the like expressions, Isa. viii. 9, 10; Jer. xlvi. 3, 4; Ezek. xxxviii. 7. *W. Lowth.*

11. — *thither cause thy mighty ones to come down, O Lord.*] According to this rendering of the passage, interpreters understand by "mighty ones" the angels of God, sent down to defeat His enemies. But in the margin it is rendered, "the Lord shall bring down;" and in our older English Bibles, "then shall *the* Lord cast down the mighty men:" that is, such as, presuming on their might, rebelliously exalted themselves against God and His people. *Dr. Pocock.*

12. — *there will I sit to judge all the heathen round about.*] God here speaks after the manner of men, with whom it is usual for the judge, examining matters and giving sentence, to sit: not as if sitting and standing were postures properly attributed to God. *Dr. Pocock.*

13. *Put ye in the sickle,* &c.] God will give His commands to the angels, who are "the reapers," Matt. xiii. 39, to cut off the wicked by a speedy destruction; for their iniquities are come to maturity, and are ripe for judgment. Compare Jer. li. 33; Hos. vi. 11; Matt. xiii. 38, 41; Rev. xiv. 15. *W. Lowth.*

14. *Multitudes, multitudes in the valley of decision:*] O what multitudes, what infinite multitudes of wicked sinners, shall then and there be adjudged! *Bp. Hall.* "The valley of decision" is so called, because God will there *decide* on those assembled before Him, and pass judgment on them according to their deeds; for which reason it was before called "the valley of Jehoshaphat." *Dr. Pocock.* See the second note on ver. 2.

15. *The sun and the moon shall be darkened,* &c.] This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved. Particular judgments upon kingdoms and nations are often described in such terms as properly belong to the general judgment. *W. Lowth.* The words, in their plainest and most literal exposition, seem to denote such prodigies as shall precede or attend the last dreadful day, and among them a real alteration in the shining of the sun, moon, and stars, not used here, as they are elsewhere, for comparative expressions, but to signify what shall then really and actually be. *Dr. Pocock.*

16. *The Lord also shall roar out of Zion,*] Where He shall give tokens of His especial residence. *W. Lowth.* Or, by Zion and Jerusalem may be understood heaven, the seat of His glory, the representation of which was formerly in the sanctuary. Heb. xii. 22. *Bp. Hall, Dr. Pocock.* God's anger, when He speaks to us by His judgments, is fitly compared to the roaring of a lion: see Jer. xxv. 30; Amos i. 2; iii. 8. *W. Lowth.*

—— *and the heavens and the earth shall shake:*] Great commotions or convulsions of states and governments are expressed by "shaking the heavens and the earth:" compare Ezek. xxxviii. 19; Haggai ii. 6, 22. But here the words may be understood in a literal sense, because the action here described in this chapter is a forerunner and token of the approaching day of judgment. *W. Lowth.*

17. — *then shall Jerusalem be holy,* &c.] This character belongs to the "new Jerusalem." Compare Isa. xxxv. 8; lii. 1; lx. 21; Rev. xxi. 27. Or it may be understood of the earthly Jerusalem, as the metropolis of the converted world. As the inhabitants themselves shall be holy, so the city shall be called the "Holy City," as in former times it was; see Dan. ix. 16; Zech. viii. 3: compare Isa. xxiv. 23; Micah iv. 7; Obad. ver. 17. It shall be no longer subject to be polluted or oppressed by unbelievers: compare Nahum i. 15. *W. Lowth.*

18. *And it shall come to pass in that day,* &c.] And it shall come to pass in those last times, wherein the Gospel shall be published, that God shall give plenty of spiritual nourishment to His Church; so that every part thereof shall abound with effectual help and means of salvation: and from thence shall flow forth those waters of life, which shall water and refresh the souls of all the faithful followers of God. *Bp. Hall.*

—— *and shall water the valley of Shittim.*] See the note from

Before CHRIST about 800. 19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ‖ dwell for ever, and Jerusalem from generation to generation. Before CHRIST about 800.

21 For I will cleanse their blood *that* I have not cleansed: ‖ for the LORD dwelleth in Zion.

‖ Or, *abide.*

‖ Or, *even I the LORD that dwelleth in Zion.*

Bp. Bagot on Ezek. xlvii. 1. The distance of this place from Jerusalem may denote the large extent of God's blessing: or the nature of the place, which was dry and barren, and productive of nothing but thorns and rushes, may, under the figure of its being watered by the fountain from the house of the Lord, signify the efficaciousness of the grace of God conveyed by the Gospel. *Dr. Pocock.*

19. *Egypt — Edom*] These two people were remarkable for their enmity to the Jews: they are taken in the general sense for the enemies of God's people: see the note upon Isa. xi. 14. *W. Lowth.*

20. *But Judah shall dwell for ever*, &c.] Many interpreters understand this not literally of Judah and Jerusalem, but figuratively of the Church of God: and affirm that the promise is made good even in this world, by Christ's ruling in the midst of His enemies, and protecting His Church amidst her daily afflictions; but that it shall be fully performed in heaven, when, being placed out of all fear of danger, we shall eternally reign with Christ. *Dr. Pocock.*

21. *For I will cleanse their blood* &c.] I will thoroughly cleanse them from their sins and pollutions; which shall not rise up any more in judgment against them. *W. Lowth.*

The following Chapter from Joel is appointed as a Proper Lesson, and as a portion of Scripture for the Epistle.

CHAP. II. - - - 20th Sunday after Trinity, - - - Morning.
——— ver. 12—17. - Ash-Wednesday, - - - For the Epistle.

A M O S.

INTRODUCTION.

AMOS appears to have been contemporary with Hosea, but it is uncertain which was the first favoured by Divine revelations. They both began to prophesy during the time that Uzziah and Jeroboam the Second reigned over their respective kingdoms; and Amos saw his first vision "two years before the earthquake," Amos i. 1; which, as we learn from Zechariah, chap. xiv. 5, happened in the days of Uzziah. Amos, however, began to prophesy some time between the year of the world 3194 and 3219. Some have confounded him with the father of Isaiah.

The Prophet Amos was a native of Tekoa, a small town in the territory of Judah, about four leagues southward from Jerusalem, and six southward from Bethlehem, Amos i. 1; 2 Chron. xi. 5, 6; adjacent to a vast wilderness, where probably he exercised his profession.

Amos was an herdsman, and a gatherer of sycamore fruit, chap. vii. 14. In the simplicity of former times, and in the happy climates of the East, these occupations were by no means considered in that degrading light in which they have been viewed, since refinement hath introduced a taste for the elegant arts of life. He was no Prophet, as he informed Amaziah, chap. vii. 14, neither was he a Prophet's son: that is, he had no regular education in the schools of the Prophets, but was called by an express irresistible commission from God (chap. iii. 8; vii. 15) to prophesy unto His people Israel. The Holy Spirit did not disdain to speak by the voice of the most humble man; and selected His ministers as well from the tents of the shepherd, as from the palace of the sovereign, 1 Cor. i. 27—29: respecting only the qualities, and not the conditions, of His agents, inasmuch as He was capable of inspiring knowledge and eloquence where they did not previously exist.

Amos undoubtedly composed his prophecies in their present form. He speaks of himself as the author of them, chap. vii. 8; viii. 1, 2; and his prophetick character is established, not only by the admission of his book into the canon, and by the testimony of other writers, Tobit ii. 6; Acts vii. 42, 43; xv. 15—17; but by the exact accomplishment of many prophecies which he delivered. His work consists of several distinct discourses; the particular period of their delivery cannot now be ascertained. They chiefly respect the kingdom of Israel, though he sometimes inveighs against Judah, and threatens the kingdoms that bordered on Palestine; as the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. He predicts, in clear terms, the captivities and the destruction of Israel, to be preceded by fearful signs on earth, and in the heavens, chap. viii. 8—13; concluding with assurances that God would not utterly destroy the house of Jacob; but after sifting, as it were, and cleansing the house of Israel among the nations, God should again raise up the tabernacle, that is, the kingdom of David, to be enlarged to more than its first splendour by the accession of Gentile subjects; and to be succeeded by the establishment of that government, which the Prophet describes under poetical images as a blessed dispensation of security, abundance, and peace, chap. ix. 11—15. *Dr. Gray.*

This Prophet borrows many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetick, many elegant and sublime passages. No Prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. Bishop Lowth, an eminent judge and master of style, pronounces him nearly equal to the very first Prophets in elevation of sentiments and loftiness of spirit, and scarcely inferior to any in splendour of diction and beauty of composition. *Abp. Newcome.*

CHAP. I.

Before CHRIST 787.

1 *Amos sheweth God's judgment upon Syria,* 6 *upon the Philistines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the [a] earthquake.

Before CHRIST 787.

[a] Zech. 14. 5.

2 And he said, The LORD will [b] roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

[b] Jer. 25. 30. Joel 3. 16.

Chap. I. ver. 1. — *the herdmen of Tekoa.*] See the introduction.

—— *concerning Israel*] The prophecy relates chiefly to the ten tribes, or kingdom of Israel: though the Prophet briefly denounces God's judgments, not only against Judah, but likewise against the Syrians, Philistines, and other neighbouring people. *W. Lowth.*

—— *earthquake.*] This earthquake is referred to Zech. xiv. 5: and probably, as Bp. Lowth thinks, Is. v. 25, Josephus describes some of its effects: he attributes it to Uzziah's invasion of the priests' office, recorded 2 Chron. xxvi. 16. *Abp. Newcome.*

2. — *The Lord will roar from Zion,* &c.] This phrase occurs Joel iii. 16. See also Jer. xxv. 30. The meaning is, that God will soon spread terrour, like beasts of prey when they roar; chap. iii. 8: in other words, that He will soon display His power in executing judgment. The particular judgment here threatened is a drought. See chap. iv. 6; vi. 12. *Abp. Newcome.*

Before CHRIST 787.

3 Thus saith the LORD; For three transgressions of Damascus, ‖ and for four, I will not ‖ turn away *the punishment* thereof; because they have threshed Gilead with threshing instruments of iron:

‖ Or, *to a...for four.*

† Or, *convert it, or, let it be quiet:* and so ver. 6, &c.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from ‖ the plain of Aven, and him that holdeth the sceptre from ‖ the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

§ Or, *Bikath-aven.*

‖ Or, *Beth-eden.*

6 ¶ Thus saith the LORD; For three transgressions of * Gaza, and for four, I will not turn away *the punishment* thereof; because they ‖ carried away captive the whole captivity, to deliver *them* up to Edom:

* 2 Chron. 28. 18.

‖ Or, *carried them away with an entire captivity.*

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

Before CHRIST 797.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not † the brotherly covenant:

† Heb. *the covenant of brethren.*

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and † did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

† Heb. *corrupted his compassions.*

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon,

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3. — *For three transgressions of Damascus, and for four,*] The Prophet begins with denouncing judgments against foreign countries, and then comes to Judah and Israel. The first he threatens is "Syria," the head or capital city of which was "Damascus," (see Isaiah vii. 8.) for the several transgressions, which they had committed, expressed by "three transgressions and four." See Job v. 19. *W. Lowth.*

—— *they have threshed Gilead* &c.] This alludes to the threshing-wain described Is. xli. 15. It moved on wheels which had teeth, and at once forced out the grain, and cut the straw. *Abp. Newcome.* The cruelties exercised by Hazael and Ben-hadad, kings of Syria, are here intended. See 2 Kings x. 32, 33; xiii. 3—7. *W. Lowth.*

4. — *I will send a fire*] To which God's judgments are often compared: the word is taken in this general sense in the following verses. *W. Lowth.*

5. *I will break also the bar of Damascus,*] I will send an enemy that shall break or force open the gates of Damascus, though never so strongly barred or barricadoed. *Dr. Wells.*

—— *the plain of Aven,*] Or, Beth-aven: the word signifies "the plain of vanity;" whence some conjecture it was a place in Syria, remarkable for idolatry, as Beth-el is called Beth-aven for that reason, Hos. v. 8. *W. Lowth.*

—— *the house of Eden:*] This is equivalent to "the house of pleasure:" so it may denote one of the pleasant palaces belonging to the king of Syria, described by "him that holdeth the sceptre." But "Eden" was likewise a country bordering upon Syria, mentioned 2 Kings xix. 12; Ezek. xxvii. 23. See note there. Mr. Maundrell in his Travels observes, that not far from Damascus there is a plain still called the "valley of Bocat," which he supposes the same with Bikath-aven, here mentioned: and there is a place at this time called "Eden" near it. *W. Lowth.*

—— *Kir,*] Probably a city of Elymais; Is. xxii. 6. The completion of this prophecy is recorded 2 Kings xvi. 9. *Abp. Newcome.*

6. — *Gaza,*] This city was situated on the coast of Palestine, and is one of those threatened by Joel, chap. iii. 6. *W. Lowth.* Hezekiah smote it, 2 Kings xviii. 8: Pharaoh king of Egypt smote it, Jer. xlvii. 1: Alexander the Great took it, as related by Quintus Curtius. *Abp. Newcome.*

—— *they carried away captive the whole captivity,* &c.] The Philistines, as well as the people of Damascus, used great cruelties against the Israelites, but in a different way. The Damascenes slew those whom they took; the Philistines sold them, without any hope of future deliverance, to the Edomites, the most deadly enemies of the people of God. *Dawes.*

8. — *Ashdod,* &c.] "Ashdod," or Azotus, "Ashkelon," or Ascalon, and "Ekron," as well as Gaza, were chief towns of the Philistines. Gath, which was formerly another principal town, and the capital of a lordship or petty kingdom, 1 Sam. vi. 17, 18, is not here mentioned, as having been lately taken by Uaziah, the reigning king of Judah, as was Ashkelon afterwards, 2 Chron. xxvi. 6, whereby this prophecy was in part quickly fulfilled. *Dr. Wells.* All Syria was subdued by Pharaoh-necho; and again, as far as Pelusium, by Nabuchodonosor, as Josephus relates. Berosus also mentions that Nabuchodonosor conquered Syria and all Phenicia. *Abp. Newcome.*

9. — *Tyrus,*] This is probably to be understood of the destruction of Tyre by Nebuchadnezzar, foretold by Isaiah, chap. xxiii; by Jeremiah, chap. xlvii. 4, where it is joined, as here, with the Philistines; and by Ezekiel, chap. xxvi, xxvii. *W. Lowth.*

—— *remembered not the brotherly covenant:*] Made by Hiram with David and Solomon. See 2 Sam. v. 11; 1 Kings v. 1; ix. 13.

11. — *he did pursue his brother with the sword,*] The two nations were descended from Jacob and Esau, who were brethren. It is probable that before Amos prophesied, the Edomites had often distressed Judah and Israel in times of calamity. That this was their custom, see 2 Chron. xxviii. 17. But the words may be spoken prophetically of the conduct which the Edomites would pursue at the taking of Jerusalem by the Babylonians, Obad. 11—14; Ezek. xxv. 12; xxxv. 5; Ps. cxxxvii. 7. *Abp. Newcome.*

12. — *I will send a fire* &c.] Nebuchadnezzar subdued the Edomites, Jer. xxv. 9, 21; xxvii. 3, 6. Judas Maccabeus obtained a great victory over them, 1 Mac. v. 3; probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah: for it seems that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards Hyrcanus reduced them under subjection, and permitted them to remain in their country, on condition that they conformed to the Jewish laws: see the note on Obad. ver. 2. Teman and Bozrah were cities of Idumea. *Abp. Newcome.*

13. — *of the children of Ammon,*] Hazael king of Syria grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites; see 2 Kings x. 33. The low condition, to which these countries were reduced, might probably encourage

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and for four, I will not turn away *the punishment* thereof; because they have ‖ ripped up the women with child of Gilead, that they might enlarge their border:

‖ Or, *divided the mountains.*

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAP. II.

1 *God's wrath against Moab, 4 upon Judah, 6 and upon Israel.* 9 *God complaineth of their unthankfulness.*

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he [a] burned the bones of the king of Edom into lime:

[a] 2 Kings 3. 27.

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

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4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [b] they sold the righteous for silver, and the poor for a pair of shoes;

[b] Chap. 8. 6.

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto *the same* ‖ maid, *to* profane my holy name:

‖ Or, *young woman.*

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of ‖ the condemned *in* the house of their god.

‖ Or, *such whom fined, or, mulcted.*

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the Ammonites to possess themselves of Gilead, which lay near their own borders, and to destroy the inhabitants in the cruel manner here described. Compare Jer. xlix. 1; Zeph. ii. 8; Hos. xiii. 16. *W. Lowth.* The histories of those times, transmitted down to us, are so concise, that we often want information concerning the particular facts alluded to. *Abp. Newcome.*

14. — *Rabbah,*] This was the capital city of the Ammonites, who were conquered by Nebuchadnezzar, Jer. xxvii. 5, 6. *Abp. Newcome.*

—— *with a tempest in the day of the whirlwind:*] The destructions of war are often compared to the devastations caused by whirlwinds and tempests: see Is. v. 26; Jer. xxv. 32; Dan. xi. 40; Zech. ix. 14. *W. Lowth.*

Chap. II. ver. 1. — *Moab,*] As Moab and Ammon were nearly related, and bordered upon each other, so they are usually joined together in the threatenings of the Prophets: see Jer. xlviii, xlix; Ezek. xxv. 1—8; Zeph. ii. 8. *W. Lowth.* For the origin of these two people, see Gen. xix. 37, 38. Their country *lay* to the east of the Dead sea. *Abp. Newcome.*

—— *because he burned the bones of the king of Edom into lime:*] That is, into ashes, out of contempt and inhumanity. This is in all probability to be looked on as a distinct fact from that related in 2 Kings iii. 27, the circumstances being so widely different. Kirioth was the chief city of Moab. *Dr. Wells.*

3. — *the judge*] This word denotes the supreme magistrate or governour, see Deut. xvii. 9, and is here equivalent to the king. Compare Mic. v. 1. *W. Lowth.* Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6. *Abp. Newcome.*

6. — *Israel,*] Amos first prophesied against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites; who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and oppressors. Having thus taught his countrymen that the providence of God extended to other nations, he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah, 2 Kings xv. 19; and that in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6. *Abp. Newcome.*

The particular sins, for which the Israelites are threatened with punishment, were, first, Their notorious cruelty and oppression in the corrupt administration of justice; Secondly, Their covetousness, in perverting justice for the most paltry recompence; Thirdly, Their licentious and incestuous commerce. *Dimsne.*

7. *That pant after the dust of the earth on the head of the poor,*] All their desire is after *this unprofitable dust* of the earth, silver and gold, which they eagerly desire to gain, even by trampling on the heads of the poor. *Bp. Hall.* Or the sense may be taken according to the Latin version, "Who tread down the heads of the poor into the dust of the earth;" that is, they throw them into the dust, and then trample upon them. *W. Lowth.*

—— *turn aside the way of the meek:*] That is, from right and justice: see chap. v. 12; Is. x. 1; xxxi. 21. *Abp. Newcome.*

—— *to profane my holy name:*] To treat *Me as if I was not* a holy and fearful God, Ezek. xx. 39; or, by giving occasion of reproach among the heathen, Ezek. xx. 9. *Abp. Newcome.*

8. *And they lay themselves down &c.*] This is to be understood of the feasts, which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom both of the Jews and Gentiles: see 1 Sam. ix. 12, 13, 22; Is. lvii. 7; Ezek. xxiii. 41. The Prophet reproves them, not only for partaking of things offered to idols, but likewise for making use of other men's furniture, left in their hands for a pledge, to set off their idolatrous entertainments. Here was another instance of their unmercifulness, to detain pledges received from the poor, contrary to law, Exod. xxii. 26. See note upon Ezek. xviii. 7. The Jews as well as the Romans used to lie along at their meals on couches, as appears by this verse; compare chap. vi. 4. This custom continued in aftertimes, as appears by several places in the Gospels, where it is in the original, "lay down to meat;" though our translation renders it "sat down to meat." The custom of sitting at meals seems to have been the more ancient of the two. See Gen. xliii. 33; 1 Sam. ix. 22; xvi. 11; xx. 25. *W. Lowth.*

—— *and they drink the wine of the condemned:*] The drink offerings made with wine were a necessary part of the sacrifices; some of them were reserved for the entertainment that followed:

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9 ¶ Yet destroyed I the [c] Amorite before them, whose height *was* like the height of
[a] Numb. 21. 24. Deut. 2. 31. Josh. 24. 8. the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.
[d] Exod. 12. 51. 10 Also [d] I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to
[e] Chap. 7. 12. drink; and commanded the prophets, [e] saying, Prophesy not.

‖ Or, *I will press your place, as a cart full of sheaves presseth.* 13 Behold, ‖ I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver † himself:

† Heb. *his soul, or, life.*

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that

† Heb. *strong of his heart.* rideth the horse deliver himself.

16 And *he that is* † courageous among the mighty shall flee away naked in that day, saith the LORD.

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CHAP. III.

1 *The necessity of God's judgment against Israel.* 9 *The publication of it, with the causes thereof.*

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will † punish you for all your iniquities.

† Heb. *visit upon.*

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion † cry out of his den, if he have taken nothing?

† Heb. *give forth his voice.*

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

‖ Or, *not risen together.*

6 Shall a trumpet be blown in the city, and the people ‖ not be afraid? shall there be evil in a city, ‖ and the LORD hath not done *it?*

‖ Or, *and shall not the LORD do somewhat?*

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see Exod. xxxii. 6. And this was provided out of the fines of such as had been unjustly condemned, ver. 6. *W. Lowth.*

9. *Yet destroyed I the Amorite before them,* &c.] The sins of the Israelites against God are here amplified by the sundry and great benefits of God towards the Israelites: first by the utter destruction of the powerful and valiant nation of the Amorites; and then by the blessings, which He bountifully bestowed upon them, as in their deliverance from Egypt, and their establishment in the promised land, ver. 10, so also in the guidance which He vouchsafed them by means of Prophets and holy men devoted to His service, ver. 11. But these benefits they neglected or despised, especially those of a spiritual kind; enticing the Nazarites to break their vow of abstinence, Numb. vi. 2, &c. and forbidding the admonitions of the Prophets, ver. 12. *Dameus.*

13. *Behold, I am pressed under you,* &c.] I am ever overlaid with your wickedness: it is with Me as with a cart that is overpressed with a load of sheaves, which goes heavily, and is ready to break under the burden. *Bp. Hall.*

14. *Therefore the flight shall perish from the swift,* &c.] That is, God shall render ineffectual all their resources and methods of escape; whether they be natural, as swiftness of foot and strength of body, or acquired by industry, diligence, and wit, as power and authority among others, skill in battle, or riches, and horses trained for war. Hence appears the vanity of all human devices set up in opposition to the judgments of God. Nothing but God's mercy can deliver us from His justice; and that mercy is to be obtained only by true repentance through the promises of God in Christ Jesus. *Dameus.*

Chap. III. ver. 1. — *against the whole family* &c.] All that family, of which Jacob or Israel was the head: "family" is equivalent to people, here and in the following verse; and so it is taken, Jer. i. 15; viii. 3; x. 25; Nahum iii. 4; Zech. xiv. 18. *W. Lowth.*

2. *You only have I known* &c.] You only have I chosen from all other nations for My peculiar people, and have bestowed most cost and care upon you: therefore, since you have abused My mercies and rebelled against Me, ye shall be surely punished. *Bp. Hall.* The more and the greater are the benefits of God towards a people, so much the more shameful is their ingratitude in despising God, and their sin the greater and more heinous. *Dameus.*

3. *Can two walk together, except they be agreed?*] Will common reason permit two to walk friendly together, unless they be real friends? In like manner it is altogether unreasonable for you to think, that I will deal with you as your friend, while ye thus sin against Me, and so act as those who hate Me, or are My enemies. *Dr. Wells.*

4. *Will a lion roar in the forest, when he hath no prey?*] As a lion doth not use to roar but when he hath his prey in view, so neither doth God denounce His judgments, unless your sins have made you proper objects of His displeasure. *W. Lowth.* Naturalists assert, that, when the lion sees his prey, he roars before he rushes on it, and that at this roaring many animals shew great fear. *Abp. Newcome.*

5. *Can a bird fall in a snare upon the earth, where no gin is* &c.] As birds are not caught without the net of the fowler being already set and laid; and as the fowler doth not take up his nets, before he has secured a prey; so neither doth God threaten these things, without being prepared to execute His judgments; nor will He withdraw His hand, but will punish you, except ye repent. *Dameus.*

6. *Shall a trumpet be blown in the city, and the people not be afraid?* &c.] Shall a trumpet be blown in the city, to summon the inhabitants to the walls, yet the people find no cause of the fear of an enemy? no more would God by His Prophets denounce these imminent judgments, if there were not just cause to expect and fear their speedy execution: and who shall or can execute them, but the just and powerful hand of God? Can there be any evil of punishment in the city, yea in the world, which is not of His sending, His inflicting? *Bp. Hall.* Shall the evil of earthquakes, of unfruitful seasons, of hostile incursions, befall My people without My special appointment? *Abp. Newcome.*

By the "evil" here spoken of is not to be understood *sin*, or the evil of guiltiness, but *affliction or trouble*, or the evil of punishment; for God is not either the author or the cause of our sin,

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7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the ‖ oppressed in the midst thereof.

‖ Or, *oppressions.*

10 For they know not to do right, saith the LORD, who store up violence and ‖ robbery in their palaces.

‖ Or, *spoil.*

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd † taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and ‖ in Damascus *in* a couch.

† Heb. *delivereth.*

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13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

‖ Or, *on the bed's feet.*

14 That in the day that I shall ‖ visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

‖ Or. *punish Israel for.*

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

1 *He reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, *ye* kine *of* Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his holi-

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but we ourselves. Compare James i. 13, 14; Hos. xiii. 9. *Daneus.*

7. *Surely the Lord God will do nothing,* &c.] There was a succession of Prophets among the Jews from Samuel's time, till the captivity: the people commonly consulted them upon extraordinary occasions, and they gave them counsel and direction what was proper to be done. See chap. ii. 11; 1 Kings xxii. 13; 2 Kings iii. 11; xxii. 13; Jer. xxi. 2; Ezek. xx. 1, &c. The want of this prophetical gift was much lamented in the times of the captivity. See Ezek. vii. 26; Lament. ii. 9; Ps. lxxiv. 9. *W. Lowth.*

8. *The lion hath roared,* &c.] The awful admonitions uttered by the Prophets are as natural a consequence of God's command, as tear is of the lion's roaring. *Abp. Newcome.*

9. *Publish in the palaces at Ashdod,* &c.] God calls upon the heathen to be witnesses of His judgments upon His own people, that they may take warning thereby: particularly He gives notice to the "Philistines" and "Egyptians," the Jews' inveterate enemies, that they may assemble themselves, and with pleasure behold the ravages and oppressions which their insulting adversaries will bring upon the kingdom of Israel. *W. Lowth.*

12. — *As the shepherd taketh out of the mouth of the lion* &c.] As the shepherd, when a lion hath been devouring amongst his flock, finds some mangled remnants of a leg or an ear, which he carries home, to shew the spoil that hath been done by that fierce beast; so shall it be with Israel: of all the body of Samaria, there shall be some one or two left undevoured, for proof of the general slaughter and captivity. *Bp. Hall.*

—— *that dwell* — *in the corner of a bed,*] It means, that not many of those, who dwell and live delicately in Samaria, shall be able to deliver themselves from destruction. The delicacy and luxuriousness of their lives is described by their beds and couches, on which they daily lie and repose themselves. *Daneus, Dr. Wells, Abp. Newcome.*

Those now most at their ease shall be delivered to their enemies, like sheep to the lion: and scarce any of them be rescued from his jaws.

We learn from Bp. Pococke, Maundrell, Hanway, and other travellers, that in the East the place of honour, the most easy, voluptuous, indulging station, is the corner; and that it is the position in which great men usually place themselves. The word rendered "bed," may be understood of a divan or sofa. *Harmer, Parkhurst, Fragments to Calmet.* See the note on Deut. iii. 11, from Fragments to Calmet.

—— *and in Damascus in a couch.*] That is, who are now in high honour in their own, or indulging in foreign luxuries in other countries. Damascus was a most delightful place; and, as Amos delivered this prophecy "in the days of Jeroboam the son of Joash king of Israel," chap. i. 1, "who recovered Damascus for Israel," see 2 Kings xiv. 28, it is probable that many of the richer Israelites might choose to dwell there. *Parkhurst.*

14. — *I will also visit the altars of Beth-el:* &c.] I will reckon with Israel for his idolatries in Dan and Beth-el, and for those altars which he hath erected there, and will cause those miserected altars to be beaten down to the ground. *Bp. Hall.* See 1 Kings xii. 29, 32. The destruction of the altar at Beth-el is also foretold, chap. v. 5, and is perhaps referred to in Jer. xlviii. 13. *Abp. Newcome.*

15. *And I will smite the winter house with the summer house;*] See the note on Jer. xxxvi. 22.

——*the houses of ivory*] The Romans anciently ornamented their houses with ivory: and the Eastern people might possibly do the same. Sir J. Chardin says, "the ceilings of the Eastern houses are of Mosaick work, and for the most part of ivory:" and Dr. Russell notices, that "ivory is likewise employed at Aleppo in the decoration of the more expensive apartments." *Harmer.* Such houses were probably called "ivory houses," just as the emperour Nero's palace, mentioned by Suetonius, was named "golden," because it was "overlaid with gold." *Parkhurst.*

Chap. IV. ver. 1. *Hear this word, ye kine of Bashan,* &c.] Hear this, O ye great and rich men of Samaria, that feed full and carelessly, like the kine in the fat pastures of Bashan: ye, who oppress the poor, and crush the needy; and say to your princes and judges, Set deep fines, and condemn freely, that we may feast upon the offences of the people. *Bp. Hall.*

The luxury and insolence of oppressors is often compared to the wantonness of full-fed cattle: see Ps. xxii. 12; lxviii. 30. Bashan was remarkable for the richness of its pastures, and its breed of cattle: Numb. xxxii. 4; Deut. xxxii. 14; Ezek. xxxix. 18. *W. Lowth.*

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ness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and ‖ ye shall cast *them* into the palace, saith the LORD.

‖ *Or, ye shall cast one up to the things of the palace.*

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after † three years:

† Heb. *three years of days.*

5 And † offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for † this liketh you, O ye children of Israel, saith the Lord GOD.

† Heb. *offer by burning.*

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

† Heb. *so ye love.*

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

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9 I have smitten you with blasting and mildew: ‖ when your *gardens* and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

‖ *Or, the multitude of your gardens, &c. did the palmerworm, &c.*

10 I have sent among you the pestilence ‖ after the manner of Egypt: your young men have I slain with the sword, † and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

‖ *Or, in the way.* † Heb. *with the captivity of your horses.*

11 I have overthrown *some* of you, as God overthrew * Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

* Gen. 19. 24.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the ‖ wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

‖ *Or, spirit.*

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2. — *he will take you away with hooks,*] Invaders and spoilers are elsewhere compared to fishers: see Jer. xvi. 16; Hab. i. 15. *W. Lowth.*

3. *And ye shall go out* &c.] The Prophet tells the people, that they shall with all possible haste make their escape at the several breaches which shall be made in the walls of Samaria. Compare 2 Kings xxv. 4; Ezek. xii. 12. *W. Lowth.*

— *and ye shall cast them into the palace,*] The sentence may be thus translated, "Ye shall cast out yourselves," that is, ye shall with haste betake yourselves "to Harmon;" so the Latin Vulgate. *W. Lowth.*

4. *Come to Beth-el, and transgress;* &c.] Go ye up now, O ye foolish Israelites, to your Beth-el, if you please, and sin your fill: go up to Gilgal, and glut yourselves with the full scope of your iniquities; bring those your morning sacrifices, which are due unto God, bring and offer them to your idols; and that, which the law of God requires of you, for the maintenance of His Levites, (that is to say,) lay aside the tithes every third year for sacred use, do ye that to the priests of your idols: so also ver. 5. *Bp. Hall.*

A permission, spoken by way of sarcasm and irony, sharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that had been given them: like that of Ezekiel, chap. xx. 39, "Go ye, serve every one his idols." *W. Lowth.*

5. — *proclaim and publish the free offerings:*] Or "free-will offerings," Lev. xxii. 18, 21. These offerings were partaken of by the sacrificers; whence they gave notice of their intention to their friends, and invited them to the feast: see Deut. xii. 6, &c. *W. Lowth.*

6. *And I also have given you* &c.] After declaring the presumptuous idolatry of the Israelites, the Prophet describes their obstinate continuance in it, which was such, that they could not be withdrawn from it by any afflictions or punishments, and be turned to worship and serve the true God. In this and the following verses are enumerated the several afflictions, with which they were visited: such as famine, ver. 6; drought, ver. 7, 8; destruction of the fruits of the earth, ver. 9; pestilence, war, and defeat, ver. 10; and the overthrow of some of their cities, ver. 11. At the end of each of these punishments, it is to be observed, that the Prophet adds in the name of the Lord, "yet have ye not returned unto Me." This addition shews, that the mind of the Israelites was not only careless and unmoved amid these great miseries and calamities, but that it was also desperate and gone past recovery in their idolatry, which they could not by any means be wrought on to cast off, and so return by true repentance to the knowledge and worship of God. *Dan.ceus.* It is the desire of God to reclaim men by afflictions, which for this purpose He sent among the Israelites. *Bp. Hall.*

12. *Therefore thus will I do unto thee,*] Since thou hast slighted all these judgments, I am resolved to execute upon thee the severest of all My vengeances; and since thou hearest I have taken up this determination to proceed against thee, therefore prepare thyself, O Israel, to meet thy God with unfeigned humiliation and repentance. *Bp. Hall.* Or the phrase, "Prepare thyself to meet thy God," may be understood as signifying, Prepare to meet My wrath; that is, expect the most terrible punishment. See Abp. Tillotson's note at the end of the chapter.

13. *For, lo, he that formeth the mountains,* &c.] For well thou knowest, there is no hoping to resist the power of the Almighty: it is He that formeth the mountains, and infuseth the spirit into man, and knoweth and declareth the thoughts of man's heart, as well as what Himself intends to do with him; it is He that can cloud the brightest day at pleasure, and can bring down the highest and strongest fortifications upon earth: He is the Lord of hosts; all things are at His command. *Bp. Hall, Dr. Stokes.*

In this chapter God upbraids His people several times with this, as the great aggravation of their sins, that they continued impenitent under all those terrible judgments, which He had sent upon them. "I have sent among you," says He, "want of bread,"

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CHAP. V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

[a] Chap. 4. 4.

5 But seek not [a] Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off *righteousness* in the earth,

[b] Job 9. 9. & 38. 31.

8 *Seek him* that maketh the [b] seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark

[c] Chap. 9. 6.

with night: that [c] calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

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9 That strengtheneth the † spoiled against *the* strong, so that the spoiled shall come against the fortress.

† Heb. spoil.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: [d] ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted † pleasant vineyards, but ye shall not drink wine of them.

[d] Zeph. 1. 13.

† Heb. vineyards of desire.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take ‖ a bribe, and they turn aside the poor in the gate *from their right*.

‖ Or, a ransom.

13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 [e] Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

[e] Ps. 34. 14. & 97. 10. Rom. 12. 9.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call

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and then "pestilence," and then "the sword," and last of all a terrible "fire," which had almost consumed them. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto Me," ver. 11. And because all these judgments had not been effectual to reclaim them, He tells them, that He was resolved to go on in punishing; and therefore He bids them to expect it, and prepare themselves for it: "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel," ver. 12. When God hath begun to punish a people, and they are not amended by it, the honour of His justice is concerned to proceed, and not to give over. By every sin that we commit, we offend God; but if He smite us, and we stand out against Him, then do we contend with Him, and strive for mastery. And when the sinner is upon these stubborn and insolent terms, then "prepare to meet thy God;" a bitter sarcasm, as if man could be a match for God, and a poor weak creature in any wise able to encounter Him, to whom power belongs. There is a severe expression concerning God's dealing with such perverse and obstinate sinners, Ps. xviii. 26, "with the froward Thou wilt shew thyself froward;" or, as the words may more properly and conveniently be rendered, "with the froward Thou wilt wrestle." God will not be outbraved by the sins of men; and therefore, if we continue impenitent, we have all the reason in the world to expect, that God should go on to punish. *Abp. Tillotson.*

Chap. V. ver. 1. — *against you,*] Rather, "over you." The allusion is to the lamentations made at funerals: see ver. 16; Jer. ix. 17; Ezek. xix. 1; xxvii. 2. So the Prophet bemoans the state of the kingdom of Israel, as dead and irrecoverably lost. *W. Lowth.*

3. — *The city that went out by a thousand shall leave an hundred,* &c.] So few shall be left alive, after the hard and long sieges of the Assyrians, that in those cities of Israel, out of which a thousand able men were wont to go forth to war, there now shall be left but a hundred, &c. *Bp. Hall.*

4, 5. — *Seek ye me,* — *But seek not Beth-el,* &c.] The Israelites are here commanded to seek the Lord, and to abstain from idols, such as were then in Beth-el, Gilgal, and Beer-sheba: and the admonition is enforced by two powerful considerations, that if they "seek the Lord, they shall live;" that is, shall enjoy life, and salvation, and deliverance from their troubles; but that if they seek their idols, they shall be cut off together with those objects of their idolatrous worship. *Dancus.*

7. *Ye who turn judgment to wormwood,*] Ye, who corrupt judgment, and make it grievous and hateful to My people. *Bp. Hall.*

8. — *that maketh the seven stars* &c.] Who maketh the great frame of the heavens, and all the glorious stars therein; who turneth the blackest night into a clear morning, and causeth the brightest day to end in a dark night; who causeth the waters of the sea to overswell their banks, and to drown the face of the earth. *Bp. Hall.* See Job ix. 9, and the note there from Chapelow.

10. — *that rebuketh in the gate,*] That judgeth uprightly, and freely and impartially rebuketh the wicked man on the bench of justice. *Bp. Hall.* See the notes on Gen. xxiii. 10; Job v. 4.

13. — *the prudent shall keep silence in that time;* &c.] Seeing that his admonitions will do no good to men wholly devoted to their own ways of unlawful gain, and will be injurious to such as rebuke them. *Dr. Stokes.*

14. — *as ye have spoken.*] Ye are wont to boast of your interest in the Lord, and of the promises made by Him to your fathers. Obedience is the condition required on your part to qualify you for His favour. *W. Lowth.*

Before CHRIST 787. the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, *saith* the LORD.

[r] Isai. 5. 19. Jer. 30. 7. Joel 2. 2. Zeph. 1. 15. 18 [r] Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

[s] Isai. 1. 11. Jer. 6. 20. ‖ Or, *smell your holy days.* 21 ¶ [s] I hate, I despise your feast days, and I will not ‖ smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the ‖ peace offerings of your fat beasts.

‖ Or, *thank offerings.*

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Before CHRIST 787. 24 But let judgment † run down as waters, and righteousness as a mighty stream.

† Heb. *roll.*

[t] Acts 7. 42. 25 [t] Have ye offered *unto me* sacrifices and offerings in the wilderness forty years, O house of Israel?

‖ Or, *Siccuth your king.* 26 But ye have borne ‖ the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

CHAP. VI.

1 *The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.*

[u] Luke 6. 24. ‖ Or, *are secure.* [v] Exod. 18. 5. † Or, *first fruits.* [u] WOE to them *that* ‖ *are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [v] ‖ chief of the nations, to whom the house of Israel came!

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16. — *the husbandman* &c.] Husbandmen shall have their part in the common sorrow, forasmuch as their corn shall be wasted and devoured; and those, whose trade and practice it is to make a lamentation, shall now mourn in earnest, without a hire. *Bp. Hall.* See the note on Jer. ix. 17.

17. *And in all vineyards shall be wailing.*] Where there used to be shouting and rejoicing, when the summer fruits were gathered in. See Is. xvi. 10; xxv. 30; xlviii. 33. *W. Lowth.*

18. *Woe unto you that desire the day of the Lord!* &c.] Woe to those among you, that mock at the tidings of this sad day of the Lord, and scornfully ask, why it doth not come, and when it will come! they shall find that it will come, little to their comfort; they shall find it is not a day for mirth or pleasure, but for heaviness and sorrow. *Bp. Hall.* Compare the passages in the margin.

19. *As if a man did flee from a lion,* &c.] It shall be with you as with a man, who, flying from a lion, meets in his way with a bear; and, to escape both, flies into a house, and, laying his hand upon the wall, to get over, is bitten by a serpent; so shall you, shunning one danger, fall into another. *Bp. Hall.*

20. *Shall not the day* &c.] A strong affirmation is conveyed in this question. Darkness is naturally put for calamity, and light for gladness. *Abp. Newcome.*

21—24. These four verses convey the same sense as Is. i. 11—16; Jer. vi. 20; vii. 21—23; Hos. vi. 6; viii. 13: all which places import, how little valuable are the external rites of religion, unless they are accompanied with universal obedience. *W. Lowth.*

23. — *thy songs;* — *thy viols.*] The usual accompaniments of sacrifices among both Jews and heathens. *Abp. Newcome.* The psalms and hymns were sung in the temple with instrumental musick. *W. Lowth.*

24. *But let judgment run down as waters,* &c.] Instead of relying upon mere outward offerings in honour of Me, take care that justice be impartially administered, so that every one may partake of it as of the waters of a river; and take care also, that all live holy and righteous lives, so that their good example may, like a mighty stream, bear down all wickedness before it. *Dr. Wells.*

25, 26. *Have ye offered* &c.] Have ye not forty entire years together, in the wilderness, bewrayed your averseness from Me, and your inclination to idolatry? Was it to Me, that in this while ye offered your sacrifices, O ye house of Israel? No: howsoever ye pretended to bear My tabernacle, yet indeed ye did your services and oblations to your god Moloch, and the other images of those planetary gods whom ye worshipped. *Bp. Hall.*

In the former verse, the emphasis lies in the word "Me." Did ye offer such sacrifices as were acceptable to Me: such entire and undivided service as I enjoined? In the latter verse God is introduced as replying; No, ye sometimes carried about Moloch in his shrine or tabernacle. *Abp. Newcome.* "The tabernacle of Moloch" was a shrine, with the image of the deity placed within it: such were the silver shrines of Diana, Acts xix. 24; and the Themse or Lectice among the Romans. These their votaries carried in procession; as a solemn piece of worship, or pledge of the presence of their gods among them. See Is. xlvi. 7. Moloch is an idol often mentioned in Scripture. Chiun is generally supposed by learned men to be the same with Saturn. The same idol was called Remphan, or Rephan, by the Egyptians. *W. Lowth.*

26. — *the star of your god.*] The heathens had images that represented the heavenly bodies; see 2 Kings xxiii. 11; 2 Chron. xxxiv. 4: so the image of Chiun represented the star of Saturn, as that of Moloch did the sun. *W. Lowth.* Or, probably here is an allusion to the figure of a star, fixed on the head of an image of a false god. *Abp. Newcome.*

The sorts of idolatry here recited are not to be restrained to the time, during which the Israelites lived in the wilderness, but are to be extended over the whole space which passed from their coming out of Egypt to the time of Amos. *Dawson.*

27. *Therefore will I cause you to go* &c.] That is, Because of the little sincerity and devotion, with which your forefathers formerly performed their sacrifices to Me, and with which you perform them at present. The Prophets often upbraid the Jews with the sins of their forefathers, and threaten them with remarkable judgments on that account, when their posterity continue in the same or worse impiety. See Hos. ix. 9, 10; x. 9. Compare Matt. xxiii. 35. *W. Lowth.*

—— *beyond Damascus,*] To which city it seems probable that Hazael carried many captives, 2 Kings x. 32, 33. But now the Israelites were to be led away captives into Assyria and Media, 2 Kings xv. 29; xvii. 6. *Abp. Newcome.*

Chap. VI. ver. 1. — *which are named chief of the nations,* &c.] Sion or Jerusalem, and Samaria, are the chief seats of the two kingdoms of Judah and Israel, whither is the greatest resort of the whole nation. The word rendered "nations" usually signifies the heathens, but sometimes denotes the Jews. *W. Lowth.* Others refer this passage to the nobles, wise, and great men, of every place: men that were heads among their own people. *Poole.*

Before CHRIST 787. Taken about 784.

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

[a] Ezek. 12. 27. [b] Chap. 5. 18.

3 Ye that [a] put far away the [b] evil day, and cause the ‖ seat of violence to come near;

‖ Or, *habit there.*

4 That lie upon beds of ivory, and ‖ stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

‖ Or, *abound with superfluities.*

5 That ‖ chant to the sound of the viol, *and* invent to themselves instruments of musick, like David;

‖ Or, *quaver.*

6 That drink ‖ wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the † affliction of Joseph.

‖ Or, *in bowls of wine.* † Heb. *breach.*

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

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8 [c] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with † all that is therein.

[c] Jer. 51. 14. † Heb. *the fulness thereof.*

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [d] Hold thy tongue: for ‖ we may not make mention of the name of the LORD.

[d] Chap. 5. 13. ‖ Or, *they will not, or, have not.*

11 For, behold, the LORD commandeth, and he will smite the great house with ‖ breaches, and the little house with *clefts*.

‖ Or, *droppings.*

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

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2. — *Calneh, — Hamath — Gath.*] Calneh was a city in the region of Babylon, Gen. x. 10; and, as it seems, lately subdued by the Assyrians. Hamath was a Syrian city on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25; and by the Assyrians, 2 Kings xix. 13. "Gath of the Philistines" was taken by Uzziah, in whose reign Amos prophesied, 2 Chron. xxvi. 6. *Abp. Newcome.*

—— *be they better than these kingdoms?* &c.] Why then do ye worship their gods? and why are ye not grateful to Jehovah? *Abp. Newcome.*

3. *Ye that put far away the evil day,* &c.] Who persuade yourselves that God's judgments will not overtake you, and turn the seat of justice into the seat of oppression. *W. Lowth.*

4—6. These three verses are an elegant description of the ill uses, which men too often make of a plentiful fortune. It shuts out all serious considerations, makes them void of compassion towards the afflicted, and disposes them to regard nothing but the gratification of their senses. *W. Lowth.*

4. — *beds of ivory.*] That is, sofas adorned or inlaid with ivory. In Homer we read of "a couch wreathed with ivory and silver;" and "a bed variegated with gold, silver, and ivory." *Parkhurst.*

—— *lambs*] In many parts of the East lambs are spoken of as a sort of food excessively delicious. *Sir J. Chardin.*

5. — *like David;*] Abusing his holy example, in applying to purposes of wantonness and riot what he consecrated and dedicated to God. It is the abuse of musick which is here condemned. *Dimmock.*

6. *That drink wine in bowls,*] The Prophet alludes, either to the quantity drunk, or more probably to the magnificence of the drinking vessel. *Harmer.*

—— *they are not grieved for the affliction of Joseph.*] They do not humble themselves under God's afflicting hand, nor lay to heart the miseries the Divine judgments have brought upon the kingdom of "Israel," called by the name "Joseph," and "the house of Joseph," chap. v. 6, 15. *W. Lowth.*

Wine, and musick, and gorgeous apparel, and delicate fare, are things which God in His goodness hath created, and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall use any of them intemperately, or unseasonably, or vainly, or wastefully, abuseth both them and himself. And therefore we shall often find both the things themselves condemned, and those that used them blamed, in the Scriptures. Besides the text, see Is. iii. 18—23; Luke xvi. 19; vi. 25. And yet none of all the things, here condemned, were or are in themselves unlawful: it was the excess only, or other disorder in the use of them, that made them obnoxious to reproof. In many things of this sort we may easily err, in point either of judgment, or of practice, or of both, if we do not wisely distinguish the use from the abuse. Often, because the abuses are common and great, we peevishly condemn in others the very use of some lawful things. Often again, because there is evidently a lawful use of the things, we impudently justify ourselves in the very abuse of them. In the former case we infringe our brethren's liberty; in the latter we pollute our own. The best and safest way for us in all indifferent things is this: to be indulgent to others, but strict to ourselves: in allowing them their liberty with the most, but taking our own liberty ever with the least. *Bp. Sanderson.*

8. — *I abhor the excellency of Jacob,*] Whatever the kingdoms of Israel and Judah value themselves for, is hateful to Me, as having been abused by them, and made instrumental in dishonouring Me. *W. Lowth.*

9. — *if there remain ten men in one house, that they shall die.*] Those that escape the hands of the enemy, shall die by pestilence or famine during the siege. *W. Lowth, Abp. Newcome.*

10. *And a man's uncle shall take him up,* &c.] A man shall not have a brother or a son left, to do him the last offices of his burial; but if his uncle or his kinsman shall undertake to bring out his corpse, he that is the overseer of these funeral rites, joining with him in that work, shall say to that one which is left alive in the house, *Is there any one remaining of the whole* number of the family? and he shall say, No. Then shall the other answer again, Rest thou humbly and *silently* in the just pleasure of the Almighty: this is *His* work: as for us, our sins have been so grievous, that in conscience thereof, it is not for us to call on the name of the Lord for a release or mitigation of His judgment. *Bp. Hall.*

11. —*the great house* &c.] Universal ruin shall be spread through the city by the enemy. Or the earthquake may be alluded to. *Abp. Newcome.*

12. *Shall horses run upon the rock?* &c.] Is it possible, that horses should run upon the steep and craggy cliffs? or can it be, that the husbandman should drive his plough through those hard rocks? so impossible is it, that ye Israelites should continue to prosper while ye remain thus sinful; for ye have corrupted judgment and justice, and made it hateful and deadly to the innocent. *Bp. Hall.* See Bp. Lowth's note on Is. v. 28.

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13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the ‖ river of the wilderness.

‖ Or, *valley.*

CHAP. VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumbline is signified the rejection of Israel.* 10 *Amaziah complaineth of Amos.* 14 *Amos sheweth his calling,* 16 *and Amaziah's judgment.*

THUS hath the Lord GOD shewed unto me; and, behold, he formed ‖ grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

‖ Or, *green worms.*

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: ‖ by whom shall Jacob arise? for he *is* small.

‖ Or, *who of (or, for) Jacob shall stand?*

3 The LORD repented for this: It shall not be, saith the LORD.

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4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el

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13. *Ye which rejoice in a thing of nought,*] In your own strength, which is vain and nothing worth. *Bp. Hall.* Or in your idols, which are nothing, 1 Cor. viii. 4. *Abp. Newcome.*

—— *horns*] That is, dominion. See the notes on 1 Sam. ii. 1. 14. — *I will raise up against you a nation,*] That is, the Assyrians, who should afflict them from one end of the land to the other. "The entering in of Hamath" was the northern border of their country; and "the river of the wilderness" is the same with "the river of Egypt," the boundary of Judea on the south, Gen. xv. 18. *W. Lowth.*

The sins here described, as especially provoking God's indignation, are, First, the injustice and violence committed by the rich and great: Secondly, A sensual and voluptuous life, high living, the love of pleasure and diversions, and pride: Thirdly, Insensibility under God's corrections and the examples of His wrath. These were the sins for which the Jews perished, and which bring down His vengeance upon such as are guilty of them. We ought therefore most carefully to avoid them. To this end let us consider, *that* these sins not only expose men to temporal punishments, but make them subject still more unavoidably to the punishments of the world to come; and that injustice, a love of pleasures, impenitence, and incorrigibleness, are still more displeasing to God in Christians, than they were in the Jews; because the Gospel does so expressly command, and by the most powerful motives engage us, to renounce the desires of the flesh, and to live in charity, temperance, and humility. *Ostervald.*

Chap. VII. ver. 1. — *after the king's mowings.*] Or, "feedings:" agreeably to the remark of Mr. Stuart, that *in* general they now not their grass, to make hay, as we do; but cut it off the ground, either *green* or withered, as they have occasion to use it. *Harmer, Fragments to Calmet.*

3. *The Lord repented for this:* &c.] To affect the mind of the Prophet, and by him that of the people, God displays different judgments, and shews His clemency by forbearing to execute them upon the intercession of Amos: it being His sole intention to represent there modes of punishment, and not to inflict them. *Abp. Newcome.*

4. — *behold, the Lord God called to contend by fire,* &c.] The second vision represents a more furious enemy, that consumed all before him, like a flaming fire, an element that hath no mercy. *Dr. Stokes.*

7, 8. — *the Lord stood upon a wall made by a plumbline,*] God's judgments are sometimes represented by a "line" and a "plummet," to denote that they are measured out by the exactest rules of justice: see 2 Kings xxi. 13; Is. xxviii. 17. The instruments which are designed for building are sometimes used to mark out those places, which are to be pulled down and destroyed; see 2 Sam. viii. 2; Is. xxxiv. 11; Lam. ii. 8. The vision imports, that as God formerly built up His people, He would now pluck them down and destroy them. See Jer. i. 10; xxxi. 28. *W. Lowth.*

8. — *Amos, what seest thou?*] This is said to excite the Prophet's attention. *Abp. Newcome.*

—— *I will not again pass by them any more:*] I will not any more pardon and pass by their wickedness. *Bp. Hall.* In this third vision the Prophet is informed, that now God Himself examines and tries the doings of the Israelites according to the exact or perfect rule of His *justice*, as prescribed to them in His law; and that He will give sentence upon them according to this rule, and not according to the mildness and gentleness of His mercy, which he had before exercised towards them, but which they had abused by becoming worse instead of better. Now therefore He will no more pardon and pass over them, but will call all things to a just account, as carpenters and builders are accustomed to try and examine all things by line and by level. *Dameus.*

9. *And the high places* &c.] "The high places of Isaac" were the altar and grove at Beer-sheba, where Isaac dwelt and built an altar, Gen. xxvi. 25; xlvi. 1: this place was afterwards abused to idolatry, chap. v. 5. "The sanctuaries of Israel" were the places set apart for idolatrous worship, such as Beth-el, Gilgal, and Beer-sheba, chap. iii. 14; v. 5. The word "sanctuary" is used for an idolatrous temple, Is. xvi. 12. *W. Lowth.*

—— *I will rise against the house of Jeroboam with the sword.*] This was fulfilled when Shallum conspired against Zachariah the son of Jeroboam, and slew him, 2 Kings xv. 10: he was the last that reigned of that family. *W. Lowth.*

10. *Then Amaziah the priest of Beth-el*] This Amaziah was a priest, not of the tribe of Levi, but such an one as those were, whom Jeroboam, the first of that name, had consecrated to per-

Before CHRIST 787. sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's ‖ chapel, and it *is* the † king's court.

‖ Or, *sanctuary.* † Heb. *house of the kingdom.*

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of ‖ sycomore fruit:

‖ Or, *wild figs.* † Heb. *from behind.*

15 And the LORD took me † as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, * and drop not *thy word* against the house of Isaac.

* Ezek. vi. 2.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land. Before CHRIST 787.

CHAP. VIII.

1 *By a basket of summer fruit is shewed the propinquity of Israel's end.* 4 *Oppression is reproved.* 11 *A famine of the word threatened.*

THUS hath the Lord GOD shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket *of* summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple † shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth † with silence. † Heb. *shall howl.* † Heb. *be silent.*

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ‖ new moon be gone, that we may sell corn? and the sabbath, that we may † set forth wheat, making the ephah small, and the shekel great, and † falsifying the balances by deceit? ‖ Or, *month.* † Heb. *open.* † Heb. *perverting the balances of deceit.*

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form the idolatrous service at Beth-el. See 1 Kings xii. 31. *W. Lowth.*

—— *Amos hath conspired against thee in the midst of the house of Israel:*] That is, in Beth-el, where is the greatest confluence of thy subjects. *Bp. Hall.*

11. — *Jeroboam shall die by the sword,*] This was a plain perverting of the Prophet's words; for he did not prophesy against the king himself, but against his family and posterity. *W. Lowth.*

12, 13. *Also Amaziah said unto Amos, O thou seer, &c.*] Retire home to thy own country of Judah, and there maintain thyself, and there bestow thy pains and admonitions; but venture not any more to vent thy prophecies in Beth-el; for thou knowest the condition of this place; it is both the king's sanctuary for his devotion, and *the king's court for state*; meddle not any more with prophesying here, lest thou provoke the king's anger against thee. *Bp. Hall.*

14. — *I was no prophet, neither was I a prophet's son;*] I was not a Prophet by profession, nor bred up in the schools of the Prophets, as usually were those who took the prophetical office upon them. See 2 Kings ii. 5, &c; iv. 38; vi. 1. *W. Lowth.* Amos says, that he had no pretensions to the office or title of a Prophet by birth, succession, or education; but since it had pleased God to lay upon him, by a special commission, the necessity of prophesying, he must obey the Divine call rather than the command of the king. *Dr. Stokes.*

—— *sycomore fruit:*] A sort of wild fig, called by some the Egyptian fig. *W. Lowth.* See the note on 1 Kings x. 27.

15. *And the Lord took me as I followed the flock,*] Thus he was taken to the office of a Prophet, as David had been to that of a king: see Ps. lxxviii. 70, 71. *Danæus.* And as Moses also had been before him. See the note on Exod. iii. 1.

16. — *drop not thy word &c.*] Do not let fall the menaces of judgment upon the chosen people of God. *Bp. Hall.*

17. — *Thy wife shall be an harlot in the city,*] When Beth-el shall be taken by the Assyrians, (see Hos. x. 5, 6,) the soldiers shall abuse thy wife, and treat her as a common prostitute; as a just punishment of her idolatry, which is spiritual whoredom: "thy sons and thy daughters shall fall by the sword" of the Assyrians, as a recompense for thy infidelity concerning My prophecy, that the house of Jeroboam shall fall by the sword, ver. 9; "thy land shall be divided by" measuring it, as usual, with a "line" or cord, among those to whom the king of Assyria shall give it, as a suitable punishment for thy contradiction of My prophecy concerning the conquest of this kingdom by the Assyrians: "and thou shalt die *in a polluted land,*" or in a land where idolatry prevails, and where it will be impossible to converse without committing legal impurity, because thou hast been instrumental in keeping the people of Israel in idolatry, whereby this kingdom is polluted: and the people of "Israel shall surely go into captivity forth of his land," because they have hearkened unto thee rather than unto God, speaking to them by His Prophets. *Dr. Wells, W. Lowth.*

Chap. VIII ver. 1, 2. — *behold a basket of summer fruit. &c.*] The basket of ripe summer fruit which Amos saw in this fourth vision, was to denote that Israel's sins were now ripe for judgment; as the time of judgment is elsewhere expressed by an harvest or a vintage. See Joel iii. 13. *The two Hebrew words for "summer fruit" and "an end" have an affinity in sound, which gives occasion to a play on the words not unusual in Scripture. W. Lowth.* See Jer. i. 11, and the note there.

3. *And the songs of the temple shall be howlings in that day,*] Instead of the songs and musick of the temples of Beth-el and other high places, there shall be nothing but howlings and shriekings of those that are slain. *Bp. Hall.*

5. *Saying, When will the new moon be gone,*] When shall we have done with these solemn feasts, wherein we are not allowed to buy and sell? would God these new moons and sabbaths were once past, that we might sell our corn at a high rate; making the measure of the wheat small, and the weights, wherewith the silver is weighed, great and heavy; and falsifying the balances by deceit-

Before CHRIST 787.

6 That we may buy the poor for [a] silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

[a] Chap. 2. 6.

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

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12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

CHAP. IX.

1 *The certainty of the desolation.* 11 *The restoring of the tabernacle of David.*

I SAW the Lord standing upon the altar: and he said, Smite the ‖ lintel of the door, that the posts may shake: and ‖ cut

‖ Or, *chapiter, or, knop.*

‖ Or, *wound them.*

Bp. Hall. That is, in plain terms, they had rather be defrauding neighbours, than serving God. *Bp. Beveridge.*

The "ephah" was the measure, wherewith they sold, containing about one of our bushels: this they made smaller than the just standard. The "shekel" was the money they received as the price for their goods: by "falsifying the balances" when they weighed it, and so requiring it to be greater than it should be according to the standard weight of a shekel, they diminished its just value. So in both ways they overreached those who dealt with them. See Mic. vi. 11. *Dr. Wells, W. Lowth.*

6. *That we may buy the poor for silver,* &c.] That we may cause the poor to sell themselves to our servitude for a little silver, as being not able to sustain themselves; and that we may buy the needy for a pair of shoes, even for the basest necessaries: yea, and that, by this means, we may put off at an unreasonable rate the very refuse and offal of the wheat. *Bp. Hall.*

7. *The Lord hath sworn by the excellency of Jacob,*] That is, by Jacob's most eminent and incommunicable One, or by Jacob's holy One: see chap. iv. 2. *Jos. Mede.* By Himself, who is truly the glory of Jacob or Israel, see Ps. lxviii. 34; whatever other excellency or advantage they may make the subject of their glory. See chap. vi. 8. *W. Lowth.*

8. — *it shall rise up wholly as a flood;*] This deluge of sin in the nation shall make her punishment overflow, and overwhelm her in every part. *Dr. Stoker.*

—— *it shall be cast out and drowned, as by the flood of Egypt.*] Or rather, the river of Egypt. The inhabitants of the land shall be cast out of their possessions, or the land itself shall be swallowed up by the invading Assyrians, as Egypt is by the inundation of the river Nile. *W. Lowth.*

9. — *I will cause the sun to go down at noon,*] Your sorrow shall be so extreme in that day, and that day shall be to you so black and gloomy, as if the sun were gone down at noonday, and as if darkness had covered the earth in the clearest day. *Bp. Hall.* Calamitous times are expressed by the failing of the light of the sun, and the day's being overspread with darkness. See Is. xiii. 10; lix. 9, 10; Jer. xv. 9; Joh v. 14; xxii. 11. *W. Lowth.*

11. — *I will send a famine in the land,* &c.] Not a famine of material bread, &c, but a spiritual famine of the word of God, which alone is able to feed and save your souls. *Bp. Hall.* It was usual among the Jews to resort to the Prophets for counsel under any difficulty. See chap. ii. 11; Ezek. xiv. 7; xx. 1. Amos tells them, that in a little time there will be no Prophets for them to consult; and this shall be a just punishment for their despising the former Prophets, and their instructions. This was fulfilled upon the whole nation at the time of the Babylonish captivity: see Lam. ii. 9; Ps. lxxiv. 9; Ezek. vii. 26. And after their return from captivity they had no succession of Prophets, from the time of Malachi till the coming of Christ. See 1 Mac. iv. 46; ix. 27. *W. Lowth.*

12. — *from sea to sea,* &c.] That is, from the east sea, namely, either the sea of Galilee, or the Salt sea, to the west, or Mediterranean sea; and "from the north even to the east" again; that is, all through the kingdom. *Dr. Wells.*

13. *In that day shall the fair virgins and young men faint for thirst.*] They who are in the bloom of their youth, and in the strength of their age, shall faint and be dispirited, like those that want necessary refreshment. Compare Jer. xlviii. 18. *W. Lowth.*

14. *They that swear by the sin of Samaria,* &c.] Those idolatrous Israelites, that swear by the molten images of Samaria, and say, As the god which is worshipped in Dan, and the author of the religion of Beer-sheba liveth; even they shall fall into utter perdition, and never rise again. *Bp. Hall.*

"The sin of Samaria" was the calf, set up at Beth-el by Jeroboam, who committed a great sin in so doing, and made Israel to sin, 1 Kings xii. 30; xiv. 16: compare Mic. i. 5. "The manner," or way, "of Beer-sheba" is rendered "the god of Beer-sheba" in the Greek version, which expresses the sense rather than the words. The "way" or "manner," signifies the same with "the way of worship:" in this sense it is probably taken, Hos. x. 13; and the phrase is often used so in the Acts; particularly chap. xix. 23; xxiv. 14. Here it is taken figuratively for the god or object of their worship. Beer-sheba was a place noted for idolatry, as hath been observed upon chap. v. 5. *W. Lowth.*

The punishment, which is here threatened upon the people for their sins, is, that God would "send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." Let us learn hence, that the most terrible chastisement God can inflict upon a people is to deprive them of His word, and no longer to send His faithful servants among them: and therefore, that those, who enjoy these precious advantages, ought to esteem them above all things, and make a good use of them, lest they be deprived of them by the just judgment of God. *Outersaid.*

Chap. IX. The Prophet sees a fifth vision, representing the final destruction of the kingdom of Israel; but he concludes his prophecy with promises of restoring the kingdom of David, and the Jewish nations under the Messias, when the Church shall be enlarged by the Gentiles coming into it. *W. Lowth.*

Ver. 1. — *Smite the lintel of the door,* &c.] This signifies that

Before CHRIST 787. them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

[a] Psal. 139. 8, &c. 2 [a] Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

[b] Jer. 44. 11. 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and [b] I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

‖ Or, *spheres.* † Heb. *ascensions.* [c] Psal. 104. 3. ‖ Or, *bundle.* [d] Chap. 5. 8. 6 *It is* he that buildeth his ‖† [c] stories in the heaven, and hath founded his ‖troop in the earth; he that [d] calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

Before CHRIST 787.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [e] Philistines from Caphtor, and the Syrians from Kir?

[e] Jer. 47. 4.

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will † sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least † grain fall upon the earth.

† Heb. *Sieve to move.* † Heb. *Stone.*

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the [f] tabernacle of David that is fallen, and † close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

[f] Acts 15. 16. † Heb. *hedge,* or, *wall.*

† Heb. *upon whom my name is called.* 12 That they may possess the remnant of Edom, and of all the heathen, † which are

a severe blow was by the Divine command to be inflicted on those who were thought to be most eminent, and most able to support and give aid to the temple and the whole nation to whom it belonged. *Dr. Stokes.*

—— *and cut them in the head, all of them;*] That is, I will destroy all the chief of the kingdom of Israel. *Dr. Wells.* The "head" corresponds to the "lintel" in the foregoing clause. *Abp. Newcome.* As if he had said, Let them that are in the highest place, the guides and governours of the people, have the first and greatest blow, that in them others may see their doom. And after that, "I will slay the last of them" also, the lowest of the people, "with the sword" of a cruel enemy. *Dr. Stokes.*

2. *Though they dig into hell,* &c.] Though they hide themselves in the deepest holes or caverns of the earth, (see Is. ii. 19;) or take refuge in the highest fortresses, they shall not escape My vengeance. *W. Lowth.*

3. — *the serpent,*] The word is used for a water-animal, Is. xxvii. 1; and appears to be here used for *some* carnivorous fish. *W. Lowth.*

The general meaning of these verses is, that whatever places of refuge the Israelites may seek, their attempts at hiding themselves shall be ineffectual: for the hand of God, which is every where present, will draw them from thence, and give them over to their enemies. *Dunnus.*

6. *It is he that buildeth his stories in the heaven,*] An awful description of God's irresistible power, discovering itself in the works of the creation, particularly in His appointing several regions of the air, as so many apartments that lead to the highest heavens, the seat of His own glory. See Ps. civ. 3. *W. Lowth.*

—— *and hath founded his troop in the earth;*] The old English translation hath rendered the sense very perspicuously thus: "And hath laid the foundation of His globe of elements in the earth." The word, rendered "troop," signifies the collection of elements and other creatures, which furnish the earth, expressed by a word, which we render "the host," Gen. ii. 1. *W. Lowth.*

7. *Are ye not as children of the Ethiopians unto me,* &c.] Is there any reason in you, O ye children of Israel, why I should respect you more than the very Ethiopians? Why should I make any difference betwixt you and the very Philistines? If you say that I brought up Israel out of Egypt, so also did I bring the Philistines out of Caphtor, and the Syrians from Kir. *Bp. Hall.*

The sense seems to be, Trust not in your ancestors, who were so highly favoured by Me; your vices have made you vile in My sight. Trust not in My deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries, as well as you; and particularly your neighbouring enemies. *Abp. Newcome.*

8. — *saving that I will not utterly destroy* &c.] God still promises to preserve a remnant in the midst of His heaviest judgments, that He may perform to them the promises made to their fathers. See Jer. xxx. 11; Joel ii. 32; Rom. xi. 28, 29. *W. Lowth.*

9. — *yet shall not the least grain fall upon the earth.*] I will mingle or scatter the Israelites among all nations, just as good and bad grain are mingled in a sieve; but will so order it that none of the good grain shall be lost, or fall to the ground. Compare Matt. iii. 12. *W. Lowth.*

11. *In that day*] When I come to make a remarkable difference between the good and the bad, ver. 9. *W. Lowth.*

—— *the tabernacle of David*] Under the figure of rebuilding a tabernacle, that was partly demolished by force, partly decayed with age, the Prophet foretells the restoring of the kingdom of David to one of his seed after it should be fallen into a very low condition, and the enlargement of his subjects in the room of those, who had shaken off their obedience. *Bp. Chandler.*

12. *That they may possess the remnant of Edom,* &c.] That My apostles and servants, and their successors, whom I shall use in the restoration of the Church, may take a kind of spiritual possession of the Gentiles in My name, (bringing them within the pale of the Church and fold of the great Shepherd of our souls:) even of the greatest enemies of the Church, as the Edomites were of the Jews: at least of a remnant of them, that is, so many as shall return by true repentance and obedience from their opposition to the truth. *Dr. Stokes.*

Before CHRIST about 787. called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that † soweth seed; and the mountains shall drop ‖ [z] sweet wine, and all the hills shall melt.

† Heb. *draweth forth.*
‖ Or, *new wine.*
[z] Joel 3. 18.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. Before CHRIST about 787.

15 And I will plant *them* upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

—— *saith the Lord that doeth this.*] After the restoration of the Jews from their captivity, the Messiah came, and the Gentiles were admitted into His Church: and on the future grand restoration of the Jews, the borders of the Christian Church will be enlarged among the Gentiles, Rom. xi. 12, 15. *Abp. Newcome.*

13. — *the plowman shall overtake the reaper,* &c.] Rather, "the plowman shall *meet* the reaper;" that is, there shall be such an increase of the fruits of the earth, that as soon as the harvest is got in, it will be time to plow for the next year, which was not usual in those hot countries, where the corn was ripe early in the summer, in the month of May, or June at farthest. And "the treader of grapes" shall meet "him that soweth seed;" that is, the vintage shall be so plentiful, that whereas it used to begin in August, it shall not be over till seedtime, the earliest season of which was November. *W. Lowth.* It is a lively way of expressing, that the harvest and vintage should be copious and long in gathering. *Abp. Newcome.* And together with plenty of all outward blessings, it prefigures the abundance of God's spiritual graces, and the great harvest of the Church, of which our Saviour Himself speaks, Matt. ix. 37, in such figurative expressions as were familiar to the oriental writers. *Poole, Dr. Stokes.*

—— *the hills shall melt.*] They shall flow, as it were, with the abundance of wine produced on them, Joel iii. 18. *Mountains* and hills are the proper places for vineyards. *Abp. Newcome.* See the note on Joel iii. 18.

15. — *they shall no more be pulled up out of their land.*] But shall dwell in it secure from any annoyance of enemies. Compare Jer. xxiii. 6; xxxii. 41; Ezek. xxxiv. 28; Joel iii. 20; Mic. iv. 4; Zeph. iii. 13. *W. Lowth.*

We have here a prophecy, that the ruin of the house and kingdom of David should precede the coming of the Messiah; who should at His coming repair the breaches thereof, and build it again. The captivity of Zedekiah by the Chaldees perfected the fall of David's kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied, before a new captivity began. After the Babylonian captivity was over, none of David's race was in any account. Edom was not "possest" by any of Zorobabel's descendants, nor were "the heathen called by God's name" through their means; till God gave unto Jesus the throne of His father David, and for the suffering of death exalted Him to His right hand, to be a Saviour and a Prince. His coming was "for the fall and rising again of many in Israel," and by the preaching of His Apostles the Gentiles were converted, and made part of His kingdom, out of which the Jews had excluded themselves. But "the days come," when this shall appear to be more visibly the kingdom of David, by the coming of the body of the Jews into it, and probably by His literally "planting *them*" again *in their "land," as His principal subjects,* from whence they shall be no more ejected. *Bp. Chandler.*

OBADIAH.

INTRODUCTION.

THIS Prophet hath furnished us with no particulars of his own origin or life, any more than of the period in which he was favoured by the Divine revelations. That he received a commission to prophesy is evident; as well from the admission of his work into the sacred canon, as from the completion of those predictions which he delivered.

It is probable that he flourished about the same time with Ezekiel and Jeremiah; and the best opinions concur in supposing him to have prophesied a little after the destruction of Jerusalem by Nebuchadnezzar, which happened about the year of the world 3416. He predicted therefore the same circumstances which those Prophets had foretold against the Edomites, who had upon many occasions favoured the enemies of Judah; and who, when "strangers carried their forces away captive, and foreigners cast lots upon Jerusalem," had rejoiced at the destruction, and insulted the children of Judah in their affliction, ver. 11—14; Ps. cxxxvii. 7.

The Prophet, after describing the pride and cruelty of the Edomites, declares that though they dwelt in fancied security among the clefts of the rocks, yet the "men of Teman should be dismayed," and "every one of the mount of Esau should be cut off by slaughter;" and that the men who had confederated with them against Jacob, and been supported by them as their allies, should inflict the punishment of their malevolence. The Prophet concludes with consolatory assurances of future *restoration and prosperity* to the Jews, to whom should arise deliverance from Zion: saviours who should judge the nations; and a spiritual kingdom, appropriated and consecrated to the Lord.

The Prophet's work is short, but composed with much beauty: it unfolds a very interesting scene of prophecy, and an instructive lesson against human confidence and malicious exultation. *Dr. Gray.*

Before CHRIST about 587. 1 *The destruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom; [a] We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

[a] Jer. 49. 14.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

[b] Jer. 49. 16.

4 [b] Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

[c] Jer. 49. 9.

5 If [c] thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave ‖ *some* grapes?

‖ Or, *gleanings?*

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

Before CHRIST about 587.

7 All the men of thy confederacy have brought thee *even* to the border: † the men that were at peace with thee have deceived thee, *and* prevailed against thee; † *they that eat* thy bread have laid a wound under thee: *there is* none understanding ‖ in him.

† Heb. *the men of thy peace.*

† Heb. *the men of thy bread.*

‖ Or, *of it.*

8 [d] Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

[d] Isai. 29. 14. Jer. 49. 7.

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [e] violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

[e] Gen. 27. 41. Ezek. 35. 5. Amos 1. 11.

11 In the day that thou stoodest on the other side, in the day that the strangers ‖ carried away captive his forces, and foreigners entered into his gates, and cast

‖ Or, *carried away his substance.*

Ver. 1—5. Compare the passages from Jeremiah, referred to in the margin; and see the notes upon them.

6. *How are the things of Esau searched out!* &c.] But as for thine enemies, the Chaldees, they shall ransack and rifle all the things of Edom, and shall search out all thy hidden commodities, and carry them away at once. *Bp. Hall.*

7. — *even to the border:*] Thy own border, where they delivered thee into the hand of thy enemy. *Abp. Newcome.*

— *they that eat thy bread*] Nevertheless, those very persons, whom thou didst maintain as thy allies, have given thee a secret blow of which thou wast not aware. *W. Lowth.*

9. — *Teman,*] See Jer. xlix. 7; Amos i. 12; "the mount of Esau" is mount Seir.

10. *For thy violence against thy brother* &c.] See the note on Amos i. 11.

11. — *in the day that the strangers carried away captive his forces,*] When Jerusalem was taken by Nebuchadnezzar, thou didst join with the enemy; see Ps. cxxxvii. *W. Lowth.*

Before CHRIST about 587. lots upon Jerusalem, even thou *wast* as one of them.

‖ Or, *do not behold, &c.*

12 But ‖ thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have † spoken proudly in the day of distress.

† Heb. *magnified thy mouth.*

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ‖substance in the day of their calamity;

‖ Or, *forces.*

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have ‖ delivered up those of his that did remain in the day of distress.

‖ Or, *shut up.*

15 For the day of the LORD *is* near upon all the heathen: [r] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

[r] Ezek. 35. 15.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‖ swallow down, and they shall be as though they had not been.

Before CHRIST about 587.

17 ¶ But upon mount Zion shall be ‖ deliverance, and ‖ there shall be holiness; and the house of Jacob shall possess their possessions.

‖ Or, *escaping.* ‖ Or, *they that escape.*

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

‖ Or, *shall be holy.*

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, ‖ which *is* in Sepharad, shall possess the cities of the south.

‖ Or, *shall possess that which is in Sepharad.*

21 And [s] saviours shall come up on mount Zion to judge the mount of Esau; and the [t] kingdom shall be the LORD's.

[s] 1 Tim. 4. 16. Jam. 5. 20.

[t] Luke 1. 33.

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12. — *thou shouldest not have looked on the day of thy brother*] Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the expression of "looking upon an enemy" signifies the beholding his fall with satisfaction, Ps. liv. 7; lix. 10; xcii. 11; cxii. 8. Compare Micah iv. 11; vii. 10. *W. Lowth.*

16. *For as ye have drunk upon my holy mountain, &c.*] As you of Edom shall drink of the cup of My indignation upon, or rather because of, My holy mountain, and the holy land of Judea, which you have persecuted, so shall all those *nations*, that joined with you in your offences, ever taste of the same cup, till they have drunk it up, and be as if they had never been. *Dr. Stokes.*

17. *But upon mount Zion shall be deliverance, &c.*] This was remarkably verified at the first preaching of the Gospel, when God's law came forth from Zion, Isa. ii. 3; Joel ii. 32; Ps. cx. 2. *W. Lowth.*

18. *And the house of Jacob shall be a fire, &c.*] This was fulfilled in part by Hyrcanus and the Maccabees, 1 Mac. v. 3: but was to be accomplished more fully in a mystical sense by the destruction of the enemies of the Church. *Poole.*

19. *And they of the south &c.*] Edom lay to the south; the Philistines to the west; Ephraim to the north; and Gilead to the east. *Abp. Newcome.* These words import the conquests of the Jews over their idolatrous neighbours in every direction. *W. Lowth.* Or, the enlargement of the Church of Christ in the times of the Gospel. *Poole.*

20. — *the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.*] Others translate the passage, as in the margin, "The captivity of Jerusalem shall possess that which is in Sepharad, and the cities of the south." If the word be taken as an appellative, it signifies a border, and may denote that part of Arabia which bordereth upon the south of Judea, or the "cities of the south," here mentioned. *W. Lowth.*

21. *And saviours shall come up on mount Zion &c.*] By "saviours" may be understood the leaders of the Jews, who should fight their battles, and vanquish their enemies, denoted by the inhabitants of the "mount of Esau." In this sense the word "saviour" is taken, Judg. iii. 9; Isa. xix. 20. Or we may understand the word in a spiritual sense, for the preachers of salvation, whose office it is to convert unbelievers and "aliens to the commonwealth of Israel." Compare ver. 17, and Amos ix. 12. *W. Lowth.*

JONAH.

INTRODUCTION.

THOUGH Jonah be placed fifth in the order of the Minor Prophets, he is generally considered as the most ancient of all the Prophets whose writings we possess, not excepting Hosea. Jonah was the son of Amittai, of the tribe of Zabulon; and was born at Gathhepher, in that tribe: see 2 Kings xiv. 25; Josh. xix. 13. St. *Jerome informs* us, that the Prophet's sepulchre was shewn there in his time; and there the natives still believe it to exist.

Jonah is generally supposed to have flourished in the reigns of Joash and Jeroboam the Second, kings of Israel; the former of whom began to reign in the year of the world 3163, the latter died in the year of the world 3220.

Among other testimonies given to the prophetick character of Jonah, may be reckoned that of Tobit, who professed a firm confidence in the accomplishment of Jonah's prediction against Nineveh, and whose son, indeed, afterwards lived to witness its completion, Tob. xiv. 4—6, 15. The sacred writers likewise, and our Lord Himself, speak of him as a Prophet of considerable eminence; 2 Kings xiv. 25; Matt. xii. 39, 41; xvi. 4; Luke xi. 29; see also 2 Esdras i. 39.

The style of Jonah is narrative and simple; the beautiful prayer contained in the second chapter has been *justly admired*. The book furnishes us with a fine description of the power and mercies of God. *Dr. Gray.*

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CHAP. I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 5 *He is beswinged by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the word of the LORD came unto ‖ Jonah the son of Amittai, saying,

‖ Called, Matt. 12. 39. Jonas. * Gen. 10. 11, 12. chap. 3. 3.

2 Arise, go to Nineveh, that * great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

† Heb. *cast forth.*

4 ¶ But the LORD † sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship † was like to be broken.

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† Heb. *thought to be broken.*

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to *him*, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, *if so be* that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we

Chap. I. ver. 2. *Arise,* &c.] Arise, go to Nineveh, the great city of the Assyrians, and denounce My judgments against it, for their wickedness is grown to that height, that I can no longer forbear it. *Bp. Hall.*

3. *But Jonah rose up to flee*] Jonah might consider this mission as an uncommon, unprofitable, and dangerous one. He certainly thought that his veracity as a Prophet would be affected by God's merciful change of purpose, *chap.* iv. 2. This and other parts of *his* conduct deserve censure. But men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God's will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt. See 1 Kings xiii. 18, 20; Matt. vii. 22; Acts xv. 39; 1 Cor. xiii. 2; Gal. ii. 11. *Abp. Newcome.*

—— *Tarshish*] See note at 1 Kings x. 22. It *is* probable that there were more places than one named Tarshish. The greater part of learned persons have judged that the place here meant was Tartessus upon the river Bætis in Spain; and, if Jonah thought to secure himself by distance from the presence of the Lord, he could not have a place more proper for his purpose, as it was one of the most remote in the then known world. *Bryant.*

—— *from the presence of the Lord.*] That *is*, from the place where God usually had shown Himself present by revealing His word and will to His Prophets. Perhaps he might think that God would not insist upon the execution of His commission, when he was in a strange country, where were no Prophets nor prophetick impulses. *Poole.*

5. — *into the sides of the ship;*] The word, rendered "ship," is expressed by a different word in this and the two immediately preceding verses. It seems to denote a roofed or ceiled room or cabin in the ship, to the sides of which conveniences, something like the mangers in stables, might be fixed for the sailors to lie down in. *Parkhurst.*

7. — *and the lot fell upon Jonah.*] By the special appointment of Providence, and in pursuance of His designs. *Dancus.*

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pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

† Heb. *with great fear.*

10 Then were the men † exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea † may be calm unto us? for the sea ‖ † wrought, and was tempestuous.

† Heb. *may be silent from us!*
‖ Or, *grew more and more tempestuous.*
† Heb. *went.*

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men † rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

† Heb. *digged.*

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

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15 So they took up Jonah, and cast him forth into the sea: and the sea † ceased from her raging.

† Heb. *stood.*

16 Then the men feared the LORD exceedingly, and † offered a sacrifice unto the LORD, and made vows.

† Heb. *sacrificed a sacrifice*

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And [b] Jonah was in the † belly of the fish three days and three nights.

a *unto the LORD, and vowed vows.*
[b] Matt. 12. 40. & 16. 4. Luke 11. 30.
† Heb. *bowels.*

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah prayed unto the LORD his God out of the fish's belly,

[a] Ps. 120. 1.

2 And said, I [a] cried ‖ *by reason of* mine affliction unto the LORD, and he heard me;

‖ Or, *out of mine affliction.*

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9. — *I fear the Lord, the God of heaven.*] Rather, Jehovah, the God of heaven: Jehovah being the peculiar name by which the true God was distinguished from the gods and lords of the heathens. *W. Lonth.*

10. *Then were the men exceedingly afraid,* &c.] Then, when Jonah had told the men both his nation, and his religion, and his profession, and his heinous sin in fleeing from the charge that God had laid upon him, they were exceedingly afraid: as being stricken with the sense both of their own danger and of compassion towards a person of such quality, who had so freely confessed himself and his offence. *Bp. Hall.*

12. —*for I know that for my sake* &c.] He was convinced by the nature of the calamity, and by the lot having pointed him out, (ver. 7,) that all the evil proceeded from him, and he was impelled by Heaven to make this salutary proposal, that the whole might not perish. *Bryant.*

14. *Wherefore they cried unto the Lord,* &c.] They were convinced, by Jonah's account of himself, that the God whom he worshipped, ver. 9, had brought this tempest upon them. So they made their petitions to Him. *W. Lonth.*

—— *lay not upon us innocent blood:*] Punish us not as murderers of an innocent man; for we judge from the whole transaction that we are conforming ourselves to Thy will. *Abp. Newcome.*

16. *Then the men feared the Lord* &c.] They were convinced of the power and greatness of that God, whom Jonah worshipped; which appeared both in raising this storm, and in so suddenly laying it: and accordingly they "offered a sacrifice unto the Lord, and made vows," or, as the words may be more plainly translated, they "offered sacrifices unto the Lord, that is, they made vows" to do it at the first opportunity. *W. Lonth.*

The miracle of preserving Jonah served to spread the knowledge of Jehovah. The whole transaction had this tendency, ver. 16; and it also taught Jonah, and in him the whole prophetical order, God's power and determination to enforce His commands. *Abp. Newcome.*

17. *Now the Lord had prepared* &c.] The second chapter would have more properly begun here, as it does in the Oriental versions. *Dr. Wells.*

—— *Jonah was in the belly of the fish three days and three nights.*] The Hebrew language has no word to express what we call a natural day; what therefore the Greeks express by a word, which literally rendered means night-day, they denote by "a day and a night." Therefore the space of time consisting of one whole revolution of twenty-four hours, and part of two others, is fitly expressed in that language by "three days and three nights." Such a space of time our Lord lay in the grave: and Jonah, who was an eminent figure of Him in this particular, was probably no longer in the fish's belly. *W. Lonth.*

As the things, which befell the Church at large, happened to them for ensamples to the whole congregation of Christian people; so the things, which befell the Prophets of old, happened for ensamples of the Saviour Himself: that His character and history, as the true Son of God who should come into the world, might be infallibly ascertained and demonstrated by a comparison with the various characters of those who had been most eminent in the Church of old. This consideration will reconcile us to some strange things, which might appear very unreasonable, if they were considered only in themselves. How monstrous would it seem in any other history, that a man should be buried in the body of a fish, and cast up alive again after three days upon the dry land! But if this strange thing happened, that it might afterwards be compared with the return of Jesus Christ from the dead for the salvation of all mankind, then the preservation of Jonah becomes fit and reasonable; it being of infinite importance to the world, that the fact of Christ's resurrection, when it should happen, should be admitted and believed: and so the case was worthy of the Divine interposition. Jonah was not preserved by a miracle for his own sake, but for a sign, to instruct the people of God in the truth of their salvation, and in the peculiar means or mode of it. Our Saviour Himself hath instructed us to make this use of Jonah's history, Matt. xii. 39, 40. *Jones of Nayland.*

Chap. II. ver. 1. *Then Jonah prayed* &c.] This prayer hath much more the appearance of a thanksgiving after a deliverance; and indeed could scarce be used before, whatever change be made in the tenses, unless we suppose it prophetical of the deliverance. Had it not been inserted in the history, many things in it would be understood metaphorically, as in the Psalms. *Abp. Secker.* It appears to be the prayer of Jonah, as he wrote it after he came out of the fish, but as he had conceived it before in the fish's belly. *Daneus.*

Before CHRIST about 862. out of the belly of ‖ hell cried I, *and* thou heardest my voice.

‖ Or, *the grave.* † Heb. *heart.*

3 For thou hadst cast me into the deep, in the † midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

[b] Ps. 69. 1. 5 The [b] waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

† Heb. *cuttings off.* 6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from ‖ corruption, O LORD my God.

‖ Or, *the pit.*

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities for-

[c] Ps. 50. 14, 23. & 116. 17. Hos. 14. 2. Hebr. 13. 15. sake their own mercy.

9 But I will sacrifice unto thee with the voice of [c] thanksgiving; I will pay *that* that I have vowed. [d] Salvation *is* of the LORD.

[d] Ps. 3. 8.

10 ¶ And the LORD spake unto the fish, Before CHRIST about 862. and it vomited out Jonah upon the dry *land.*

CHAP. III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an † exceeding great city of three days' journey. † Heb. *of God.*

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

[a] Matt. 12. 41. Luke 11. 32. 5 ¶ So the people of Nineveh [a] believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he

2. — *out of the belly of hell.*] Out of that place of unspeakable horrour, wherein I was for the time buried, as in the belly of a living and moving grave. *Bp. Hall.* The word rendered "hell" signifies the state of the dead. It may be most properly rendered the "grave" here, as in the margin: the belly of the fish was to Jonah as a grave. *W. Lowth.*

4. *Then I said, I am cast out of thy sight;* &c.] My first apprehensions were, that as I had justly forfeited Thy favour by my disobedience; so Thou wouldest cast me out of Thy protection; see ver. 7, and compare Ps. xxxi. 22: yet upon recollecting myself, I thought it my duty not to despair of Thy mercy, but direct my prayer towards Thy heavenly habitation. See ver. 7. *W. Lowth.*

6. — *the bottoms of the mountains;*] The bottom of the sea, where the foundations of the mountains lie. See Ps. xxiv. 2. *W. Lowth.*

—— *the earth with her bars was about me for ever:*] I thought that the earth had barred me out, and excluded me wholly from ever seeing the firm land again. *Dr. Stokes.*

8. *They that observe lying vanities forsake their own mercy.*] They that trust in idols, often called by the names of "vanity" and "lies," (see Ps. xxxi. 6; Jer. x. 8; xvi. 19;) forsake Him, who alone is able to shew them mercy, and protect them in the time of danger. *W. Lowth.* In Ps. cxliv. 2, according to the marginal translation, the Psalmist calls God "his mercy," or the Author of mercy to him. See also Ps. lix. 10, 17. *Abp. Newcome.*

10. *And the Lord spake unto the fish,* &c.] God's almighty power is represented in Scripture as bringing things to pass by His bare will and command: see Gen. i. 3; Rom. iv. 17. *W. Lowth.* See also the note on Gen. i. 3.

The fish obeyeth and delivereth Jonah, that hereby we also may learn to obey God, and to acknowledge all things to be subject to His power, and to reverence and stand in awe of Him, and to worship and fear Him. *Danæus.*

Chap. III. ver. 3. — *Now Nineveh was an exceeding great city of three days' journey.*] Diodorus Siculus informs us, that Nineveh was 480 furlongs in compass, which makes sixty of our miles: so that it was bigger than Babylon, which, according to his account, was but forty-eight. Diodorus's account agrees with the description the Prophet gives us, that it was "three days' journey" in compass. Twenty miles was a day's journey in common computation for a foot-traveller. *W. Lowth.*

4, 5. *And Jonah began to enter* &c.] And when Jonah had spent one day in his preaching, and had gone through one third part of the city, crying, and saying, There are yet but forty days to come, ere Nineveh, except it repent, shall be destroyed; the people of Nineveh believed that word of God, delivered to them by His Prophet, &c. *Bp. Hall.*

The fame of the wonderful works, which God had wrought for the Jews, was spread over the Eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God. And it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard to the Prophet's message. And by the men of Nineveh's repenting "at the preaching of Jonas," God designed to upbraid the stubbornness of His own people, and shame them, as it were, into repentance, for fear the men of "Nineveh should rise in judgment with them," as our Saviour speaks of the Israelites in His own time, Matt. xii. 41. *W. Lowth.*

4. — *Yet forty days, and Nineveh shall be overthrown.*] That is, unless it repent. In the whole course of Scripture, God's threatenings, and His promises also, have ever a condition annexed to them in His purpose: which condition, though it be not ever, indeed but seldom, expressed, yet is it ever included, and so to be understood. All God's promises, however absolutely expressed, are made on the condition of obedience: and all His threatenings, however absolutely expressed, on the condition of impenitence. See Jer. xviii. 8; Ezek. xxxiii. 11. When He says, Abimelech shall die for taking Sarah, understand it, unless he restore her; see Gen. xx. 3, 7: "Forty days, and Nineveh shall be overthrown," understand it with this reservation, unless they repent. The Ninevites understood it so; else it had been in vain for them to have repented at all, out of an hope of preventing the judgment by their repentance, as their speeches shew that they did. For "who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" ver. 9. *Bp. Sanderson.*

6. — *the king of Nineveh.*] Archbishop Usher supposes this

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laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and † published through Nineveh by the decree of the king and his † nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [b] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

CHAP. IV.

1 *Jonah, repining at God's mercy, is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [a] fled before unto Tarshish: for I knew that thou *art* a [b] gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, ‖ Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a ‖† gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver

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prince to have been Pul, the king of Assyria, Nineveh being then the capital city of that empire. *W. Lowth.*

7. — *neither man nor beast,*] Abstaining for some time from our daily food signifies most naturally that we are unworthy of it, and can take no comfort in it, whilst we are under the Divine displeasure. And as anciently every thing of importance was denoted, especially in the Eastern countries, by actions as well as by words, this was probably the original purpose, for which men used fasting. And it was then sometimes extended to children and cattle, in token that the parents and owners of them had forfeited the dearest blessings and most valuable conveniences of life. See also Joel ii. 16; Judith iv. 10. *Abp. Secker.*

7. — *taste any thing:*] The Eastern mode of fasting was abstinence from food till the evening, 2 Sam. i. 12. *Abp. Newcome.*

8. — *let — beast be covered with sackcloth,*] In token of publick sorrow and humiliation. *W. Lowth.*

—— *and cry mightily unto God: yea, let them turn* &c.] Natural religion instructed them, that their earnest prayers without true amendment would not avail them before God: nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice. *W. Lowth.*

10. — *and God repented of the evil,* &c.] See the note on ver. 4. A sincere and effectual repentance will stay God's hand, and infallibly turn Him from the fierceness of His anger: insomuch that after He had declared and denounced the very day for the destruction of Nineveh, yet as soon as "He saw their works, that they turned from their evil way," He presently "repented of the evil, &c." In this case God does not stand upon the reputation of His Prophet, by whom He had sent to them so peremptory a message; but His mercy breaks through all considerations, and rejoiceth against judgment: for He cannot find in His heart to ruin those, who by the terror of His judgments will be brought to repentance. *Abp. Tillotson.*

This is ever God's manner, when men change their deeds, to change His doom; when they renounce their sins, to recall His sentence; when they repent of the evil they have done against Him, to "repent of the evil that He had said that He would do unto them." Search the Scriptures; and say if things run not thus, as in the most ordinary course; God commandeth, and man disobeyeth; man disobeyeth, and God threateneth; God threateneth, and man repenteth; man repenteth, and God forbeareth. Nineveh, prepare for desolation; for now but "forty days, and Nineveh shall be overthrown:" but Nineveh fasted, and prayed, and repented; and Nineveh stood after more than twice forty years. Generally, God never yet threatened any punishment upon person or place, but, if they repented, He either withheld it, or deferred it, or abated it, or sweetened it to them: for the most part proportionably to the truth and measure of their repentance, but always, so far as in His infinite wisdom He hath thought good, He hath remitted somewhat of the threatened severity and rigour. *Bp. Sanderson.*

Chap. IV. ver. 2. — *I knew that thou art a gracious God,* &c.] I knew by Thy declarations to Moses, (Exod. xxxiv. 6,) and by several instances of Thy mercy, that Thou dost not always execute the punishments which Thou threatenest against sinners. *W. Lowth.*

3. — *better for me to die than to live.*] Under the imputation of being a false prophet. *W. Lowth.*

4. *Then said the Lord, Doest thou well to be angry?*] Dost thou think this is a just cause for thee to be moved with anger, for that I have spared the Ninevites? *Bp. Hall.* Jonah seems to have thought, that his veracity as a Prophet, and the honour of his office, were affected. His impatience here, and at ver. 8, was highly reprehensible. *Abp. Newcome.*

5. *So Jonah went out of the city,*] Rather, Now Jonah had gone out of the city: for the particulars related in the foregoing verses happened after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment should come upon it: but being disappointed, he broke out into that expostulation with God already mentioned. *W. Lowth.*

—— *a booth,*] The original word signifies an artificial covert, as a tent or booth; and also a natural one, as in Jer. xxv. 38; Job xxxviii. 40. *Abp. Newcome.*

The words, "the Lord prepared a gourd," may signify that He had prepared one. It is probable, that this gourd was the booth, under which Jonah sheltered himself from the heat: the perishing of which must of course have given him great pain, especially when we consider the intolerable heat of the country: which is so excessive, that Thevenot informs us he was prevented by it from going to visit the reputed tomb of Jonah on the east side of the Tigris. *Harmer.*

6. — *a gourd,*] It is not agreed among interpreters what particular plant is meant. *Dr. Wells.* Bochart and others suppose the Ricinus or Palma Christi to be meant: and the height of

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[a] Chap. i. 3.
[b] Exod. xxxiv. 6. Ps. 86. 5. Joel 2. 13.
‖ Or, *Art thou greatly angry?*
‖† Or, *palmerist.* † Heb. *Kiccajon.*

him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a ‖ vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, ‖ Doest thou well to be angry for the gourd? And he said, ‖ I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast ‖ had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which † came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

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that plant, which is the same as that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth, are said to favour this supposition. We may however justly attribute a miraculous growth to the plant which shaded Jonah. *Abp. Newcome.*

—— *to deliver him from his grief.*] That is, from the displeasure, which he had conceived, ver. 1: to abate the heat, and thus to ease his mind by easing his body. Or, to deliver him from his affliction, or distress, on account of the heat. *Abp. Newcome.*

—— *So Jonah was exceeding glad of the gourd.*] Take we heed, that we place not our felicity in the enjoyment, or please ourselves too much in the confidence, or allow ourselves overmuch freedom in the use, of any creature; lest as Jonah was overjoyed when the gourd sprang up, and overvexed when it withered, so the loss of what we overvalued while we had it, overwhelm us with grief and impatience, when we must part from it. *Bp. Sanderson.*

8. — *a vehement east wind.*] The winds in those hot countries, when they blow from the sandy deserts, are often more suffocating than the heat of the sun, and make the sunbeams give a more intense heat. The word, translated "vehement," signifies also "silent," as it is rendered in the margin. In that sense it denotes such a wind, as causes a small motion in the air, and makes it sultry hot. *W. Lowth.*

9. — *And he said, I do well to be angry, even unto death.*] And he said, in such weakness and rash passion, I have just cause to be angry, even to such a degree as to wish myself dead. The Prophet here records his own impatience, as Moses and other holy writers have done, without concealing any circumstance of it. *Bp. Hall, W. Lowth.*

10, 11. *Then said the Lord, Thou hast had pity* &c.] Then said the Lord, I have done this purposely to shew thee thine own errour and weakness: thou hadst pity on a sorry plant, which cost thee no labour, which received no life from thee, which suddenly came up, and suddenly vanished. And should not I spare Nineveh, that great city, wherein are sixscore thousand infants, that have not lived to offend, and much cattle, which are not capable of offence? How much are these better than the senseless plants of the earth! And these are the work of My hands, and have cost Me much care and regard, and such as require time and leisure for their perfection; bethink thyself therefore, how just reason I have to be angry at thy unmercifulness, which art angry at My forbearance of Nineveh. *Bp. Hall.*

—— *Thou hast had pity on the gourd,*] Jonah seems to have been grieved that so extraordinary and beautiful a plant perished: as well as for the loss of its shelter. *Abp. Newcome.*

11. — *sixscore thousand persons that cannot discern between their right hand and their left*] That is, infants, who "have no knowledge between good and evil," as it is expressed, Deut. i. 39; Is. vii. 15, 16. If we compute these at a fifth part of the inhabitants, the city will have contained six hundred thousand persons. *W. Lowth, Abp. Newcome.*

A great consideration with God, in His sending of publick calamities, is the multitude of the sufferers; and that not only the guilty, but the innocent also, without a special and miraculous Providence, must be involved in a common calamity. *Abp. Tillotson.*

—— *and also much cattle?*] In the large circuit of Nineveh, as in that of Babylon, space was probably left for cattle to feed. *Abp. Newcome.* God's providence extends its care to beasts as well as men; see Ps. xxxvi. 6; civ. 27, 28: so that He is willing to spare them, as well as the more noble parts of creation. *W. Lowth.* In this declaration of God's unwillingness to destroy Nineveh, that compassion of the Creator, which extends to the meanest rank of His creatures, is expressed with wonderful tenderness: and from this, in common with other considerations, it is not extravagant to imagine, that mankind are no less in proportion accountable for the ill use of their dominion over creatures of the lower rank of beings, than for the exercise of tyranny over their own species. *Guardian.*

MICAH.

INTRODUCTION.

MICAH was unquestionably the author of this Book; and he speaks in that character, chap. iii. 1, 8. He calls himself a Morasthite, chap. i. 1; and is supposed to have been a native of Morasthi, a village situated near the city of Eleutheropolis, in the southern part of Judah; a place distinguished by St. Jerome from Mareshah, mentioned in this book, chap. i. 15, and in Joshua, chap. xv. 44.

Micah speaks only of the kings of Judah; and he prophesied in the days of Jotham, Ahaz, and Hezekiah, contemporary with whom were Pekah and Hoshea, the two last kings of Israel. Micah then began to prophesy soon after Isaiah, Hosea, Joel, and Amos; and he prophesied between the year of the world 3245, when Jotham began to reign, and the year of the world 3305, when Hezekiah died: but probably not during the whole of that period.

Micah, who received the Divine revelations by vision, was appointed to preach both against Israel and Judah; and executed his commission with great animation and zeal. One of his predictions is related to have saved the life of Jeremiah: who under the reign of Jehoiakim would have been put to death for prophesying the destruction of the temple, had it not appeared that Micah had foretold the same thing under Hezekiah about one hundred years before, Mic. iii. 12. Micah is mentioned as a Prophet in the book of Jeremiah, chap. xxvi. 18, compared with Mic. iii. 12; and in the New Testament, Matt. ii. 5, and John vii. 42. He is imitated by succeeding Prophets, as he himself had borrowed the expressions of those who preceded, or flourished at the same time with him. Our Saviour Himself, indeed, condescended to speak in the language of the Prophet.

The Prophet predicted in clear terms the invasions of Shalmaneser and Sennacherib, and their triumph over Israel and Judah; the captivities, dispersion, and deliverance of Israel; the cessation of prophecy; the destruction of Assyria and of Babylon, the representatives of the enemies of the Christian Church; the birth of the Everlasting Ruler at Beth-lehem Ephratah; the establishment and exaltation of Christ's kingdom over all nations; the influence of the Gospel; and the destruction of Jerusalem, chap. iii. 12. *Dr. Gray.*

The style of Micah is nervous, concise, and elegant; often elevated and poetical, but sometimes obscure from sudden transitions of subject. The contrast of the neglected duties of justice, mercy, humility, and piety, with the punctilious observance of the ceremonial sacrifices, affords a beautiful example of the harmony which subsists between the Mosaick and the Christian dispensations, and shews that the Law partook, in some degree at least, of that spiritual nature, which more immediately characterizes the religion of Jesus. *Bp. Tomline.*

CHAP. I.

Before CHRIST about 750. 1 *Micah sheweth the wrath of God against Jacob for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

† Heb. *Hear, ye people, all of them.* ‡ Deut. 32. 1. Is. 1. 2.

2 † Hear, all ye people; ‡ hearken, O earth, and † all that therein is: and let the Lord God be witness against you, the Lord from his holy temple.

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† Heb. *the fulness thereof.*

3 For, behold, ‖ the LORD cometh forth out of his † place, and will come down, and tread upon the ‡ high places of the earth.

‖ Is. 26. 21. Ps. 115. 3. ‡ Deut. 32. 13. & 33. 29.

4 And ‖ the mountains shall be molten under him, and the valleys shall be cleft, as

‖ Ps. 97. 5.

Chap. I. ver. 1. — *concerning Samaria and Jerusalem.*] Concerning both the kingdoms of Israel and Judah, of which Samaria and Jerusalem were the capital cities. *W. Lowth.*

2. *Hear, all ye people; hearken, O earth, and all that therein is:*] By "people," may be understood either the people of those countries, or of all others: and so by "earth," either particularly that land, or the whole habitable world, and "the fulness thereof," that is, as it is well expressed, "all that therein is," all the inhabitants, that fill and occupy it. The people of that land are more peculiarly spoken to, and God's judgments are now particularly denounced against them: yet what is said or done is for an example to all other. *Dr. Pocock.*

—— *and let the Lord God be witness against you,*] I call Him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And He Himself will become a witness against you, and convince you of your sins, in such a manner that you shall not be able to deny the charge. Compare Ps. l. 7; Mal. iii. 5. *W. Lowth.*

—— *from his holy temple.*] Either from the temple at Jerusalem; or, as most generally understood, from heaven, called His "temple," Ps. xi. 4, of which the earthly temple was a representation. *Dr. Pocock.* See Jonah ii. 4, and the note there.

3. — *the Lord cometh forth out of his place,*] God, who is every where present, is said more particularly to be there, where He more peculiarly exhibits His majesty and glory; and He is said to "come forth out of His place," and to "come down" to any other place, when He gives more apparent tokens of His presence by acts of mercy or judgment. *Dr. Pocock.*

—— *and tread upon the high places of the earth.*] Subduing places of the greatest strength, and bringing down men of the highest rank. See Amos iv. 13. *W. Lowth.*

4. *And the mountains shall be molten under him, &c.*] All nature shall confess His presence; see Amos ix. 5. *Abp. Newcome.* This is most probably an allusion to God's coming upon mount Sinai. *W. Lowth.*

These threats were made good in the destruction of Israel by Shalmaneser, and of Judah by Sennacherib and Nebuchadnezzar. *Dr. Pocock.*

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wax before the fire, *and* as the waters *that are* poured down † a steep place.

† Heb. a descent.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the † owls.

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9 For ‖ her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

‡ Heb. daughters of the rod.

‖ Or, she is grievously sick of her wounds. [a] 2 Sam. 1. 20.

10 ¶ [a] Declare ye *it* not at Gath, weep ye not at all: in the house of ‖ Aphrah [b] roll thyself in the dust.

‖ That is, dust. [b] Jer. 6. 26.

11 Pass ye away, ‖ thou † inhabitant of Saphir, having thy [c] shame naked: the inhabitant of ‖ Zaanan came not forth in the mourning of ‖ Beth-ezel; he shall receive of you his standing.

† Or, thou that dwellest fairly. [c] Jer. 13. 22, 26.

‖ Heb. inhabitress.

12 For the inhabitant of Maroth ‖ waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

[a] Is. 47. 9, 3.

§ Or, the country of flocks.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

§ Or, a piece near.

‖ Or, was grieved.

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6. *For the transgression of Jacob is all this,* &c.] And all these judgments shall be for the idolatries of Israel and Judah. What then, or who, is the author of this great sin of Israel? Is it not the mother city Samaria, whose princes have erected and maintained those golden calves? And who is the author of those offensive high places of Judah? Is not Jerusalem, and those her kings, who have set them up and countenanced them? *Bp. Hall.*

It is the case of most kingdoms, that they are much influenced by the spirit and genius of their principal cities. And so it was with the kingdoms of Israel and Judah, of which Samaria and Jerusalem were the respective heads. These two cities were two fountains of corruption, which infected all the surrounding countries. The transgression of Samaria was Baal and the golden calves; the transgression of Jerusalem was her high places, where idolatries were practised. Thus the Prophet lays his general charge: he will come to particulars presently. But he begins with religious abuses, because they are the spring and root of all other wickedness. *Reading.*

6. — *as an heap of the field, and as plantings of a vineyard:*] As a heap of stones laid together carelesly in the field, or as those hillocks of earth which are cast up for the planting of a vineyard. *Bp. Hall.*

7. — *all the hires thereof*] See Hoseas ii. 12, where the idolatrous people are taxed for saying of their vines and fig trees, "These are my rewards" or hire, "that my lovers," that is, my idols, "have given me:" see also verses 5, and 8. Hence it appears, that by "hires," may be understood all their wealth and good things, which they looked on as the gifts of their idols, and the rewards of their idolatrous service. *Dr. Pocock.*

—— *for she gathered it of the hire of an harlot,* &c.] She imagines that she gaineth her wealth as a reward of her idolatry, and it shall "return," or be made a prey to idolatrous Assyrians. *W. Lowth.*

8. — *like the dragons,*] See the notes on Job xxx. 29; Lam. iv. 3.

—— *mourning as the owls.*] Or ostriches, for so the ancient interpreters generally render it. It is affirmed by travellers of good credit, that ostriches make a fearful screeching lamentable noise. *Dr. Pocock.* During the lonesome part of the night they often make a very doleful and hideous noise, as if they were in the greatest agonies: an action beautifully alluded to here. *Dr. Shaw.*

9. — *he is come* &c.] That is, the enemy: or, "*it* is come," namely, the evil condition spoken of. *Dr. Pocock.*

10. *Declare ye it not at Gath, weep ye not at all:*] See 2 Sam. i. 20. The people are counselled not to make known their calamity by any publick expression of sorrow, as "weeping," &c, lest their enemies should rejoice at it. *Dr. Pocock.*

—— *Aphrah*] The word "Aphrah" signifies *dust*; the Prophet probably uses it here for Ophrah, a town in the tribe of Benjamin, that the name may better suit their condition. *W. Lowth.* There, that is, farther off from the Philistines, and that they may not take notice of it, silently mourn, or "roll thyself in the dust." The Prophet in this and the following verses reckons up several places, whether belonging to Israel or Judah, by alluding to the names of which he expresses their present or future condition, together with others not named, even the whole land. *Dr. Pocock.*

11. — *thou inhabitant of Saphir,*] Saphir signifies fair or elegant. It is taken by some for the proper name of a city; by others for Samaria, or Jerusalem. Whatever be the place intended, these words denounce, that to it and its inhabitants shame and confusion shall take place of their former beauty and glory. The other names also some apply to Samaria and Jerusalem; but the exposition is plainer, by taking them for proper names of places. *Dr. Pocock.*

—— *the inhabitant of Zaanan came not forth* &c.] The meaning of this difficult passage seems to be, That when the inhabitants of Beth-ezel, which was first taken by the enemy, were led away "mourning, the inhabitants of Zaanan came not forth" to bewail with them, or comfort or help them, as standing on their own guard against the enemy, or knowing that the same calamity should quickly befall themselves, and so they should have to bewail their own disasters. For "he shall receive of you his standing;" of you, O inhabitants of Zaanan, though you remain longer than those of Beth-ezel, yet "he," that is, the enemy, "shall receive his standing," that is, the reward for his labour and time spent in besieging and taking you: your spoil shall be his recompense. *Dr. Pocock.*

Zaanan was in the tribe of Judah, Josh. xv. 37: Beth-ezel near Jerusalem, Zech. xiv. 5. *Abp. Newcome.*

12. *For the inhabitant of Maroth waited carefully for good:*] The words may be better translated, Although the inhabitant of Maroth waited for good, yet evil &c. *W. Lowth.*

Maroth seems to be a city in the neighbourhood of Jerusalem, or one that had dependence on it, and so could not but be involved in her calamity. *Dr. Pocock.* A city of like name is placed in the tribe of Judah, Josh. xv. 59. *Abp. Newcome.*

13. *O thou inhabitant of Lachish, bind the chariot* &c.] As for you, O ye inhabitants of Lachish, make all possible speed to escape by flight: put your swiftest beasts into your chariots, and drive

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14 Therefore shalt thou give presents ‖ to Moresheth-gath: the houses of ‖ Achzib *shall be* a lie to the kings of Israel.

‖ Or, *for.*
‖ That is, *a lie.*

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: ‖ he shall come unto Adullam the glory of Israel.

‖ Or, *the glory of Israel shall come,* &c.

16 Make thee ᵗ bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

ᵗ Is. 22. 12.

CHAP. II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

about 730. WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

ᵘ Is. 5. 8.

2 And they covet ᵘ fields, and take *them* by violence; and houses, and take *them* away: so they ‖ oppress a man and his house, even a man and his heritage.

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‖ Or, *defraud.*

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament † with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! ‖ turning away he hath divided our fields.

† Heb. *with a lamentation of lamentations.*

‖ Or, *instead of restoring.*

5 Therefore thou shalt have none that shall ᵛ cast a cord by lot in the congregation of the LORD.

ᵛ Deut. 32. 8, 9.

6 ‖ † ʷ Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

‖ Or, *Prophesy not as they prophesy.*
† Heb. *Drop,* &c.

ʷ Is. 30. 10.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD ‖ straitened?

‖ Or, *shortened?*

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away hastily, taking the advantage of your remoteness: try if you can thus avoid the judgment, who were the authors of sin to the rest of Judah, next after the revolt of the ten tribes to their molten calves. Lachish was the first of the tribe of Judah, that both received and diffused the infection to the daughter of Zion; the idolatries of Israel were first found in thee, O Lachish. *Bp. Hall.*

14. *Therefore shalt thou give presents* &c.] Therefore shalt thou be fain to give vain presents unto the Philistines to help thee: thou shalt have recourse to those false and lying succours, which have been ever deceitful to the kings of Judah, and so shall be still unto thee. *Bp. Hall.*

Moresheth-gath appears to have been a place or city, probably near or belonging to Gath of the Philistines. Achzib is the name of a town, mentioned with Mareshah, Josh. xv. 44, as belonging to the tribe of Judah: and there is another of the same name, mentioned Josh. xix. 29, and Judg. i. 31, as belonging to or bordering upon the tribe of Asher. The word Achzib signifies a lie, which signification is alluded to in the menace against it. *Dr. Pocock. W. Lowth.*

15. *Yet will I bring an heir*] Namely, an enemy, that shall take possession of the people and all that they have, as if it were his inheritance. Here is an allusion to the name "Mareshah," which includes in it the signification of inheritance. This city is supposed by most interpreters to be the country of the Prophet. *Dr. Pocock.*

—— *he shall come unto Adullam the glory of Israel.*] He, that is, the glory and God of Israel, executing His justice upon the people, and thereby manifesting His glory, shall come even as far as to Adullam, in the inmost part of the kingdom of Judah, giving all into the hand of the enemy. See the margin. *Bp. Hall, Dr. Pocock.* Or, he, namely, the enemy, the heir of Mareshah, shall come to Adullam, which may have been called "the glory of Israel," on account of its situation, strength, or beauty, or for some reasons, now not well known. It was a royal city, Josh. xii. 15; taken by Joshua, and transferred to the tribe of Judah, chap. xv. 35; made a city of defence by Rehoboam, 2 Chron. xi. 7; and it had villages belonging to it, Nehem. xi. 30. *Dr. Pocock.*

16. *Make thee bald,* &c.] In the mention of Adullam and other particular places, the whole land is understood: and it is accordingly here called upon, to give itself entirely up to sorrow and mourning, and to express its grief by all the customary outward signs. See Jer. vii. 29; Amos viii. 10; Job i. 20. *Dr. Pocock.*

—— *enlarge thy baldness as the eagle;*] When he sheds his plumage, *Ps.* ciii. 5. Bochart observes, that at these times eagles are said to be bald. *Abp. Newcome.*

Chap. II. ver. 1, 2. The Prophet proceeds to shew, how justly deserved were the punishments, denounced against Israel and Judah, by a declaration of some of the sins of which their inhabitants were guilty. *Dr. Pocock.*

3. — *Behold, against this family do I devise an evil.*] As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritance, so a conquering enemy shall dispossess them, and carry them into captivity. See the following verse. The word "family" is equivalent to people, as appears from Jer. i. 15. *W. Lowth.*

4. — *shall one take up a parable* &c.] Men shall take up a parable, a doleful song with parabolical and figurative expressions. *Dr. Pocock.* See the notes on Numb. xxiii. 7; Job xxvii 1.

—— *he hath changed the portion of my people:* &c.] He hath removed His people out of their ancient inheritance, that portion which He Himself had allotted them, and hath given it away to other owners. *W. Lowth.*

5. *Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord.*] Therefore, when this judgment shall be effected, there shall none remain of you, who shall have any lot or inheritance in the land of Israel. *Bp. Hall.* The words are an address to the whole people, denouncing the irrecoverable loss of their country, and that they should no more return to it, to be therein the congregation of the Lord, and to divide it among themselves by the "cord" or measuring line. *Dr. Pocock.*

6. *Prophesy ye not, say they to them that prophesy:*] They do not care to hear the Prophets speak ungrateful truths: see Isai. xxx. 10; Amos vii. 16. *W. Lowth.*

—— *they shall not prophesy to them, that they shall not take shame.*] Or, rather, "for they will not take shame." It is to no purpose to prophesy to them, for they still persist in a shameless course of sin. Compare Zeph. iii. 5; Jer. vi. 15. *W. Lowth.*

7. *O thou that art named the house of Jacob,*] But dost not in thy doings make good that name, "is the spirit of the Lord straitened?" Is His mercy, His will or power of promising good things by His Prophets, and effecting them, now restrained more than formerly, when He did both, that now thou receivest only threatening messages by His Prophets? "Are these His doings?" Was He wont thus to deal? Or, are these punishments and judgments, which He denounceth, His constant works, or works in which He

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are these his doings? do not my words do good to him that walketh † uprightly?

† Heb. *upright?*

8 Even † of late my people is risen up as an enemy: ye pull off the robe † with the garment from them that pass by securely as men averse from war.

† Heb. *yesterday.*

† Heb. *over against a garment.*

9 The ‖ women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

‖ Or, *wives.*

10 Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

‖ Or, *walk with the wind, and lie falsely.*

11 If a man ‖ walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD *on the* head of them.

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CHAP. III.

1 *The cruelty of the princes.* 5 *The falsehood of the prophets.* 8 *The security of them both.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

710.

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as

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delighteth? Are they not rather, what you by your sins, as it were, force Him to do? "Do not My words do good to him that walketh uprightly?" Doth He not promise good things, and give them to him that is upright and walketh in good ways? *Dre. Pocock* and *Wells.*

9. *Even of late my people is risen up as an enemy:* &c.] Now of late My people, as if they needed no enemy, are turned enemies to each other: ye strip the garments from the backs of travellers, that pass by securely, without any thought of such cruel and hostile measures. *Bp. Hall.*

The words rendered "robe," and "garment," appear to signify, the former a looser garment thrown over the rest, the latter a closer one more fitted to the body. Compare Matt. v. 40; Luke vi. 29. *Dr. Pocock.*

9. *The women of my people have ye cast out* &c.] By your sins ye cause them to go into captivity. *Abp. Newcome.*

—— *from their children have ye taken away my glory for ever.*] The glory, which I had bestowed on them by becoming their God, by placing them in a pleasant land, and by protecting and blessing them when they adhered to Me, Ps. xc. 16; Exek. xvi. 14. *Abp. Newcome.*

10. *Arise ye, and depart;* &c.] Away, therefore, arise and get you into captivity; for this land is no place for you: since ye have thus defiled it with your sins, it shall cast you out, and deliver you up to be destroyed by your enemies. *Bp. Hall.*

11. *If a man walking in the spirit and falsehood* &c.] Or, "in the spirit of falsehood." *W. Lowth.* Or, as in the margin, "walk with the wind, and lie falsely." *Dr. Pocock.* I know well enough how I might please you: if a man would walk in a vain light fashion, and yield to prophesy nothing but lies unto you, and sooth you in gluttony and drunkenness, and tell you of that free scope ye shall have to wine and strong drink; he should be a welcome Prophet to this people. *Bp. Hall.*

—— *wine and of strong drink;*] See the note on Is. xxiv. 9.

12. *I will surely assemble, O Jacob, all of thee;* &c.] There are strange mixtures in Micah, as well as in Hoseа and others, of promises with complaints and threatenings. Some interpret ver. 12, as the words of the false prophet spoken of just before: and some think ver. 12, 13, a threatening that God will shut them up to be besieged and led captive. But Jer. xxxi. 10, which is very like ver. 12, is a promise: see also chap. iv. 6 of this prophecy. And so is Is. lii. 12, which is like the end of ver. 13. *Abp. Secker.*

The words are a promise of mercy, such as is often subjoined to the threatenings of impending judgment. This promise relates to the general restoration of the Jewish nation, which yet is here and elsewhere confined to that remnant that shall escape the punishments that will come upon the rebellious. See the note upon chap. iv. 7. *W. Lowth.* It is generally understood by Christians of a spiritual deliverance of the Jews by Christ, and the calling of them into His kingdom, and gathering them into His Church, together with the called of the Gentiles, as "one flock" into one fold, under "one Shepherd." *See John x. 16. Dr. Pocock.*

13. *The breaker is come up before them:*] He that shall break the bonds of their captivity, or break through all obstacles that hinder their return home. The Jewish commentators generally understand "the breaker," and "their king" that follows, of the same person, namely, the Messiah: to whom the title of "breaker" may well agree, for his "breaking down" all obstacles, "the middle wall of partition between Jews and Gentiles," Eph. ii. 14; and breaking open the gates of death and hell, and thereby opening the gates of heaven, so that His flock may go in and out, and find pasture, He going before them, and His sheep following Him, John x. 4, 9. *W. Lowth, Dr. Pocock.*

—— *they have broken up,* &c.] The expressions allude to a flock of sheep, which, as soon as a passage is opened for one to get out, do all of them follow. *W. Lowth.*

—— *and their king shall pass before them, and the Lord*] Or, "*even* the Lord *on* the head of them." The Messiah, who is both their Lord and King, shall lead and conduct them as their Captain and General. Compare Isaish iii. 12; Hoseа i. 11. *W. Lowth.*

Chap. III. ver. 1. — *Hear,* — *O heads of Jacob,* — *Is it not for you to know judgment?*] Men of their birth and station were more especially bound to know and practise the law of God, which enjoined them to treat the inferior people as their brethren, to seek their welfare, to give them the fruits of their labours, to render to every man his due, a living price for his goods, and just wages for his work. *Reading.*

2, 3. — *who pluck off their skin* &c.] Who offer all cruelty and violence to the people; like some unfaithful shepherd, who, instead of feeding his flock, deals with them according to the literal sense of the words, that he may thereby luxuriously pamper himself. *Dr. Pocock.*

Before CHRIST 710. they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that [a] bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

[a] Chap. 2. 11.

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

† Heb. *from a vision.* † Heb. *from divining.*

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their † lips; for *there is* no answer of God.

† Heb. *upper lip.*

8 ¶ But truly I *am* full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with [b] † blood, and Jerusalem with iniquity.

[b] Ezek. 22. 27. Zeph. 3. 3. † Heb. *bloods.*

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, † and say, *Is* not the LORD among us? none evil can come upon us.

† Heb. *saying.*

12 Therefore shall Zion for your sake be [c] plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

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[c] Jer. 26. 18.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUT [a] in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

[a] Is. 2. 2. &c.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and *to* the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [a] plowshares, and their spears into ‖ pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

[a] Is. 2. 4. Joel 3. 10. ‖ Or, *scythes.*

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it.*

5 For all people will walk every one in the name of his god, and we will walk in

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4. — *as they have behaved themselves ill in their doings.*] As they have shewed no pity to others, God will shew no pity to them. *W. Lowth.* God often proportions the punishment to the sin, rendering, as the Jews speak, measure for measure. *Dr. Pocock.*

5. — *that bite with their teeth, and cry, Peace;* &c.] Who, so that they may be fed with the largesses of the people, cry, Peace and happiness; but if their mouths are not filled with gifts, are ready to load their niggardly hearers with threats of judgments. *Bp. Hall.*

6, 7. *Therefore night shall be unto you,* &c.] Such confusion shall seize upon them, by reason of the calamities signified by the terms "night," "darkness," and the like, that it shall be with them as with men in utter darkness, who know not which way to turn themselves, much less can pretend to direct others: thus shall they be "ashamed" and "confounded," their impostures being made manifest to all. *Dr. Pocock.*

8. *But truly I am full of power* &c.] Full of the Spirit of God, and, by virtue of that, "full of power," freely and without partiality to utter the Divine message; and "of judgment," by which to discern between right and wrong; and "of might," to utter His commission without fear of men or their greatness. *Dr. Pocock.*

10. *They build up Zion with blood,* &c.] They build them stately houses in Zion and in Jerusalem with those sums which they have extorted by their oppressions of the innocent. *Bp. Hall.*

—— *the prophets thereof divine for money:*] See ver. 5; Jer. v. 31; vi. 13. This is to be understood of the false prophets. See Zeph. iii. 4; Zech. xiii. 2. *W. Lowth.*

12. *Therefore shall Zion for your sake be plowed* &c.] This prophecy had its utmost completion in the final destruction of the city and temple by the Romans; see Jer. xxvi. 18. The word "heaps" alludes to heaps of stones laid up together in fields newly plowed; see chap. i. 6. "The mountain of the house" is mount Moriah, where the temple, the house of the Lord, stood. *W. Lowth.*

Chap. IV. According to God's usual method, who in the midst of judgment remembers mercy, to the grievous judgments before denounced, gracious promises of great mercy are here subjoined. In the foregoing words He threatens utter desolation to the mountain of the Lord; here He promises a gracious restoration, establishment, and exaltation: in the former, obstinate sinners are given to understand the severity of God's unavoidable judgments to them; in the latter, penitent believers are given to expect His mercies, which never fail those who are qualified to receive them. *Dr. Pocock.*

Ver. 1. — *in the last days* &c.] The times of the Messiah; see the notes on Is. ii. 2, &c. *W. Lowth.*

4. *But they shall sit every man under his vine* &c.] Micah has repeated Isaiah's prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little and hardly any material variation. But it is to be observed, that he has here improved the passage, by adding a verse or sentence, for imagery and expression worthy even of the elegance of Isaiah. *Bp. Lowth.*

5. *For all people will walk* &c.] While those, that are without the pale of the Church, walk after the false religion of their idol gods, we will walk in the profession of the holy truth of God for

Before CHRIST 710. the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

[a] Zeph. 3. 19. 7 And I will make her that [a] halted a remnant, and her that was cast far off a strong nation: and the LORD [b] shall reign over them in mount Zion from henceforth, even for ever.

[b] Dan. 7. 14. Luke 1. 33.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies. Before CHRIST 710.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

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ever. *Bp. Hall.* A declaration of their adherence to Him alone, on the part of the true Israel of God, the faithful members of His Church, out of whatsoever nation they be called. *Dr. Pocock.*

" In the name," that is, in the profession of Jehovah, who has such mercies in store for us. *Abp. Newcome.*

This will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion. *W. Lowth.*

6. — *will I assemble her that halteth,*] Though I have broken the power of My people, removed them into captivity afar off, and afflicted them, yet will I restore them to their country, I will send them the Messiah, and will be always their King. *Abp. Newcome.* This prophecy was fulfilled by Christ's bringing "the lost sheep of the house of Israel" into His fold, by His own preaching and that of His Apostles and Disciples; see Matt. xv. 24; x. 6, &c. *Dr. Pocock.* Or it will hereafter be fulfilled by the calling of the Jews from their several dispersions into the Church. *W. Lowth.*

7. — *I will make her that halted a remnant,*] A part of them shall be preserved, in whom the future designs of My providence shall be accomplished. *Abp. Newcome.*

—— *her that was cast far off a strong nation:*] Signifying, either that the Church, in regard to her spiritual strength, should grow to such a height and greatness, that the gates of hell should not be able to prevail against it: (*Dr. Pocock:*) or that the Jews, when they return from their several dispersions, (see ver. 6,) shall be victorious over all their enemies. Compare chap. v. 8; Ezek. xxxviii, xxxix; and see Obad. ver. 18. *W. Lowth.*

—— *and the Lord shall reign over them in mount Zion from henceforth, even for ever.*] Zion is to be taken spiritually for the Church, over which Christ reigneth and shall reign for ever. *Dr. Pocock.* Or, the prophecy may be hereafter literally fulfilled at the restoration of the Jews. *Abp. Newcome.*

8. — *O tower of the flock,*] By *this is* most probably intended the tower of David, or rather all Jerusalem itself, which was, as it were, the tower and fold of God's flock, Israel. The same is called in the words subjoined, "the strong hold of the daughter of Zion." *Dr. Pocock.*

—— *unto thee shall it come, even the first dominion:*] By "the first dominion" may be understood, such a kingdom and dominion as the Jews enjoyed at first under David and Solomon; or the chief dominion; or that the dominion should in that first place come to the daughter of Zion or Jerusalem. For the first interpretation of the words, see Luke i. 32, 33: for the second, see Dan. vii. 14; Rom. x. 18; and compare Ps. cx. 1; Matt. xxii. 44; xii. 42; Rev. xvii. 14; xix. 16; i. 5: and for the third, Luke xxiv. 47; Acts xiii. 46. The words, however interpreted, are a prophecy concerning Christ and His dominion. *Dr. Pocock.*

10. *Be in pain, and labour to bring forth,* &c.] O My Church of Judea, be grieved and pained for a time; for thou shalt be driven forth of thy cities, and carried away into the captivity of Babylon, but thou shalt not long lie under this affliction: the Lord thy God shall fetch thee hence in His appointed time, and shall redeem thee from the hand of thine enemies; *and all this* shall be, in a type of the state and deliverance of My Church, from the hands of their spiritual enemies. *Bp. Hall.*

The Jews' captivity is expressed by their "going out of the city, and dwelling in the field;" because their city and temple being destroyed, they should live in an obscure state, without any visible form of government or worship. The same condition is elsewhere expressed by their living "in the wilderness:" see the note upon Ezek. xx. 15, and Hos. ii. 14. So the Church under persecution is described as "flying into the wilderness," Rev. xii. 14. *W. Lowth.*

11. — *many nations* &c.] The Idumeans, Ammonites, Moabites, Philistines, Babylonians. *Abp. Newcome.* *This verse* contains an expression of the desires of the heathen nations, that all manner of mischief and shame might befall Zion to her utter desolation. *Dr. Pocock.* To "look upon our enemies," is to behold their fall with delight. Compare chap. vii. 10; and see the note on Obadiah, ver. 12. *W. Lowth.*

12. *But they know not the thoughts of the Lord,*] They are ignorant of God's purpose, which is to punish them with an entire destruction, after He hath executed His judgments upon His own people. See Jer. xxv. 27—29. Great calamities are compared to the threshing of corn in a floor: see the following verse; and the note upon Is. xxi. 10. *W. Lowth.*

13. *Arise and thresh, O daughter of Zion:* &c.] The expressions allude to the manner of treading out the corn in the Eastern countries by the feet of oxen: see Deut. xxv. 4. The word "horn" means the horny substance on the feet of the cattle, and is equivalent to the "hoofs," which follow. *W. Lowth.*

It is observed by some concerning this prophecy, that it will be in fulfilling to the second coming of Christ: "For He must reign till He hath put all enemies under His feet," 1 Cor. xv. 25. In that day certainly it will appear, how the things here spoken, as every other word of God, have without the failing of one tittle been fully made good, though perhaps, till then, men will not well agree concerning the manner, or time of their fulfilment. *Dr. Pocock.*

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CHAP. V.

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

[a] Mat. 2. 6. John 7. 42.

2 But thou, [a] Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto *me that is* to be ruler in Israel; *whose goings forth have been* from of old, from † everlasting.

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† Heb. *the days of eternity.*

3 Therefore will he *give* them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and ‖ feed in the strength of the LORD, in the majesty of the

‖ Or, *rule.*

Chap. V. ver. 1. *Now gather thyself in troops, O daughter of troops;* &c.] This verse is to be understood of some foreign invasion of Judea by a nation that had numerous troops, and may relate to the conquest of Judea by the Babylonians. "The daughter of troops" is a phrase of the same kind as the daughter of affliction; that is, one surrounded by affliction: so "the son of death" is one condemned to die, 1 Sam. xx. 31; Ps. cii. 20. "Smiting on the cheek" signifies treating one in a despiteful manner, Lam. iii. 30; Matt. v. 39. "The judge of Israel" is equivalent to the king of Israel: see Amos ii. 3. *W. Lowth.* Hoshea may be supposed to have suffered such contumely when Samaria was taken, 2 Kings xvii. 6; or Zedekiah, on the taking of Jerusalem, 2 Kings xxv. 7. *Abp. Newcome.*

2. *But thou, Beth-lehem Ephratah,* &c.] The Prophet, having intimated what contempt should befall the family of David, subjoins, according to God's usual method, a declaration of the dignity which they should attain to, in the time of their restoration from the Babylonish captivity. *Dr. Pocock.*

Ephrath, or Ephratah, was another name for Beth-lehem in the tribe of Judah. See Gen. xxxv. 19. And both names are joined together to distinguish it from another Beth-lehem, situate in the tribe of Zebulun, mentioned Joshua xix. 15. It is called "little among the thousands;" that is, among the families or cities of Judah. Compare Judg. vi. 15; 1 Sam. x. 19. The expression is taken from the first division of the people into thousands, hundreds, and other subordinate divisions. See Exod. xviii. 21—25. Both the city and family of David were in a mean condition at the time of Christ's birth; whereupon the Blessed Virgin in her song thankfully commemorates God's extraordinary favour in honouring that low estate to which they were reduced, with the birth of the Messiah, Luke i. 48, 52, 53. *W. Lowth.*

—— *though thou be little among the thousands of Judah,*] Every tribe was of old divided into so many thousands, as shires in England are into hundreds, over which presided a leader to command them in battle. Beth-lehem was too small in people to be reckoned as one of these thousands, or to be numbered singly in the army against the enemy; but is promised the advantage over them all in giving birth to the "Ruler in Israel," who is superiour to all the princes of the thousands; even that Son of David, "whose goings forth have been from of old, from everlasting." *Bp. Chandler.*

—— *out of thee shall he come forth unto me that is to be ruler in Israel;*] The Scribes and Pharisees understood this prophecy of the birth of the Messiah, as appears from Matt. ii. 5, 6; and so did the generality of the Jews of that age, who speak of it as an undoubted truth, that "Christ was to come of the seed of David, and out of the town of Beth-lehem where David was," John vii. 42. The Chaldee agrees with their sentiments, and expressly applies the prophecy to the Messiah; and our Lord was born at Beth-lehem by an especial act of Providence, that this prophecy might plainly be fulfilled in Him. See Luke ii. 4. "To come forth" is the same as to be born. See Gen. x. 14; xvii. 6; xxv. 25; 1 Chron. ii. 53; Is. xi. 1. *W. Lowth.*

—— *whose goings forth have been from of old, from everlasting:*] The Prophet proceeds in describing Him, who was to "come out of Beth-lehem," and to be "Ruler in Israel," by another more eminent coming or going forth, even from all eternity. This is so signal a description of the Divine generation before all time, or of that going forth from everlasting of Christ, the eternal Son of God, God, of the substance of the Father, begotten before the worlds, who was afterwards in time (according to the prediction that He should "come forth out of Beth-lehem") made man, of the substance of His mother, and born in the world, that the prophecy evidently belongs only to Him, and could never be verified of any other. *Dr. Pocock.*

The plural form may denote the eminence of Christ's eternal generation. *Abp. Secker.* It is a common Hebraism, to denote the eminency or continuation of a thing or action by the plural number, "God shall judge the world with righteousnesses and equity," Ps. xcviii. 9; or most righteously and equitably. "The angers of the Lord," Lam. iv. 16; "wisdoms," Prov. i. 20; for the high degree of both. *Bp. Chandler.*

This famous prophecy of Micah appears to have given occasion to the manner of speaking, used by our Church in her second Article, where she speaks of the Son of God, as "begotten from everlasting." *Waldo.*

3. *Therefore will he give them up,* &c.] But in the mean time He shall suffer His Israel to be grievously afflicted, &c: *Bp. Hall.* The particle, rendered "therefore," should be translated "nevertheless," here and in some other places, as Dr. Pocock observes. Notwithstanding the promise of so great a blessing, God will give up His people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance cometh, which shall be greater than that from Babylon. See chap. iv. 10. This deliverance may be understood of the Church bringing forth children by the preaching of the Gospel; see Gal. iv. 27; but will be more fully completed in the general restoration of the Jewish nation, to be expected in the latter ages. Compare Is. lxvi. 7, 8. *W. Lowth.*

—— *then the remnant of his brethren shall return unto the children of Israel.*] Or, "shall be converted with the children of Israel." *W. Lowth.* The promise of Him was not only to Israel according to the flesh, but "to all (also) that were afar off, even as many as the Lord our God should call," Acts ii. 39; and all these are called "the remnant of his brethren," even those that were before "aliens from the commonwealth of Israel," and afar off, are now in Christ made one with them, Eph. ii. 12, &c; all brethren among themselves, and all brethren to Christ their Ruler. Having taken on Him their nature in the flesh, He is not ashamed to call them so, as the Apostle speaks, Heb. ii. 11, confirming it out of Ps. xxii. 22: and Christ Himself vouchsafes to call all true believers by this title, Matt. xii. 46; Luke viii. 21. *Dr. Pocock.*

4. *And he shall stand and feed* &c.] He shall persist and continue to feed; that is, He shall carefully, watchfully, and tenderly supply all the wants of His subjects, as a good shepherd doth those of his sheep: compare John x. 9, 14. And this He shall do "in the strength of the Lord," not as an ordinary man, but as One, who hath extraordinary and plainly Divine power conferred on Him from the Lord; compare Matt. xxviii. 18; and "in the majesty of the name of the Lord His God," so as plainly to evince, that the majestick name of the Lord His God is in Him, (see Exod. xxiii. 21), that God hath glorified Him, and is glorified in and by Him, John xiii. 31, 32: and under the protection of His great power and majesty, "they" His subjects "shall abide," shall be in a sure and steadfast condition, secure against all other powers; compare John x. 11, 12, 28—30: "for now," when He shall enter on His rule, "shall He be great unto the ends of the earth," extending His name, glory, and dominion as wide as the world, and to the utmost parts thereof: compare Matt. xxviii. 19, 20; Acts i. 8; Rom. x. 18. *Dr. Pocock.* The

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name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight † principal men.

† Heb. *princes of men.*

6 And they shall † waste the land of Assyria with the sword, and the land of Nimrod ‖ in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

† Heb. *eat up.* ‖ Or, *with her own naked swords.*

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

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8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of ‖ sheep: who, if he go through, both treadeth down, and teareth *in* pieces, and none can deliver.

‖ Or, *goats.*

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy

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last clause is alluded to by the angel, "He shall be great, and shall be called the Son of the Highest, &c," Luke i. 32. He is dignified with such titles, as were never given to any creature, as the Apostle at large proves, Heb. i. 4, &c. Compare Is. liii. 13, and see the note there. *W. Lowth.*

5. *And this man shall be the peace,*] A Jewish expositor observes, that this passage is to be understood of the Messiah, because He shall be the cause of peace, as it is said, "and He shall speak peace unto the heathen," Zech. ix. 10. And therefore our Lord Christ being the true Messiah, of Him, agreeably to the words here, it is said, "He is our peace," Eph. ii. 14. At His birth the heavenly host proclaimed "peace on earth," Luke ii. 14; and He, while on earth, came and preached "peace to them which were afar off, and to them that were nigh," Eph. ii. 17: and when He was again to leave the world, He bequeathed peace to His disciples, "gave it to them, and left it with them," John xiv. 27. Of Him therefore it might be truly said by way of prophecy, "This man shall be peace," or "the peace." *Dr. Pocock.*

This sentence may be best explained as connected with the foregoing verse. *W. Lowth.*

This prophecy of Micah is perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah, and His successive manifestations to the world. It crowns the whole chain of prophecies descriptive of the several limitations of the blessed "Seed of the woman" to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in His birth at Beth-lehem, "the city of David." It carefully distinguishes His human nativity from His eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the universal "peace" destined to prevail throughout the earth in "the regeneration." It forms therefore the basis of the New Testament, which begins with His human birth at Beth-lehem, the miraculous circumstances of which are recorded in the introductions of St. Matthew's and St. Luke's Gospels; His eternal generation, as "the Word," in the sublime introduction of St. John's Gospel; His prophetick character, and second coming, illustrated in the four Gospels and Epistles, ending with a prediction of the speedy approach of the latter in the Apocalypse, Rev. xxii. 20. *Dr. Hales.*

—— *when the Assyrian shall come into our land:* &c.] The sense, which Mr. Mede has given to this passage, appears most agreeable to the scope and design of the following part of the chapter. He expounds the place of the general destruction of some remarkable enemy, or enemies to God and His truth, which should come to pass before the consummation of all things: an event foretold in several places of Scripture. See Ps. cx. 5, 6; Is. xxvi. 20, 21; xxxiv. 1, &c; lxvi. 16; Jer. xxx. 7, 10; Ezek. xxxviii, xxxix; Joel iii. 9, 14; Obad. ver. 15, &c; Zeph. iii. 8; Hag. ii. 22; Zech. xii. 1; xiv. 8; Rev. xix. 19; xx. 9. This enemy is probably called by the name of the Assyrian in Isaiah, chap. xiv. 25, as well as by Micah here. See the note upon that place. Mr. Mede ingeniously conjectures, that this name was given him by these two Prophets, because that ever since the invasion of Sennacherib, the very name of Assyrian carried terror along with it, being esteemed by the Jews as their most formidable enemy. *W. Lowth.*

—— *seven shepherds, and eight principal men.*] Or, rule Under His conduct we shall be furnished with commanders sufficient to oppose the enterprises of the enemy. "Shepherds" as elsewhere equivalent to princes or generals: see Jer. vi. 3; xxii. 34; Nahum iii. 18. The words "seven" and "eight" are use for an indefinite number: see Eccles. xi. 2. So *once* and *twice* are used, Job xxxiii. 14; v. 19; Prov. vi. 16. *W. Lowth.*

6. *And they shall waste — in the entrances thereof:*] In its borders, where its garrisons are, and its chief strength lies. Assyria is called "the land of Nimrod," because he was the first king of the country: see Gen. x. 11, where the marginal reading is right. *W. Lowth.*

According to the figurative signification of the words, embraced by most Christians, the meaning of this passage is evident, that by the might and power of Christ, and such as shall be by *Him* qualified and commissioned for the spreading and maintaining of His truth, all that oppose it shall be brought under and made to yield as certainly as when an enemy, such as the Assyrian then was to Israel, is by many commanders and their forces beaten in his own country, and with his own weapons, forced from him and turned back upon himself, (see the margin,) so that he shall not be able to create farther disturbances. *Dr. Pocock.*

—— *thus shall he deliver us from the Assyrian,* &c.] By these means shall Christ deliver us from the hands of such enemies as shall assault us, so that we shall not have need to fear them. *Dr. Pocock.*

7. *And the remnant of Jacob shall be* &c.] The remnant of the dispersed Jews upon their conversion shall be the instruments of converting those Gentiles among whom they live: and may there fore be fitly represented by the dews and rains which come from heaven, *and make the earth fruitful. W. Lowth.*

—— *that tarrieth not for man,* &c.] The dews and rains are the gift of God, and are here distinguished from those fountains and canals of water, which men convey into their fields and gardens by their own industry. *W. Lowth.*

8. *And the remnant of Jacob shall be — as a lion* &c.] This has been most eminently and fully made good by the establishing of Christ's spiritual kingdom among men, and by the conquest obtained by His little flock *over sin,* the world, and the devil. *Dr. Pocock.*

10, 11. — *I will cut off thy horses out of the midst of thee,* &c.] These words are a promise of peace and security, and an encouragement to rely on God alone, without dependence on ordinary human helps. Much the like words are applied to the peaceable

Before CHRIST 710. land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, ‖ Or, *statues.* and thy ‖ standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ‖ Or, *enemies.* ‖ cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP. VI.

1 God's controversy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry.

‖ Or, *with.* HEAR ye now what the LORD saith; Arise, contend thou ‖ before the

Before CHRIST 710. mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD'S [a] Is. 1. 2. controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of [b] Egypt, and redeemed thee out of the [b] Exod. 12. 51. & 14. 30. house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what [c] Balak king of Moab consulted, and what [c] Numb. 22. 5. & 23. 7. Balaam the son of Beor answered him from [d] Shittim unto Gilgal; that ye may know [d] Numb. 25. 1. Josh. 5. 10. the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt † Heb. *sons of a year?* offerings, with calves † of a year old?

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condition of the kingdom of Christ by Zechariah, chap. ix. 10. *Dr. Pocock.* See also Hos. i. 7.

12—14. *And I will cut off witchcrafts* &c.] The Prophet may be supposed to mention here those sins wherein the Jews of his own age were chiefly faulty, thereby to signify, that in aftertimes, when the promises here mentioned should be fulfilled, such offences should not be found among them. Compare Is. ii. 6—8, with the context here. We may in general take notice, that the destruction of idolatry is often mentioned in the Prophets as a principal circumstance in their descriptions of the flourishing state of the Church, which should come to pass in aftertimes. *W. Lowth.*

14. — *so will I destroy thy cities.*] It is supposed by some interpreters, that in ver. 11 are meant cities of defence, and here cities of idolatrous worship, in which were their groves and idol-temples. *Dr. Pocock.*

15. *And I will execute vengeance* &c.] When I have purged My people from their corruptions, I will severely vindicate their cause to the utter destruction of all their unbelieving enemies. *W. Lowth.*

Chap. VI. ver. 1. — *Arise, contend thou before the mountains,* &c.] Arise, saith God to me, and call the very senseless earth, even the hills and mountains, to record what I have to say against My people. *Bp. Hall.* See the notes on Deut. iv. 26; Is. i. 2.

The manner of raising attention in the two first verses by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with His people, is truly awakening and magnificent. The words of Jehovah follow in the 3d, 4th, and 5th verses. And God's mercies having been set before His people, one of them is introduced in a beautiful dramatick form, as asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the 8th verse, in the words of the Prophet. *Abp. Newcome.*

5. *O my people, remember now what Balak king of Moab consulted,* &c.] Remember what answers I put into the mouth of Balaam, the son of Beor: how I drew blessings even from his mouth upon you, instead of curses, which Balak would have hired him to utter against you: remember all My gracious dealings with you in all the passages of the wilderness, even from Shittim unto Gilgal, till the very entrance into the land of promise; that ye may acknowledge the righteous proceedings of the Lord with you. *Bp. Hall.*

To make the sense of the words "from Shittim unto Gilgal" complete, we must supply it from the beginning of the verse, as in the Chaldee Paraphrase, "Remember what I have done for you from Shittim unto Gilgal;" that is, from your encampment in the plains of Moab, near Shittim, east of Jordan, (where they sinned in the matter of Peor, Numb. xxv. 3, 18, and deserved to be cut off, had not God been merciful to them,) until your encampment at Gilgal on the other side of Jordan in the land of Canaan. At Shittim they abode till after Moses's death, Josh. iii. 1: thence Joshua conducted them over Jordan. As therefore in the former words they are reminded of the great things which God did for them under the conduct of Moses; so in these they are reminded of His benefits to them under the conduct of Joshua; and so, in short, of all that He did from His first beginning to redeem them from bondage, and bringing them out of Egypt through the Red sea, through the desert, and through Jordan, till He had settled them in the promised land. All these things might convince them of "the Lord's righteousness;" of His great goodness towards them, and of His faithfulness in fulfilling the promises made to their fathers. *W. Lowth, Dr. Pocock.*

6. *Wherewith shall I come before the Lord,* &c.] This abrupt passionate form of speech seems to require something to be understood, for the purpose of connecting it with the preceding words. It is spoken by the Prophet, as in the person of the people, replying to the appeal of God: and it is either an acknowledgment of their guilt, and an expression of their desire to repent, if they knew what would be accepted by God; or it is a justification of themselves, intimating that if they had been defective in their duty, and thereby displeasing to God, it was done, not willingly, but through ignorance. *Dr. Pocock.*

Or, the words are part of a private conference between Balaam and Balak, which Moses has omitted, as foreign to the subject of his history; but which the Israelites ought to have holden in remembrance, and in which the idolatrous king inquires of God's Prophet, in what way he, the king, might make expiation for his offences. *Bp. Horsley.*

—— *shall I come before him with burnt offerings,* &c.] The constant sacrifice, that was offered to God by way of acknowledgment of His dominion over His creatures: "with calves *of a* year old," which was the sin offering, that the high priest offered for himself. Or will He rather accept of those great and costly sacrifices, which were offered upon publick and solemn occasions, such as that which Solomon offered at the dedication of the temple? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Or if none of these will do, shall

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7 Will the LORD be pleased with thousands of rams, *or* with ten thousands *of* rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my † body *for* the sin of my soul?

† Heb. *belly.*

* Deut. 10. 12.

8 He hath * shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to † walk humbly with thy God?

‡ Heb. *to walk thyself.*

‖ Or, *thy name shall see that which is.*

9 The LORD's voice crieth unto the city, and ‖ *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

¶ Or, Is there yet unto any man of the house of the wicked, &c.

† Heb. *the stores of treasure.*

10 ¶ ‖ Are there yet the treasures of wickedness in the house of the wicked, and the † scant measure *that is* abominable?

‖ Or, *Shall I be pure with,* &c.

11 ‖ Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

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14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt ‡ sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

‡ Deut. 28. 38. Hag. 1. 6.

16 ¶ For ‖ the statutes of ‡ Omri are kept, and all the works of the house of † Ahab, and ye walk in their counsels; that I should make thee a ‖ desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

‖ Or, *he doth much keep the,* &c.

‡ 1 Kings 16. 25, 26.

† 1 Kings 16. 30, &c.

‖ Or, *astonishment.*

CHAP. VII.

1 *The church, complaining of her small number, 8 and the general corruption, 5 putteth her confidence not in*

I try to atone Him after the manner of the heathen, by the dearest thing in the world, the firstborn of my children? "shall I give my firstborn, &c?" If God was to be appeased at all, surely they thought it must be by some of these ways; for beyond these they could imagine nothing of greater value and efficacy. *Abp. Tillotson.*

7. — *shall I give my firstborn*] The strength and stay of the family. *W. Lowth.*

8. *He hath shewed thee, O man, what is good;* &c.] Both the dictates of reason, and the laws of God, sufficiently inform men what are the substantial parts of their duty; namely, the practice of justice and mercy, and a reverent behaviour towards God. *W. Lowth.* The Prophet here tells them, that they were quite out of the way in thinking to pacify God upon the terms proposed; that there are other things, much better and more pleasing to Him than these sacrifices. For some of them were expressly forbidden by God, as the offering up of children: and for the rest, they were not good in themselves, but merely by virtue of their institution, and because they were commanded. But the things, which He would recommend to them, are such as are good in their own nature, and required of us by God on that account. "He hath shewed thee, O man, what is good." *Abp. Tillotson.* We have reason all to apply to ourselves these words of the Prophet. For though it still be true, that some ages of the world have been dark, and others blinded *with false* lights; that some men naturally see little, and others are strangely given to see wrong; yet, in general, the duties of life are level to the capacities of all men: and especially among Christians, but, above all, Christians so peculiarly blessed with the means of instruction as we of this nation are, no one can possibly, without either deliberate obstinacy or intolerable negligence, continue unacquainted with what he is bound to do, or the recompense he is to expect, if he do it not. *Abp. Secker.*

—— *and what doth the Lord require of thee, but to do* &c.] The whole of man's duty is here summed up in three parts. 1st, To "do justly," is to give to every one, whether superiours, equals, or inferiours, their due; to do in all things what is equal and right, not oppressing any, nor defrauding them in any kind of dealing, not to hurt them by word or deed, nor injure them in their persons, estates, or good name, or any thing belonging to them. 2dly, To "love mercy," is not only to give to every one what he might in justice require, but to be kind, merciful, compassionate, exercising all acts of charity and beneficence willingly, cheerfully, and without expecting recompense. 3dly, To "walk humbly with thy God," is to frame the life and conversation with a view to God's commandments, in a dutiful performance of His will, in a patient resignation to His dispensations, and in a ready assent to His revealed truths. The two first parts comprise the duties of the second table; the third, those of the first: together they are a summary of all the Ten Commandments; and the performance of them is "more than all whole burnt offerings and sacrifice," Mark xii. 33. *Dr. Pocock.*

9. *The Lord's voice crieth unto the city,* &c.] The voice of the Lord calleth by me His Prophet to the city of Jerusalem; and those, that are wise-hearted, will have a due and awful respect to Thy name, O Lord: hear, O Jerusalem, hear thou the sad news of that sharp rod of affliction, which is prepared for thee; and consider who it is that hath appointed it for thy correction. *Bp. Hall.*

10. *Are there yet the treasures of wickedness* &c.] From hence to the end is a detail of the then reigning sins among the Jews; more particularly the ten tribes, who had separated themselves by an avowed schism from the unity of the Church. He taxes them with covetousness, base dishonesty, falsehood and deceit, injustice and oppression in their commerce and dealings with men, and as notorious a falsehood towards God by profaneness and irreligion; keeping *rather* the impious and idolatrous statutes of Omri and Ahab, than the Divine law delivered by Moses. *Wogan.*

14. — *and thy casting down* &c.] Thy casting down shall be in the midst of these own streets: thou shalt fall, even within thine own walls; and thou shalt take hold of thy children to deliver them from the enemy, but thou shalt not rescue them; and those, whom thou hast obtained to deliver from the present slaughter, *will I* soon after give up to the sword. *Bp. Hall.*

16. — *Omri,* — *Ahab,*] It is said of Omri, that he "did worse than all that were before him," 1 Kings xvi. 25: and his son Ahab added the worship of Baal to the idolatry of the golden calves, *ver.* 31; which is spoken of there as the worst degree of idolatry, because it was the introducing of an heathen idol, whereas the golden calves were only an idolatrous representation of the true God. Manasseh followed Ahab in his wickedness: see 2 Kings xxi. 3. *W. Lowth.*

——*therefore ye shall bear the reproach of my people.*] The Prophet still directs his discourse to the great and rich men, ver. 12. 15; and tells them, that since they have given the chief occasion to those reproaches which unbelievers have thrown out upon God's people, as if they were rejected and cast out by Him, therefore *they shall* bear the principal share of that shame and contempt wherewith their enemies shall treat them. Compare Ps. xlii. 10; Is. xxv. 8. *W. Lowth.*

man, but in God. 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

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† Heb. *like the gatherings of summer.*

WOE is me! for I am as † when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

[a] Ps. 12. 1. Is. 57. 1. ‖ Or, *godly, or, merciful.*

2 The [a] ‖ good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man,* he uttereth † his mischievous desire: so they wrap it up.

† Heb. *the mischief of his soul.*

4 The best of them *is* a brier: the most *upright is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

[b] Matt. 10. 21, 35, 36. Luke 21. 16.

6 For [b] the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

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8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be a* light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 ‖ Then *she that is* mine enemy shall see *it,* and shame shall cover her which said unto me, [c] Where is the LORD thy God? mine eyes shall behold her: now † shall she be trodden down as the mire of the streets.

‖ Or, *And thou wilt see her that is mine enemy, and cover her with shame.* [c] Ps. 79. 10. & 115. 2. Joel 2. 17. † Heb. *she shall be for a treading down.*

11 *In* the day that thy [d] walls are to be built, *in* that day shall the decree be far removed.

[d] Amos 9. 11, &c. ‖ Or, *even to.*

12 *In* that day *also* he shall come even to thee from Assyria, ‖ and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 ‖ Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

‖ Or, *After that it hath been.*

14 ¶ ‖ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel:

‖ Or, *Rule.*

Chap. VII. ver. 1, 2. — *I am as when they have gathered the summer fruits,* &c.] As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage; so neither can the good and upright man be discovered by diligent searching in Israel. This comparison is beautifully implied. *Abp. Newcome.*

3. — *so they wrap it up.*] They make the matter intricate, so that men may not easily discern between the right and the wrong, nor distinguish one from the other. *Dr. Pocock.*

4. — *sharper than a thorn hedge:*] Some of the fences in the Holy Land perfectly answer these passages of the Jewish Prophets, that speak of hedges made of thorny plants, and the sharpness of the thorns on those then in use. See Hos. ii. 6; Prov. xv. 19. *Harmer.*

—— *the day of thy watchmen and thy visitation cometh;*] The time of vengeance, foretold by thy Prophets: or the time of vengeance, denounced upon thy princes and magistrates. *Dr. Pocock, W. Lowth.*

7. *Therefore I will look unto the Lord;* &c.] The times being so corrupt, and such danger to be apprehended from all sorts of men, so that no reliance could be placed on those who ought to be a man's greatest supports, ver. 5, 6; the Prophet speaking as of himself, in the person probably of the nation in captivity, sets the example of declaring his confidence in God.

Having hitherto denounced judgments, now, according to the custom of the Prophets, he draws towards his conclusion with consolatory words and promises. *Dr. Pocock.*

10. — *mine eyes shall behold her:* &c.] As the heathen beheld the desolation of God's Church and temple with delight, chap. iv. 11, so shall it come to my turn to see God's judgments executed upon the Babylonish empire, and that brought down to as low a condition as ever they had reduced God's people. *W. Lowth.*

The prophecy was fulfilled, when Babylon was taken, and the empire destroyed by the Medes and Persians, Dan. v. 30, 31: and it is observable, that that great turn of fortune was made in the very night, when Belshazzar and his nobles insulted afresh, and lifted up themselves against God and His people. *Dr. Pocock.*

11. *In the day that thy walls are to be built,* &c.] When God shall visit His people, and repair their decayed estate, (compare Amos ix. 11,) then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling of those edicts which put a stop to the rebuilding of the city and temple of Jerusalem. See Ezra iv. 23, 24; vi. 14; Neh. ii. 8, 17. *W. Lowth.* Or, it may mean the decree of God denounced by His Prophets concerning the punishment of the Jews. *Dr. Pocock.*

12. *In that day also he shall come* &c.] Concerning the phrase "in that day," see the note on Is. iv. 2. By the single person "he" is meant the people, or the dispersion of Israel. The words imply, that the Jews should return from their several dispersions, where they were scattered: though not till after the land, for the evil of their doings, should have been desolate, according to the marginal reading of the next verse. *W. Lowth. Dr. Pocock.*

This prophecy was made good by the restoration of the Jews, and their coming again from all parts to Jerusalem, after the land had been for seventy years desolate for their sins: it may have been fulfilled in a higher sense by the setting up of the Church, the kingdom of Christ; and by so many nations being called into it by the preaching of the Gospel. *Dr. Pocock.* Perhaps also it looks forward to a future restoration of the Jews. *W. Lowth.*

14. *Feed thy people with thy rod,* &c.] The word, rendered "rod," is figuratively used, sometimes for a sceptre, sometimes for a shepherd's staff, with which he directs his sheep. *Dr. Pocock.*

The verse is thus perspicuously paraphrased by Bishop Hall: "In the mean time, namely, of the desolation of the land, O God, take Thou care of Thy people: O do Thou feed and govern them

Before CHRIST 710. let them feed *in* Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

[c] Ps. 72. 9. 17 They shall lick the [c] dust like a serpent, they shall move out of their holes like ‖ worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

‖ Or, *creeping things*.

18 Who *is* a God like unto thee, that [d] pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. Before CHRIST 710.

[d] Exod. 34. 6, 7.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

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by Thy gracious protection; lead Thou this flock of Thine heritage, which now dwell solitarily in the wilderness of their captivity, into the midst of Thy fruitful pastures of Carmel; let them feed in the rich fields of Bashan and Gilead, as in former times." The words imply a gracious promise of return made to the nation, or at least the church of the Jews, out of captivity to their own land; and that, under the protection of God, they should abundantly enjoy all things conducing to their well-being, set forth under the similitude of sheep feeding in rich pastures. However, all these good things promised to the Jews are in a higher manner made good to the Church of Christ, and all faithful believers, rescued from sin and Satan, and brought back into the fold; who, as He saith, shall be saved under His protection, and go in and out, and find pasture. *Dr. Pocock.*

15. *According to the days of thy coming out of the land of Egypt* &c.] Thy prayer is heard, saith the Lord; I will do thus for thee, O My people; and, as I did in the days of thy coming out of Egypt do marvellous things for thee, so will I do again. *Bp. Hall.* The words are generally considered as spoken in the person of God in answer to the petition of the Prophet, "*Feed* Thy people &c." See Jer. xvi. 14, 15; xxiii. 7, 8. The words, both here and in Jeremiah, direct us to a wonderful deliverance to be wrought by Christ, for a fuller and higher completion of these prophecies than was effected by the deliverance of the Jews either from the Egyptian bondage, or Babylonish captivity, though the words point more immediately at those. *Dr. Pocock.*

16, 17. *The nations shall see and be confounded* &c.] These two verses express the great astonishment and confusion which should be experienced by the enemies of God's people, at seeing the tokens of Divine favour appearing so conspicuously in their behalf. *W. Lowth.*

17. — *and shall fear because of thee.*] Here is a change of persons: for the Prophet, filled with admiration, suddenly addresses his speech to the Lord, of whom he was before speaking. *Dr. Pocock.*

18. — *the remnant of his heritage?*] Those Jews, who are reserved to be partakers of the benefits, which shall be made good to that nation on their conversion and restoration. Compare chap. iv. 7; v. 7, 8. By receiving them into His former favour on their repentance, He will fulfil His gracious declaration to Moses, Exod. xxxiv. 6, 7. *W. Lowth.* Though God chastise the people of His inheritance, and cut off the wicked from among them, yet a holy seed, a remnant, shall be preserved and saved, Rom. ix. 27; and to these is the promise here made, not to all in general. *Dr. Pocock.*

19. — *thou wilt cast all their sins into the depths of the sea.*] Thou wilt utterly abolish them, that they shall not have dominion over us, as Thou didst destroy Pharaoh and his army in the Red sea. This victory will be obtained by the merits of Christ, and the grace of the Gospel: see Col. ii. 14; Rom. vi. 14. *W. Lowth.*

20. *Thou wilt perform the truth to Jacob,* &c.] These words contain a promise of Christ, that Seed of Abraham, in whom all the kindreds of the earth were to be blessed, with all the benefits of His redemption; and were by Him fulfilled by rescuing all that come to Him for redemption, both Jews and Gentiles of all nations, out of the hands of worse enemies than the Babylonians, by making them citizens of the heavenly Jerusalem, and conferring on them all spiritual blessings. Compare Luke i. 54, 55, and 68—75. God's "truth to Jacob," and His "mercy to Abraham," is thus fully performed in Christ; and will be in performing unto the world's end, by His calling into His Church both Jews and Gentiles, and offering them His salvation, and blessing them with all spiritual blessings.

It is the observation of an ancient Jewish author, that there is not any denunciation of hard things to Israel, which is not concluded with promises of mercy. Among other instances from Moses, Hosea, Joel, Amos, Jeremiah, he brings this conclusion of Micah's prophecy. And very remarkable indeed is this conclusion, which, to shew how greatly God delights in mercy, is uttered in words giving assurance of mercy, not only to Israel after the flesh on their repentance, but to all who shall, by faith in Christ the promised Seed, lay hold on His promise made to Abraham, and in Him to all the kindreds of the earth. So that the Gentiles also reading it cannot but glorify God, and rejoice with His people, and sing unto Him that hymn, which the Apostle shews to be suited to them, "O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth for ever Praise ye the Lord;" Rom. xv. 9, 10, 11; Ps. cxvii. *Dr. Pocock.*

The following Chapter from Micah is appointed as a Proper Lesson.

CHAP. VI. - XXth Sunday after Trinity, - - - Evening.

NAHUM.

INTRODUCTION.

NAHUM describes himself as an Elkoshite; which some have considered as a patronymick expression, conceiving it to imply his being a descendant of Elkosha; but which is generally supposed to intimate that he was born at Elkosh, or Elkosha, a small village in Galilee, of which St. Jerome professes to have seen the ruins. *Dr. Gray.*

It may be concluded from chap. ii. 2, that Nahum prophesied after the captivity of the ten tribes. Josephus places him in the reign of Jotham, and says, that his predictions came to pass one hundred and fifteen years afterwards. According to our best chronologers, this date would bring us to the year in which Samaria was taken. And I agree with those who think that Nahum uttered this prophecy in the reign of Hezekiah, and not long after the subversion of the kingdom of Israel by Shalmaneser. *Abp. Newcome.*

The illustrious prophecy foretelling the future downfall of the Assyrian empire, remarkably accomplished in little more than a century after it was delivered, affords a signal evidence of the inspiration of Nahum; and a striking lesson of humility to human pride. It must have furnished much consolation to the tribes who were carried away captive by the king of Assyria, as well as to those of Benjamin and Judah; and all must have rejoiced with the hope of deliverance, to hear that their conquerors should in time be conquered, their city levelled to the dust, and their empire overturned. The Book in which these interesting prophecies are contained, is justly considered by Bishop Lowth as a complete and perfect poem, of which the conduct and imagery are truly admirable.

The fire, spirit, and sublimity of Nahum, are unequalled. His scenes are painted with great variety and splendour. The opening of his work, in which he describes the attributes of God, is august; and the preparations for the attack, as well as the destruction of Nineveh, are represented with singular effect. The art, with which the immediate destruction of the Assyrians under Sennacherib is intermingled with the future ruin of the empire, affords a very elegant specimen of the manner in which the Prophets delight to introduce present and distant events under one point of view. The allegorical pictures in this Book are remarkably beautiful, chap. ii. 7, 11, 12.

Neither history nor tradition furnishes us with any account of Nahum, or of the period of his death. His tomb, or pretended tomb, was formerly shewn in a village named Bethogabra, now called Giblin, near Emmaus. *Dr. Gray.*

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CHAP. I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ‖ God *is* [a] jealous, and the LORD revengeth; the LORD revengeth, and † *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD [b] *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

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4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can † abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

‖ Or, *The LORD is a jeal ous God, and a revenger,* &c.

[a] Exod. 20. 5.

† Heb. *doer hath fury.*

[b] Exod. 34. 6, 7.

† Heb. *stand up.*

Chap. I. The conduct and imagery of this prophetical poem are truly admirable. The commencement grandly sets forth the justice and power of God, tempered by lenity and goodness, ver. 2—8. A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 9—11. Jehovah Himself then proclaims freedom to His people from the Assyrian yoke, and the destruction of the Assyrian idols, ver. 12—14. Upon which the Prophet in a most lively manner turns the attention of Judah to the approach of the messenger, who brings such glad tidings; and bids her celebrate her festivals, and offer her thank offerings without fear of so powerful an adversary. *Abp. Newcome.*

Ver. 1. *The burden of Nineveh.*] The heavy tidings that God sent to Nineveh, and to the whole kingdom of Assyria. *Bp. Hall.* The repentance of the Ninevites upon the preaching of Jonah appears to have been of no long continuance. For not many years after we find the Prophet Nahum foretelling the total and entire destruction of the city. His whole prophecy relates to this single event; and the city was accordingly destroyed by the Medes and Babylonians. In whose reign it was taken, and who were the persons that commanded in this expedition, are points concerning which authors are not agreed. *Bp. Newton.* God pardons men, and bears with them, upon their humiliation; but when they return to their iniquities, He at last executes the decrees of His justice. *Osterwald.*

—— *Nahum the Elkoshite.*] See the Introduction.

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7 The LORD *is* good, a ‖ strong hold in the day of trouble; and he knoweth them that trust in him.

‖ Or, *strength.*

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD, † a wicked counseller.

† Heb. *a counseller of Belial.*

12 Thus saith the LORD; ‖ Though *they be* quiet, and likewise many, yet thus shall they be † cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

‖ Or, *If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.* † Heb. *shorn.*

13 For now *will* I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

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15 Behold upon the [c] mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, † keep thy solemn feasts, perform thy vows: for † the wicked shall no more pass through thee; he is utterly cut off.

[c] Is. 52. 7. Rom. 10. 15.

† Heb. *Fear.* † Heb. *Belial.*

CHAP. II.

The fearful and victorious armies of God against Nineveh.

‖ HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

‖ Or, *The disperser, or, Assaulter.*

2 [a] For the LORD hath turned away ‖ the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

[a] Is. 10. 12. ‖ Or, *the pride of Jacob as the pride of Israel.*

3 The shield of his mighty men is made red, the valiant men *are* ‖ in scarlet: the chariots *shall be* with ‖ flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

‖ Or, *dyed scarlet.* ‖ Or, *fiery torches.*

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: † they shall seem like torches, they shall run like the lightnings.

† Heb. *their show.*

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8. *But with an overrunning flood he will make an utter end of the place thereof.*] An army's overrunning a country is often compared to an inundation: see Is. viii. 7, 8; Dan. ix. 26; xi. 10, 22, 40. Thus God will bring the great city of Nineveh to utter ruin, so that there shall be no remains of it in aftertimes. *W. Lowth.* See the notes on chap. ii. 6; and chap. iii. 17—19.

9. — *affliction shall not rise up the second time.*] I will make an utter destruction all at once: "When I begin, I will also make an end," as it is expressed 1 Sam. iii. 12. *W. Lowth.*

10. *For while they be folden together as thorns,* &c.] While they combine themselves, and plot together in wickedness, as thorns are folded up together in a hedge; and while they are consorting together in their drunkenness and excess; then, even then, shall the judgment of God fall upon them, and devour them as the fire consumes the dry stubble. *Bp. Hall.* Diodorus Siculus, who ascribes the taking of Nineveh, and the subversion of the Assyrian empire, to Arbaces the Mede, assisted by Belesis the Babylonian, relates, that while all the Assyrian army were feasting for their former victories, those about Arbaces, being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew many of the soldiers, and drove the rest into the city. *Bp. Newton.*

11. *There is one come out of thee,*] That is, thou hast produced such an one. Such were Pul, 2 Kings xv. 19; Tiglath-pileser, chap. xv. 29; Shalmaneser, chap. xvii. 6; and Sennacherib, chap. xviii. 17; xix. 23. *Abp. Newcome.*

12. — *Though they be quiet,*] Though the Assyrians be secure. *Bp. Hall.*

13. *For now will I break his yoke from off thee,*] The Jews paid tribute to the Assyrians, 2 Kings xviii. 14, and the Israelites were under actual captivity among them at this time. *Abp. Newcome.*

Chap. II. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terrour, are described in the true spirit of Eastern poety, and with many pathetick, vivid, and sublime images, ver. 1—10. A grand and animated allegory succeeds this description, ver. 11, 12: which is explained, and applied to the city of Nineveh, in ver. 13. *Abp. Newcome.*

Ver. 1. *He that dasheth in pieces*] An enemy, that will break down thy walls, and destroy thine inhabitants, O Nineveh. *W. Lowth.* The army of the Babylonians and Medes. *Abp. Newcome.*

—— *keep the munition,* &c.] Strengthen thy garrisons, guard thy passes, stir up all thy strength and courage. *W. Lowth.*

2. *For the Lord hath turned away the excellency of Jacob,* &c.] But, notwithstanding all thy preparation and warlike forces, he shall prevail against thee, O Nineveh; for if the Lord have turned away the excellency of Jacob and Israel, and hath given it over to the spoil of the Assyrians, who have destroyed their vineyards, how much more will He deface the glory of Nineveh! *Bp. Hall.* Some translate the words thus: The Lord hath returned, or will revenge the pride or injurious dealings against Jacob, and the pride against Israel; that is, He will requite the injuries and oppressions, which Sennacherib and Shalmaneser, the kings of Assyria, have exercised upon Judah and Israel. *W. Lowth.*

3. *The shield of his mighty men* &c.] Thine enemy of Babylon shall come fiercely upon thee, and with great pomp of terrour: the shield of his mighty warriours shall glitter with brightness; his valiant men shall be decked with scarlet. *Bp. Hall.* This may be understood either of the colour of their shields and clothes, when they were made, or of their being dyed in blood afterwards: compare Is. lxiii. 2. *W. Lowth.*

—— *the fir trees shall be terribly shaken.*] The earth and woods adjoining shall shake with the noise. *Bp. Hall.* Or by "fir trees" are meant the spears and lances made of fir, so long and large that they looked like so many trees. *W. Lowth.*

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5 He shall recount his ‖ worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the † defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ‖ dissolved.

7 And ‖ Huzzab shall be ‖ led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* ‖ of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall ‖ look back.

9 Take ye the spoil of silver, take the spoil of gold: ‖ for *there is* none end of the store *and* glory out of all the † pleasant furniture.

10 She is empty, and void, and waste: and the [b] heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

Before CHRIST about 718.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAP. III.

The miserable ruin of Nineveh.

WOE to the † [a] bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

† Heb. *city of bloods.* Ezek. 24. 9.

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

Hab. 2. 12.

3 The horseman lifteth up both † the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

† Heb. *the flame of the sword, and the lightning of the spear.*

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth

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‖ Or, *gallants.*
† Heb. *covering*, or, *cover.*
‖ Or, *molten.*
‖ Or, *that which was established*, or, *there was a stand made.*
‖ Or, *discovered.*
‖ Or, *from the days that she hath been.*
‖ Or, *cause them to turn.*
‖ Or, *and their infinite store*, &c.
† Heb. *vessels of desire.*
[b] Is. 13. 7, 8.

5. *He shall recount his worthies:* &c.] The king of Nineveh shall muster his choicest troops, but they shall be disordered and discomfited. *W. Lowth.*

6. *The gates of the rivers shall be opened*, &c.] According to this, Diodorus informs us, "that there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege, the river being swoln with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs; then the king, thinking that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and, collecting together all his wealth, and his concubines, and eunuchs, burnt himself and the palace with them all; and the enemy entered the breach that the waters had made, and took the city." What was therefore predicted in the first chapter was literally fulfilled, "with an overrunning flood He will make an utter end of the place thereof," ver. 8. *Bp. Newton.*

7. — *Huzzab*] By this word the Chaldee understands the queen of Nineveh: but it probably means Nineveh itself, for it denotes a strong and impregnable fortress. *W. Lowth.*

— *as with the voice of doves,*] Birds remarkable for their melancholy note. Compare Is. xxxviii. 14; lix. 11. *W. Lowth.*

— *tabering upon their breasts.*] Beating on their breasts in great anguish, as if they were playing on a tabret. *Harmer.*

8. *But Nineveh is of old like a pool of water:*] So called perhaps from the multitude of its inhabitants. *Grotius.*

9. *Take ye the spoil of silver*, &c.] Go then, ye Babylonians, take ye the spoil of the silver and gold, which the fearful citizens have left behind them. *Bp. Hall.* The Prophet here promises the enemy much spoil of gold and silver: and we read in Diodorus, that Arbaces carried many talents of gold and silver to Ecbatana, the royal city of the Medes. *Bp. Newton.*

11. *Where is the dwelling of the lions*, &c.] Where now is the place that was the feared dwelling of the lion-like Assyrians? What is become of the place where the old lion, even the tyrants of Assyria, walked, and where his princes made themselves so secure, that nothing could affright them? *Bp. Hall.*

13. — *the voice of thy messengers shall no more be heard.*] Thou shalt no more send ambassadours to distant countries, either to encourage thine allies, or to terrify thine enemies. See Is. xviii. 2. *W. Lowth.*

Chap. III. In this chapter the Prophet denounces war against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, ver. 1—3. He assigns her idolatries as one cause of her ignominious and unpitied fall, ver. 4—7. He describes No Amon, her rival in populousness, confederacies, and situation, as sharing a like fate with herself, ver. 8—11; and beautifully illustrates the case with which her strong holds should be taken, ver. 12; and the feebleness of her people during the siege, ver. 13. He pronounces that all her preparations, her numbers, her opulence, her multitude *of chief men*, would be of no avail, ver. 14—17. He foretells that her tributaries would desert her, ver. 18. He concludes with a triumphant exclamation, the topicks of which are the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, ver. 19. *Abp. Newcome.*

Ver. 1. — *the prey departeth not;*] They are still carrying on their conquests, and never cease to get new spoils from such as they newly conquer. *Dr. Wells.*

3. — *their corpses;*] The dead bodies slain by them. These three verses are a description of Nineveh, as it was in the time of the Prophet. *Abp. Newcome.* Or else they are prophetical of the enemy coming against it: and then the sense will be, Vengeance is near thee: I do already hear the noise of the Babylonian whips, in the hands of the charioteers, driving furiously against thee, &c. *Bp. Hall.* See chap. ii. 3, 4; and compare Jer. xlvii. 3. *W. Lowth.*

4. — *the mistress of witchcrafts,*] The arts of luxury are called "witchcrafts," because they have a sort of charm in them to draw others aside: compare Isa. xlvii. 9; Rev. xviii. 23. *W. Lowth.*

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nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and [b] I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

[b] Is. 47. 3. Ezek. 16. 37.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

‖ Or, *nourishing.* † Heb. *No Amon.*

8 Art thou better than ‖ † populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were † thy helpers.

† Heb. *In thy help.*

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

[c] Jer. 25. 17.

11 Thou also shalt be [c] drunken: *thou* shalt be hid, thou also shalt seek strength because of the enemy.

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12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm ‖ spoileth, and fleeth away.

‖ Or, *spreadeth himself.*

17 Thy crowned *are* as the locusts, and thy captains as the great grashoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are.*

18 Thy shepherds slumber, O king of Assyria: thy ‖ nobles shall dwell *in*

‖ Or, *valiant ones.*

—— that selleth nations through her whoredoms, &c.] That makes whole nations a prey to their enemies, by teaching them the arts of softness and effeminacy, and so rendering them weak and defenceless. "Families" are equivalent to kingdoms: see the note on Jer. i. 15; and compare Amos iii. 2; Zech. xiv. 18. *W. Lowth.*

5. — *I will discover thy skirts* &c.] See the note on Jer. xiii. 22.

8. — *populous No,*] Or No Amon, as in the margin; a city of Egypt. See Ezek. xxx. 14, 15; Jer. xlvi. 25. Bochart thinks it Diospolis near Mendes, which appears from Strabo to have been situated near lakes. Herodotus says, that the Egyptians called Jupiter by the name of Amon. Channels of water from the Nile may have passed through this city. Lakes are called "seas" by the Hebrews. *Abp. Newcome.* See the note on Jer. xlvi. 25.

—— *her wall*] Her waters were as strong a defence to No, as the proud walls of Nineveh were to her. *Dr. Stukeley.*

9. — *Put*] The African Nomades are here meant. *Abp. Newcome.* See the map of the dispersion and settling of nations.

10. *Yet was she carried away,*] The Prophet may refer to a past taking of No by Sennacherib. *Dean Prideaux.*

11. *Thou also shalt be drunken: thou shalt be hid,*] Even so thou also, O Nineveh, shalt drink deep of the cup of God's vengeance: thou, that wast once renowned over the world, shalt be glad to be wrapped up in obscurity and forgetfulness. *Bp. Hall.*

12. *All thy strong holds shall be like fig trees* &c.] As ripe figs drop off when they are shaken, so shall thy strong holds fall into the hands of the enemy, upon the first assault. *W. Lowth.* The image, though a common one, is very lively and expressive. *Abp. Newcome.*

13. — *the fire shall devour thy bars.*] See chap. i. 5; ii. 6. According to these prophecies the city was to be destroyed by fire and water: and we see in Diodorus, that by fire and water it was destroyed. See the note on chap. ii. 6. *Bp. Newton.*

14. *Draw thee waters for the siege,* &c.] Go to then, furnish thyself with provision for a siege; fill thy cisterns with water; fortify thy strong holds; make ready store of bricks, to repair thy battered walls. *Bp. Hall.* Though the wall of the city bordered on the river, it might not be safe to water there within reach of the enemy's missile weapons and engines. *Abp. Newcome.*

15. — *it shall eat thee up like the cankerworm:*] Either, the enemy shall eat thee up as easily as the cankerworm eats the green herb; or, thou shalt as soon be devoured as cankerworms are destroyed by storms, rain, fire, or change of weather. *Poole.*

16. *Thou hast multiplied thy merchants*] Neither art thou any better for those multitudes of merchants, that pertain unto thee: for they, like to those cankerworms, when they have spoiled what they may in their deceitful trade, fly away from thee, and leave thee destitute. So also ver. 17. *Bp. Hall.*

17. *Thy crowned are as the locusts,*] Thy rulers. *Bp. Hall.* The word appears to *signify* the officers in the Ninevites' army. These the Prophet compares to locusts and grashoppers. *W. Lowth.* On cold days the locusts lie inactive in the inclosures of fertile spots: but on the shining of the sun, which dries their wings and enables them to fly, they disappear. The word "grashoppers," though not accurate, we are obliged to use for variety. The Hebrews have many names for the different species of locusts. *Abp. Newcome.*

18. *Thy shepherds slumber, O king of Assyria:*] Diodorus Siculus, speaking of the siege in which *Nineveh fell*, says, that when the enemy had shut up the king in the city, many nations revolted, each going over to the besieger, for the sake of their liberty: that the king despatched messengers to all his subjects, requiring forces from them to assist him: and that he thought himself able to endure the siege, and remained in expectation of the armies which were to be raised throughout the empire; relying on an oracle, that the city could not be taken till the river should become its enemy. *Abp. Newcome.*

Before CHRIST about 713. *the dust:* thy people is scattered upon the mountains, and no man gathereth *them.*

† Heb. *wrinkling.* 19 *There is* no † healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? Before CHRIST about 713.

19. *There is no healing of thy bruise;*] In this passage, as well as in chap. i. 8, and ii. 11, 13, the Prophet foretells the total and entire destruction of this city. The Prophet Zephaniah likewise, in the days of Josiah king of Judah, foretells the same sad event, chap. ii. 13, 14, 15. But what probability was there, that the capital city of a great kingdom, a city which was sixty miles in circumference, a city which contained so many thousand inhabitants, a city which had walls, according to Diodorus Siculus, a hundred feet high, and so thick that three chariots could go abreast upon them, and fifteen hundred towers at proper distances in the walls of two hundred feet in height: what probability was there that such a city should ever be totally destroyed? And yet so totally was it destroyed, that the place where it was situated is hardly known.

The city was taken and destroyed by the Medes and Babylonians: and what probably helped to complete its ruin and devastation was the enlarging and beautifying of Babylon soon after by Nebuchadnezzar. From that time no mention is made of Nineveh by any of the sacred writers: and the most ancient of the heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it was remaining that authors are not agreed even about its situation: probably we may conclude, from the general suffrage of ancient historians and geographers, that it was situated upon the river Tigris: but yet no less authors than Ctesias and Diodorus Siculus represent it as situated on the river Euphrates. Lucian, who flourished in the second century after Christ, affirms, that Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where it was once situated: and the greater regard is to be paid to Lucian's testimony, as he was a native of Samosata, a city upon the river Euphrates; and coming from a neighbouring country, he must in all likelihood have known whether there were any remains of Nineveh or not. There is at this time a city called Mosul, situate upon the western side of the Tigris, and on the opposite eastern shore are ruins of a great extent, which are said to be the ruins of Nineveh. But it is more than probable, that these ruins are the remains of the Persian Nineveh, built between the third and the seventh century after Christ, and not of the Assyrian. Even the ruins of old Nineveh have been, as I may say, long ago ruined and destroyed; such "an utter end" hath been made of it, and such is the truth of the Divine predictions! *Bp. Newton.*

HABAKKUK.

INTRODUCTION.

SOME writers, whose relations are probably founded on traditionary accounts, describe Habakkuk as a native of Bethzakar; and affirm, that he was of the tribe of Simeon. Some suppose him to have flourished in the reign of Manasseh; others in that of Josiah; and some have placed him so late as Zedekiah: but the most approved opinion is, that he prophesied under Jehoiakim, who ascended the throne in the year of the world 3395, and reigned over Judah eleven years.

As the Prophet makes no mention of the Assyrians, and speaks of the Chaldean invasions as near at hand, chap. i. 5; ii. 3; iii. 2, 16—19, he probably lived after the destruction of the Assyrian empire in the fall of Nineveh, in the year of the world 3392, and not long before the devastation of Judea by the victories of Nebuchadnezzar. Habakkuk was then nearly contemporary with, and predicted the same events as Jeremiah; and he probably lived to witness the completion of that part of his prophecy which related to the afflictions of his country. *Dr. Gray.*

The Prophet Habakkuk stands high in the class of the Hebrew poets. The beautiful connexion between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. *Abp. Newcome.*

It should seem from the title prefixed, and from the intimation subjoined to the last verse of the Prayer in the third chapter, as well as from the word Selah, which occurs three times in the chapter, that the Prayer was set to musick; and perhaps performed in the service of the temple; and it was possibly delivered in a kind of measure. The style of the whole Book is poetical; but more especially this beautiful and perfect ode, which is decorated with every kind of imagery and poetical embellishment. Habakkuk is imitated by succeeding Prophets, and is cited as an inspired person by the Evangelical writers, Heb. x. 37, 38; Rom. i. 17; Gal. iii. 11; Acts xiii. 41; compared with Hab. i. 5. *Dr. Gray.*

CHAP. I.

Before CHRIST about 626. 1 *Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.*

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judg-
[a] Job 21. 7. Jer. 12. 1.
‖ Or, *wrested.*
ment doth never go forth: for the [a] wicked doth compass about the righteous; therefore ‖ wrong judgment proceedeth.

5 ¶ [b] Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you.*
Before CHRIST about 626.
[b] Acts 13. 41.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the † breadth of the land, to possess the dwellingplaces *that are* not their's.
Fulfilled 2 Chron. 36. 6.
† Heb. *breadths.*

7 They *are* terrible and dreadful: ‖ their judgment and their dignity shall proceed of themselves.
‖ Or, *From them shall proceed the judgment of them, and the captivity of them.*

8 Their horses also are swifter than the leopards, *and* are more † fierce than the [c] evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.
† Heb. *sharp.*
[c] Zeph. 3. 3.

Chap. I. ver. 2. *O Lord, how long shall I cry, and thou wilt not hear?*] The Prophet proposes the common objections against Providence, taken from the prosperity of the wicked, and the oppression of the righteous, which has been a stumblingblock even to good men. See Jer. xii. 1; Job xii. 6; xxi. 7; *Ps.* xxxvii, and lxxiii. *W. Lowth.*

5. *Behold ye among the heathen,* &c.] But, to take away the ground of all this complaint, behold, O ye degenerated people of the Jews, and look upon those heathens whom ye hate and contemn; and wonder at that, which I will bring to pass by their hands against you, even a work, which to your incredulity and self-confidence will appear incredible. *Bp. Hall.*

6. — *I raise up the Chaldeans, that bitter and hasty nation,*] Who shall make several incursions into Judea, and at last utterly conquer it. See 2 Kings xxiv, xxv. They are here said to be cruel in their temper, and vigorous in their warlike enterprises; compare ver. 8. *W. Lowth.*

The Prophet, having set forth the deplorable state of his nation by reason of their incorrigible sins, here proceeds to denounce the sword of God's judgments, which was unsheathing against them, and points out the quarter whence it appeared. *Reading.*

7. — *their judgment and their dignity shall proceed of themselves.*] They will be their own judges of what is right or wrong. *W. Lowth.*

8. — *swifter than the leopards*] When the leopard leaps, he throws himself seventeen or eighteen feet at a time. *Harmer.*

— *the evening wolves*] See the note on Jer. v. 6.

— *their horsemen shall spread themselves,*] These words are illustrated by the description given by Baron du Tott of an army of modern Tartars, "dividing into several columns, subdividing

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9 They shall come all for violence: ‖ † their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

‖ Or, *the supping up of their faces, &c.* or, *their faces shall look toward the east.* † Heb. *the opposition of their faces toward the east.*

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O † mighty God, thou hast † established them for correction.

† Heb. *rock.* † Heb. *founded.*

13 *Thou art of* purer eyes than to behold evil, and canst not look on ‖ iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

‖ Or, *grievance.*

14 And makest men as the fishes of the sea, as the ‖ creeping things, *that have* no ruler over them?

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15 They take up all of them with the angle, they catch them in their net, and gather them in their ‖ drag: therefore they rejoice and are glad.

‖ Or, *mowing.* ‖ Or, *fine net.*

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat ‖ † plenteous.

‖ Or, *dainty.* † Heb. *fat.*

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

1 *Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith.* 5 *The judgment upon the Chaldean for unsatiableness,* 9 *for covetousness,* 12 *for cruelty,* 15 *for drunkenness,* 18 *and for idolatry.*

I WILL [a] stand upon my watch, and set me upon the † tower, and will watch to see what he will say ‖ unto me, and what I shall answer ‖ † when I am reproved.

[a] Is. 21. 8. † Heb. *fenced place.* ‖ Or, *in me.* ‖ Or, *when I am argued with.* † Heb. *upon my reproof, or, arguing.*

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

successively, and thus overspreading New Servia, burning the villages, corn, and fodder, and carrying off the inhabitants and cattle, &c." *Harmer.*

9. *They shall come all for violence:* &c.] They shall come purposely to waste and spoil: their very looks shall blast all before them, like an east wind: and they shall carry away a number of captives, as the sand of the sea for multitude. *Bp. Hall.*

10. *— they shall heap dust, and take it.*] They shall cast up mounds against the strong holds, and so take them: see Jer. xxxii. 24; xxxiii. 4. *W. Lowth.*

11. *Then shall his mind change,* &c.] This may be spoken of the Chaldean nation at large. *Abp. Newcome.*

12. *Art thou not from everlasting,* &c.] The Prophet, having had this revelation from God, that the Chaldeans should be the ministers of His vengeance against sinful Judah, falls into an holy expostulation with Him about these dispensations. As if he had said, O everlasting God, whose word is unchangeable as Thyself; "Thou art of purer eyes, than to behold evil" in Thine own chosen people; why hast Thou ordained these Chaldeans for their judges, a faithless race of men, who without scruple devour those that are more righteous than themselves, and prey upon them as freely as the fisherman, who takes all that comes to his net; and after all the victories which Thou givest them, they have no notion of Thy providence, but impute their success to the power and wisdom of their own false gods? *Reading.*

13. *Thou art of purer eyes than to behold evil,*] The holy and pure nature of God is at the greatest distance from evil, and at the greatest contrariety to it. He is so far from having any inclination to evil, that it is the only thing in the world, to which He hath an irreconcilable antipathy. This the Scripture frequently declares to us, and that in a very emphatical manner. Ps. v. 4: "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee." The words are a diminution, and less is said than is intended by them: the meaning is, that God is so far from taking pleasure in sin, that He hath a perfect hatred and abhorrence of it. And here in the Prophet Habakkuk, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." As, when men hate a thing to the highest degree, they turn away their eyes, and cannot endure to look upon it: light and darkness are not more opposite to one another, than the holy nature of God is to sin. "What communion hath light with darkness? and what concord hath Christ with Belial?" 2 Cor. vi. 14, 15. *Abp. Tillotson.*

16. *Therefore they sacrifice unto their net,* &c.] They boast themselves in their strength, and deify themselves for their valour. *Abp. Newcome.*

17. *Shall they therefore empty their net,* &c.] Wilt Thou therefore, O Lord, still suffer them to empty their net for a new draught? Wilt Thou not restrain them from making spoil of the nations round about continually? *Bp. Hall.*

Chap. II. To the expostulation, which closes the former chapter, the Prophet tells us here in the second, that he waited most attentively for the answer of God, and received it with a command to write it upon tables so plain, "that he may run that readeth it," or may easily run it over without hesitation, it being so legible. And the substance of the Divine answer is this: That the Chaldeans were indeed such men, as the Prophet had represented them; and that therefore, when God had used them as rods for the chastisement of His people, He would throw them into the fire and utterly consume them. This burden of the Babylonians begins at the fifth verse. The low and shameful condition, into which the king of Babylon should sink, is described in the following verses by the remarks, which his conquered and captive nations should make upon him, "taking up a taunting proverb against him, and saying, Woe to him that increaseth that which is not his! &c." *Reading.*

Ver. 1. *I will stand upon my watch, — tower,* &c.] It was the business of a watchman in the time of war to descry from an eminent station what messengers were coming, and to make known the message as soon as possible: see 2 Kings ix. 17, &c. The Prophet puts himself in such a posture, that he may receive God's answer to the foregoing complaints. *W. Lowth.*

2. *— make it plain upon tables,*] Things were written on tables of wood, stone, or brass, *on* purpose to preserve the knowledge of them to posterity: these tables were hung up in publick places, for the cognizance of every person, that frequented those places; as laws and treaties were wont to be posted up in temples and market-houses, where was the greatest concourse of people. *Bp. Chandler.*

— that he may run that readeth it.] Let the characters be so legible, that one, who hastily passes on, may read them. This may have been a proverbial expression. *Abp. Newcome.*

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3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [b] surely come, it will not tarry.

[b] Heb. in. 37.

4 Behold, his soul *which* is lifted up is not upright in him: but the [c] just shall live by *his faith*.

[c] John 3. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.

5 ¶ ‖ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

‖ Or, *How much more.*

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‖ Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

‖ Or, *&c.*

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [f] blood, and

[f] Heb. *bloods.*

for the violence of the land, of the city, and of all that dwell therein.

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9 ¶ Woe to him that [g] coveteth an evil covetousness to his house, that he may set his nest on *high*, that he may be delivered from the [h] power of evil!

[g] Or, *getteth an evil gain.*

[h] Heb. *hand.*

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [i] beam out of the timber shall ‖ answer it.

[i] Or, *rafter.*

‖ Or, *testify against it.*

12 ¶ Woe to him that buildeth a town with [k] blood, and stablisheth a city by iniquity!

[k] Or, *with* [l] Ezek. 22. Nah. 3. 1.

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves ‖ *for* very vanity?

[l] Heb. *bloods.*

‖ Or, *to vanity.*

14 For the earth shall be filled ‖ with the [m] knowledge of the glory of the LORD, as the waters cover the sea.

‖ Or, *by knowing the glory of the LORD*

[m] Is. 11. 9

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

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3. — *the vision*] Or prophecy, which follows from the fourth to the twentieth verse. *Abp. Secker.*

For this vision is not presently to be fulfilled, but hath a time set and determined, wherein it shall be accomplished: at the expiring whereof it shall be manifestly verified to the world. *Bp. Hall.*

4. *Behold, his soul which is lifted up is not upright in him:* &c.] In any case, give thou full belief to this word of the Lord: for behold, that man who withdraweth his soul from trusting unto God, and will be raising to himself projects of his own, as he is unsound and faithless to God, so is he accordingly displeasing to Him: but the just and upright man will depend upon the promises of God, and speed thereafter; for his faith in God shall both uphold his life here, and crown it with glory hereafter. *Bp. Hall.*

—— *the just shall live by his faith.*] A Christian's life is a life of *faith*, according to this saying of the Prophet, which is thrice quoted by the Apostle, with reference to the life that now is, as well as that which is to come. As it is by faith that the just shall come to heaven, and live there, so it is by faith that they live here upon earth too. And it is their living by faith upon earth whereby they *come* to live in heaven. There they live by sight and not by faith: but that we shall never do, except we first live by faith and not by sight. *Bp. Beveridge.*

5. *Yea also, because he transgresseth by wine,* &c.] Know therefore, that this proud Babylonian, under whom thy nation shall suffer, shall at last be punished in his own kind, &c. *Bp. Hall.* The Prophet, having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce His judgment against the Babylonian *monarchy*, speaking of it as comprised under one person at the head of it: see the note upon chap. i. 11. Here he describes him as one intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still as his conquests enlarge, his desire of having more increases. Hell or death, and the grave, are proverbial emblems of an insatiable temper: see Prov. xxvii. 20; xxx. 16. *W. Lowth.*

—— *he is a proud man,*] That is, he is intoxicated with his power and dominion; compare Dan. iv. 30; "neither keepeth at home," meaning, that the king of Babylon confines not himself to a peaceable settlement or residence in his own dominions; but "who," as it follows, "enlargeth his desire as hell," &c. *Parkhurst.*

6. — *laden himself with thick clay!*] His gold and silver, which is nothing originally but earth or clay, shall turn to no benefit, but be rather his burden; adding weight to his sins and punishment. *W. Lowth.*

8. — *because of men's blood,*] Shed by thee. "The land" is the land of Judea; "the city," the city of Jerusalem. *Abp. Newcome.* "The violence of the land," or "against the land:" as in Joel iii. 19; Obad. ver. 10. *Abp. Secker.*

11. *For the stone shall cry out of the wall,* &c.] For, if men shall hold their peace, the very stones out of the wall, which thou hast raised by this cruelty, shall cry out against thee; and the beam out of the timber-work shall second this clamour against thine injustice and violence. *Bp. Hall.*

13. — *is it not of the Lord of hosts* &c.] The foregoing and the following verses contain the denunciations of God's judgments upon Babylon, for her pride and cruelty, her luxury and idolatry. And this is an answer to Habakkuk's expostulation, why God punished Israel by the sword of the Chaldeans: it was not that He exalted that people for any superiour worth in them; for, on the contrary, they were now almost ripe for destruction, and should survive their triumphs over the Jews but a very short time. For, saith he, "is it not of the Lord of hosts that the people shall labour in the very fire," or rather shall labour for that which shall be fuel for the fire, "and weary themselves for very vanity?" meaning, that all the pains, the Chaldeans took in enlarging and beautifying their famous Babylon, should be soon lost in the flames that should consume it, even as they had consumed the cities of Judah. *Reading.*

14. *For the earth shall be filled* &c.] God's power and providence shall be widely displayed in the destruction of Babylon, in the humiliation of Nebuchadnezzar, and in the captivity and restoration of His people. *Abp. Newcome.* Especially as these events are described in the Prophets, as earnests and types of God's judgments upon His enemies, and His favour to His Church under the Gospel. *W. Lowth.*

15, 16. *Woe unto him that giveth his neighbour drink,* &c.] Grotius justly observes, that these two verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and in return they received from Jehovah the cup of His fury. *Abp. Newcome.*

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16 Thou art filled ‖ with shame for glory: [f] drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

‖ Or, *more with a view than with of cry.*

[f] Jer. 25. 26.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [a] teacher of lies, that †the maker of his work trusteth therein, to make dumb idols?

[a] Jer. 10. 8, 14. Zech. 10. 2.

† Heb. *the fashioner of his fashion.*

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, *it is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

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20 But [†] the LORD *is* in his holy temple: †let all the earth keep silence before him.

(†) Ps. 11. 4. † Heb. *be silent all the earth before him.*

CHAP. III.

1 *Habakkuk in his prayer trembleth at God's majesty.*
17 *The confidence of his faith.*

A PRAYER of Habakkuk the prophet ‖ upon Shigionoth.

‖ Or, *according to variable notes, or, tunes, called in Hebrew, Shigionoth.*

2 O LORD, I have heard †thy speech, *and* was afraid: O LORD, ‖ revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

† Heb. *thy report, or, thy hearing.*

‖ Or, *preserve alive.*

3 God came from ‖ Teman, and the Holy One from mount Paran. Selah. His

‖ Or, *the south.*

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17. — *the violence of Lebanon, — the violence of the land.*] The violence done to Lebanon; the violence done to the land. *Abp. Newcome.* See above ver. 8, and the note there.

—— *and the spoil of beasts, which made them afraid.*] The relative "which," added by our translators, obscures the passage, which might be more plainly rendered, "The spoil of beasts shall make them, or make thee afraid;" as the Septuagint and Chaldee read the text, with very little alteration. *W. Lowth.* Surely the violence done to Lebanon shall cover thee, and the destruction of beasts shall make thee afraid. *Abp. Newcome.* The cause here assigned for the destruction of the Chaldeans, is their cruelty against the people of God, and the spoiling of all Judea, which is here figuratively signified under the name of Lebanon. *Daneus.*

18. — *the molten image, and a teacher of lies,*] The image teaches lies, or gives false notions of the Deity. *Abp. Secker.*

20. *But the Lord is in his holy temple:* &c.] That is, The Lord is He, of whom alone we are to ask happiness: His holy temple the place, where alone we are to find it. This is the right aim, this is the true end of man. Whereas he, that seeks felicity in the creature, looks for it in the wrong place: he, that asks it from a false god, applies to one that hath it not to give. "Let all the earth" then, this vain world and all its vain pretences to felicity, "keep silence before God;" while all false objects of worship, and all worshippers of false gods, stand mute before Him; convicted and convinced that the dispensing of happiness, as well as the punishing of the guilty, is the sole prerogative of God; that without holiness none can see Him; without seeing Him none can be happy.

This chapter may be considered as a vindication of the wisdom and justice of God in the government of the world: particularly in that seeming inequality of His providence towards good and bad men in this life, which has so often staggered the reason, and sometimes the faith, of many pious persons. We are here taught, that the certain consequence of all vice and wickedness is shame and misery. "Woe," or punishment, is the constant attendant on every sin: how slow soever its pace may be, it never fails to overtake it: so that however evil men may happen to flourish, it is but for a time. "The prosperity of fools shall destroy them," Prov. i. 32. Their very success in sin shall prove their destruction. This consideration must therefore compel us to conclude, that such persons are so far from being happy in their most prosperous state, and so far beneath our envy or applause, that they justly merit our pity and compassion, as of all men the most miserable. *Wogan.*

Chap. III. ver. 1. *A prayer of Habakkuk the prophet upon Shigionoth.*] Or, as the marginal reading explains it, "according to the tunes, called in Hebrew, Shigionoth;" which were musical compositions used in the publick service of the temple. Compare the title of Ps. vii. It is called a prayer, because it begins in the form of a supplication; although the following parts are rather in the nature of an hymn or thanksgiving. *W. Lowth.* The word Shigionoth may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry. *Abp. Newcome.*

This chapter affords a remarkable instance of that sublimity which is peculiar to the ode, and which is principally owing to a bold and yet easy digression or transition. The Prophet, foreseeing the judgments of God, the calamities which were to befall his country from the Chaldeans, and afterwards the punishments which awaited the Chaldeans themselves; partly struck with terrour, and partly inspirited by confidence in the Divine mercy, beseeches God that He would hasten the redemption and deliverance of His people, ver. 2. Perceiving at once the similarity between the Babylonish and Egyptian captivities, and how much the deliverance experienced under the latter would animate the hopes of a second similar deliverance; he does not dwell on particular resemblances, but bursts out at once with unexpected impetuosity, in allusion to the Egyptian deliverance, "God came from Teman, &c." He preserves throughout the whole passage the same magnificence with which he begins, choosing the noblest images which so copious a subject could supply, and illustrating them with the most splendid colours, and in the most elevated style. The singular elegance of the conclusion crowns the magnificence of the whole; and, were it not that antiquity here and there throws a veil of obscurity over it, there could not be conceived a more perfect and masterly poem of the kind. *Bp. Lowth.*

2. *O Lord, I have heard thy speech, and was afraid:* &c.] O Lord, I have heard the words spoken by Thee, concerning the future captivity of Thy people, and was much troubled with them: and now, O Lord, since they must lie under this grievous affliction for a time, make good upon them the work of Thy gracious preservation of them; uphold them, while those years of their misery continue; let Thy merciful protection be made known to the world. *Bp. Hall.*

3. *God came from Teman,* &c.] Bp. Lowth observes, that this is a sudden burst of poetry, in the true spirit of the ode: the concealed connexion being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Verses 3—7 contain a sublime description of God, when He conducted His people to the land of Canaan. The grandest circumstances are selected, and the diction is as splendid as the subjects. *Abp. Newcome.*

The captivity brought to mind the Exodus, or deliverance of the Israelites out of bondage: and that He who had delivered could again deliver His people. *Abp. Secker.*

—— *Teman, — Paran.*] "Teman" was first perhaps the name of an encampment, and afterwards of an Idumean city,

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glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had ‖ horns *coming* out of his hand: and there *was* the hiding of his power.

‖ Or, *bright beams out of his side.*

5 Before him went the pestilence, and ‖ burning coals went forth at his feet.

‖ Or, *burning diseases.*

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of ‖ Cushan ‖ in affliction: *and* the curtains of the land of Midian did tremble.

‖ Or, *Ethiopia.* ‖ Or, *under affliction, or, vanity.*

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* ‖ thy chariots of salvation?

‖ Or, *thy chariots were salvation?*

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. ‖ Thou didst cleave the earth with rivers.

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10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

‖ Or, *Thou didst cleave the rivers of the earth.*

11 The sun *and* moon [a] stood still in their habitation: ‖ at the light of thine [b] arrows they went, *and* at the shining of thy glittering spear.

[a] Josh. 10. 12. ‖ Or, *thine arrows walked in the light, &c.* [b] Josh. 10. 11.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, † by discovering the foundation unto the neck. Selah.

† Heb. *making naked.*

14 Thou didst strike through with his staves the head of his villages: they † came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

† Heb. *were tempestuous.*

Numb. xx. 21; Jer. xlix. 7; Job ii. 11. "Paran" was a part of Arabia Petræa, Gen. xxi. 21. And see Deut. xxxiii. 2. *Abp. Newcome.*

—— *Selah.*] See the note on Ps. iii. 2.

4. — *he had horns coming out of his hand:* &c.] The Hebrew word signifies, both "horns," and "rays of light:" see Exod. xxxiv. 29, 30. The marginal reading here is to be preferred, "He had bright beams coming out of His side." The symbol of the Divine presence had rays of light issuing out on every side; and yet that was but an hiding or veil to the Divine Majesty, who "covereth Himself with light as with a garment," Ps. civ. 2. *W. Lowth.*

5. *Before him went the pestilence,*] To execute vengeance on His enemies; such as Pharaoh, &c. *W. Lowth.* See Numb. xi. 33; xiv. 37; xvi. 46. It was occasionally inflicted on the Israelites for their guilt. *Abp. Newcome.* See the note on Jer. xlvii. 6.

6. — *the everlasting mountains were scattered,* &c.] The mountains and hills are said to quake at God's presence, Nahum i. 5: so here the whole land of Canaan is said to tremble, and even the mountains themselves, the most solid and impregnable parts of it, because the hearts of the stoutest of the old inhabitants fainted and lost their courage: see Josh. ii. 24. *W. Lowth.*

—— *his ways are everlasting.*] So dreadful and glorious is God for ever, in the manifestation of Himself to His creatures. *Bp. Hall.*

7. *I saw the tents of Cushan in affliction:* &c.] I saw the neighbouring nations of the Arabians and Ethiopians in great distress; and the Midianites trembling under the expectations of His judgments, which He was ready to bring on them, in the behalf of His people. *Bp. Hall.*

—— *the curtains of the land of Midian*] The coverings of their tents. *Abp. Newcome.*

8. *Was the Lord displeased against the rivers?* &c.] When God dried up the channel of the Red sea, Exod. xiv. 22, and afterward that of the river Jordan, Josh. iii. 16, 17, it was not out of any displeasure against the waters, but for the safety of His people, for whose deliverance He appeared in as illustrious a manner, as if He had been seen riding in the clouds, and carried upon the wings of the wind, as in a chariot: compare Is. xix. 1; Ps. lxviii. 4; civ. 3; Deut. xxxiii. 26. *W. Lowth.*

9. *Thy bow was made quite naked, according to the oaths of the tribes, even thy word.*] Thou didst draw forth and bend the bow of Thy mighty power among Thine enemies, according to the oaths, which Thou swarest to the tribes of Israel, even the word of promise, which Thou gavest them to settle them in that good land. *Bp. Hall.* The question asked in a very bold and poetical manner, ver. 8, is here answered: that God displayed His power to deliver His people according to His faithful word. *Abp. Newcome.*

The Oriental bows were wont to be carried in a case, hung to the girdle: hence the phrase of making the bow naked. *Sir J. Chardin.*

—— *Thou didst cleave the earth with rivers.*] Thou didst cleave the hard rocks and the earth about them, and make the waters run down in a great stream or channel. Ps. lxxviii. 15, 16; cv. 41. *W. Lowth.*

The passage through the Red sea having been beautifully mentioned in an indirect manner, ver. 8, the Prophet continues his magnificent description of the Deity, ver. 10, 11, 12, and adds the reason, why such power was displayed, in the former part of the thirteenth verse. *Abp. Newcome.*

10. *The mountains saw thee, and they trembled:*] Mount Sinai, and the adjoining hills, felt the effects of Thy presence. *W. Lowth.*

—— *the overflowing of the water passed by:*] The water came out of the rock in such quantity, that it ran along like an overflowing river. *Dr. Wells.* Or, the overflowing streams of the Red sea and the Jordan passed backward in their channels. *Bp. Hall.*

11. — *at the light of thine arrows they went,* &c.] The instruments of destruction, which God employed, are metaphorically called His arrows and spear. *Abp. Newcome.*

13. — *thou woundedst the head out of the house of the wicked,*] The ardour of the Prophet having led him to begin in the midst of his subject, ver. 3, he here returns to what passed in Egypt before the dividing of the Red sea, the mention of which astonishing miracle he repeats, ver. 15. In this verse he refers to the destruction of the firstborn in Egypt. *Abp. Newcome.*

—— *by discovering the foundation unto the neck.*] By undermining them from bottom to top. *W. Lowth.* The death of the firstborn is figuratively called the utter overthrow of the Egyptian houses. *Abp. Newcome.*

14. *Thou didst strike through with his staves the head of his villages:*] The Prophet amplifies the former benefit of God, that for the preservation of His Church He destroyed the firstborn of the Egyptians, not only in the cities and towns, but also in the country: because that the inhabitants of the country, as well as those in the cities, raged against the people of God with deceit and violence, and would have delighted to devour and consume them. Therefore with the same "staves," that is, with the same instruments of

Before CHRIST 626. 15 Thou didst walk through the sea with thine horses, *through* the ‖ heap of great waters.

‖ Or, *mud.*

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will ‖ invade them with his troops.

‖ Or, *cut them in pieces.*

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall † fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

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† Heb. *lie.*

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is my* strength, and he will make my feet like *hinds' feet*, and he will make me to walk upon mine high places. To the chief singer on my † stringed instruments.

* 2 Sam. 22. 34. Ps. 18. 33.

† Heb. *neginoth.*

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cruelty, with which they would have destroyed the people of God, they were themselves justly punished by God. ● *Danæus.*

16. — *that I might rest in the day of trouble:* &c.] The easiest sense of the latter part of this verse is given in the following translation: "Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with *his troops.*" The Prophet speaks in the person of the pious man: *I shall rest* secure under the Divine protection, when the Chaldeans shall come to invade Judea. See the two following verses. *W. Lowth.*

17, 18. *Although the fig tree* &c.] The state of the land during the captivity may be here described: the Prophet declaring that such circumstances should not shake his confidence in God. And in the nineteenth verse he may speak in the person of his people, who were to be restored. *Abp. Newcome.* See the note on Ps. xviii. 33.

19. — *To the chief singer*] Or, musician. This hymn was designed to be sung in the temple service, see ver. 1; and for that purpose was delivered to the chief musician, to be set to musical notes: compare the title of the fourth Psalm. The direction "to the chief singer on my stringed instruments" might probably be given by order of king Josiah. *W. Lowth.*

The following Chapter from Habakkuk is appointed as a Proper Lesson.

CHAP. II. ● ● ● 21st Sunday after Trinity, ● ● ● Morning.

ZEPHANIAH.

INTRODUCTION.

THE Prophet Zephaniah informs us, that he was the son of Cushi; and that the word of the Lord came to him in the days of Josiah king of Judah. He is supposed to have been of the tribe of Simeon; and as he traces back his pedigree for four generations, he was doubtless of noble birth: though not of the royal family, as some have imagined from the resemblance between the names of Hekekiah and that of Hiskia, from whom the Prophet professes himself to have been a descendant; the period which intervened between king Hezekiah and the time in which Zephaniah flourished, being scarce sufficient to admit of three intermediate ancestors to the Prophet.

Zephaniah begins with denouncing God's wrath against "the remnant of Baal, and the name of the Chemarims;" against "them which worshipped the host of heaven, and swore by Malcham;" and therefore probably he addressed those idolatrous priests who were not yet extirpated by the religious zeal of Josiah; compare Zeph. i. 4, 5—9 with 2 Kings xxiii. 5, 6, 12, &c.: he foretold also the destruction of Nineveh, which happened in the year of the world 3392. And upon these considerations he may be supposed to have prophesied before the last reformation made by Josiah, in the year of the world 3381. He may be conceived also to have entered on his office towards the commencement of the reign of that monarch, who ascended the throne in the year of the world 3364, since he preceded Jeremiah, who began his prophetick ministry in the thirteenth year of Josiah's reign. Epiphanius relates, that Zephaniah was born at mount Sacabatha, or Bacatha.

Zephaniah and Jeremiah resemble each other so much in those parts where they treat of the idolatries and wickedness that prevailed in their times, that St. Isidore asserts, that Zephaniah was the abbreviator of Jeremiah: but he apparently prophesied before Jeremiah; he seems to have concurred with Josiah in his righteous design of bringing back the people to the worship and obedience of the true God.

The style of Zephaniah is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressive. *Dr. Gray.*

Before CHRIST about 630.

CHAP. I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

† Heb. *By taking away I will make an end.*

2 † I will utterly consume all *things* from off † the land, saith the LORD.

† Heb. *the face of the land.*

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the ‖ stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

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‖ Or, *idols.*

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

Fulfilled about 624.

5 And them that worship the host of heaven upon the *housetops*; and *them that* worship *and* that swear ‖ by the LORD, and that swear by Malcham;

‖ Or, *to the LORD.*

Chap. I. ver. 1. *The word of the Lord which came unto Zephaniah*] This prophecy contains partly threatenings, and partly comforts. Threatenings of God concerning the destruction of Jerusalem very shortly to ensue, and concerning the most grievous punishments of the Jews, both for their impiety towards God, and for their injustice towards men. Yet because the Lord allowed an interval before the accomplishment of His judgments, the Prophet exhorts the Jews to mitigate the Divine wrath by earnest repentance and amendment of life. He also comforts the Church by promises, that God will not utterly cast it away and destroy it, but will leave some seed of it, because He had determined to gather it from among the Gentiles, and to sanctify it in Christ and for Christ's sake. The book contains three discourses, which are comprised in the same number of chapters. *Danæus.*

3. *I will consume man and beast;*] A general desolation is threatened, by enumerating the particulars that shall be involved in it. See the note on Hos. iv. 3. *W. Lowth.* What is said in Hosea of a great drought, may be applied to this place: and what is here said, may be added to what is said there. *Dr. Wells.*

—— *and the stumblingblocks with the wicked;*] I will destroy those abominable idols, which have been stumblingblocks to their followers; together with their idolatrous worshippers. *Bp. Hall.* Idols are called "the stumblingblocks of iniquity," Ezek. vii. 19; xiv. 3, 4. *W. Lowth.*

4. — *the remnant of Baal*] Those that remain of the worshippers of Baal. *Bp. Hall, Dr. Wells.* Or, those altars or places of worship dedicated to the service of Baal, which escaped the reformation of king Josiah, 2 Kings xxiii. 6. Compare Jer. iii. 6. *W. Lowth.*

—— *the name of the Chemarims with the priests;*] That is, of the idolatrous priests of Baal, together with the corrupt priests of My sanctuary. *Bp. Hall.* The word "Chemarim" is rendered "priests," Hos. x. 5; there being no mention made of other priests, as there is here. *Dr. Wells.*

5. — *them that worship the host of heaven upon the housetops;*] Where altars were raised for the worship of the heavenly host in their brightness. See 2 Kings xxiii. 5, 12; Jer. xix. 13; xxxii. 29. *Abp. Newcome.*

—— *that swear by the Lord, and that swear by Malcham;*] That join the worship of idols to that of the true God, who is "a

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6 And *them* that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath † bid his guests.

† Heb. *sanctified, or, prepared.*

8 And it shall come to pass in the day of the LORD's sacrifice, that I will † punish the princes, and the king's children, and all such as are clothed with strange apparel.

† Heb. *visit upon.*

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are † settled on their lees: that say in their heart, The

† Heb. *curdled, or, thickened.*

LORD will not do good, neither will he do evil.

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13 Therefore *their* goods shall become a booty, and their houses a desolation: they shall also build houses, but [a] not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

[a] Deut. 28. 30, 39. Amos 5. 11.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of [b] wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

[b] Jer. 30. 7. Joel 2. 11. Amos 5. 18.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 [c] Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be [d] devoured by the fire of his jealousy: [d] Chap. 3. 8.

[c] Prov. 11. 4. Ezek. 7. 19.

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jealous God," and will not admit of any rival in *His* worship. See Hos. iv. 15; Amos v. 26; 2 Kings xvii. 33. Malchus is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, chap. vii. 31; xix. 5; notwithstanding the reformation made by Josiah, 2 Kings xxiii. 10. *W. Lowth, Abp. Newcome.*

7. — *for the Lord hath prepared a sacrifice, he hath bid his guests.*] The slaughter of the wicked is called "a sacrifice," because it is in some sense an atonement to God's justice: compare Is. xxxiv. 6; Jer. xlvi. 10; Ezek. xxxix. 17; Rev. xix. 17. The latter part of the sentence alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. So God will call the Chaldeans to have a share in this slaughter. *W. Lowth.*

8. — *strange apparel.*] There were peculiar vestments belonging to the worship of each idol; see 2 Kings x. 22. So in after-times there were peculiar habits belonging to the priests of Saturn, and the priestesses of Ceres. The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men: which was contrary to an express law, Deut. xxii. 5, and was a rite observed in the worship of some idols. *W. Lowth.*

9. — *those that leap on the threshold.*] Or rather, "leap over the threshold." The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the "priests did not tread upon the threshold," 1 Sam. v. 5. To this sense the Chaldee Paraphrast interprets it of those that walk after the laws or rites of the Philistines. Others expound it of those who enter into other men's houses, and take away their goods by violence, according to what follows: "which fill their masters' houses with violence and deceit." *W. Lowth.*

This leaping over the thresholds may allude to the servants of the great men, riding into people's houses, and, having gained admission by deceit, forcing from the inhabitants by violence considerable contributions. Such a practice prevails at this time among the Arabs and the Persians. *Harmer, Parkhurst.*

10. — *the fish gate,*] The gate which stood near the fish market: see 2 Chron. xxxiii. 14; Nehem. iii. 3. "The second" should rather be "the middle part of the city:" *it* is that part of Jerusalem mentioned 2 Kings xxii. 14; 2 Chron. xxxiv. 22. *W. Lowth, Abp. Newcome.*

—— *a great crashing from the hills.*] From the mountains of Zion and Moriah, whereon the temple and the king's palace were built. See 2 Chron. iii. 1. *W. Lowth.*

11. — *Maktesh,*] A part or street of Jerusalem. The Chaldee interprets it of the inhabitants near the brook Cedron. *W. Lowth.* A valley in Jerusalem, which divided the upper from the lower city. This is agreeable to the etymology of the word, which signifies a hollow place. *Abp. Newcome.*

—— *all they that bear silver*] All those rich men, which had wont to drive a great trade with their silver. *Bp. Hall.* The rich merchants in general, or the money-changers in particular, may be meant. *Abp. Newcome.*

12. — *with candles,*] That is, thoroughly and diligently. See Luke xv. 8. *Abp. Newcome.* This is said to signify the exactness with which God pries into the most inward and secret parts, so that nothing can escape His search. *Bp. Sanderson.*

—— *that are settled on their lees:*] Which have hardened themselves with resolutions of wickedness, and have determinately settled themselves to live in their known sins. *Bp. Hall.*

14—16. *The great day of the Lord*] The great day of God's revenge upon Jerusalem is near at hand. *Bp. Hall.* The topick of approaching calamity from Jehovah is often insisted on in the Prophets; but no where probably with such a beautiful amplification as in these three verses. *Abp. Newcome.*

17. — *like blind men,*] Not knowing whither to go, or which way to take for safety. Compare Deut. xxviii. 29; Isa. lix. 10. *W. Lowth.*

18. — *the fire of his jealousy:*] God's vengeance is frequently compared to fire: see Nahum i. 6. This shall consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; because that sin peculiarly intrenches upon God's honour, which is incommunicable to others; whence He is called "a jealous God," Exod. xx. 5; xxxiv. 14. *W. Lowth.*

We should reflect on the cause of these miseries, which befell the Jews. They had forsaken the Lord, and corrupted His wor-

Before CHRIST about 630. for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER yourselves together, yea, gather together, O nation ‖ not desired;
‖ Or, not among.

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

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7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: ‖ for the LORD their God shall visit them, and turn away their captivity.

‖ Or, when, &c.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will † famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

† Heb. make lean.

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ship; and while they remained in this state of rebellion and impiety, they still flattered themselves that they were secure from danger, and that God would bring no evil upon them. Thus God punishes the obstinate and impenitent profanation of the Divine service, especially in those to whom He has in a particular manner made Himself known. *Osterwald.*

Chap. II. ver. 1. *Gather yourselves together,*] Assemble yourselves, in order to make a publick humiliation: see Joel ii. 16. *W. Lowth.* This chapter contains an exhortation to earnest repentance and amendment of their former life, to the end they may escape the threatened evils. For those whom God reproves, except the fault be in themselves, He means to save. Let men change their deeds, and I, saith the Lord, will change My purpose. And this exhortation is often repeated in the present chapter, to the end that those, who remained obstinate and stubborn, might be without excuse. *Dauaeus.*

—— *O nation not desired;*] "Not desired," that is, not regarded with favour. *Abp. Newcome.* The Greek and the Chaldee interpret it, "O nation, that will not receive instruction," and is not to be amended but by the discipline of God's judgments. *W. Lowth.*

2. *Before the decree bring forth,* &c.] Before the command of God bring forth all this heavy judgment upon you: before the day of your captivity come upon you, which is coming on with such speed and violence, as the chaff is driven with a strong wind. *Bp. Hall.*

4. *For Gaza shall be forsaken,* &c.] The Prophet digresses to foretell the fate of some cities and nations bordering on Judea, and hostile to her: and he then enlarges on the destruction of Nineveh, a city which had carried the ten tribes into captivity, and had often struck Jerusalem with terrour, ver. 4—15. *Abp. Newcome.*

—— *at the noon day,*] Openly before your eyes. *Bp. Hall.*

5. — *Cherethites!*] The Philistines, who live upon the coasts of the Mediterranean sea; called in Ezekiel, chap. xxv. 16, as well as here, Cherethites or Cherethims. *W. Lowth.*

—— *O Canaan, the land of the Philistines,*] The Canaanites, properly so called, are the same with the Philistines, and seated in that part of Palestine: see Josh. xiii. 3. *W. Lowth.*

6. *And the sea coast shall be dwellings* &c.] A proverbial description of an utter desolation: compare ver. 14, 15; and see the notes on Isa. vii. 25; xiii. 20. *W. Lowth.*

7. — *they shall feed thereupon:* &c.] These words allude to the foregoing verse. As the cities of Gaza, Ashkelon, &c, were places for the wild Arabs, or other wandering tribes, to pitch their tents and feed their flocks; so they shall hereafter become the settled habitations of the Jews: compare Is. lxv. 10. *W. Lowth.*

—— *in the evening:*] After their captivity is past; as it were in the latter end of the day. *Bp. Hall.* This promise was partly fulfilled after the return of the Jews from Babylon, and may hereafter receive a further completion: see Obad. ver. 19, and the note there. *W. Lowth.*

9. — *the residue of my people shall spoil them,*] Judas Maccabeus and his brethren subdued the Ammonites, as appears from 1 Mac. v. 6. *W. Lowth.*

11. — *he will famish all the gods of the earth;*] He will deprive them of their worship and sacrifices, which the Gentiles thought to be the food of their gods: see Deut. xxxii. 38. *W. Lowth.* By "the earth" the Jews understood the great continent of all Asia and Africa, to which they had access by land: and by "the isles" they understood the places to which they sailed by sea, particularly all Europe. *Sir Isaac Newton.*

The Prophet here foretells the gradual fall of idolatry; and its deep, and at length deadly, wound by the spreading of the Gospel. *Abp. Newcome.*

—— *every one from his place,*] Or, "in his place." Men shall worship Him every where, and not only in Jerusalem: compare Mal. i. 11; John iv. 21. *W. Lowth.*

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12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the ‖ [a] cormorant and the bittern shall lodge in the ‖ upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: ‖ for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, [b] I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

‖ Or, *pelican.* [a] Isa. 34. 11.
‖ Or, *knops, or, chapiters.*
‖ Or, *when he hath uncovered.*
[b] Isa. 47. 8.

CHAP. III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration of Israel,* 14 *and to rejoice for their salvation by God.*

‖ Or, *gluttonous.* † Heb. *wine.*

WOE to ‖ † her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not ‖ correction; she trusted not in the LORD; she drew not near to her God.

‖ Or, *instruction.*

3 [a] Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

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[a] Ezek. 22. 27. Mic. 3. 11.

4 Her [b] prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [c] violence to the law.

[b] Jer. 23. 11. Hosea 9. 7.
[c] Ezek. 22. 26.

5 The just LORD *is* in the midst thereof; he will not do iniquity: † every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

† Heb. *morning by morning.*

6 I have cut off the nations: their ‖ towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

‖ Or, *corners.*

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my [d] jealousy.

[d] Chap. 1, 18.

12. — *by my sword.*] By Nebuchadnezzar, who is a sword in My hand, that is, an instrument to execute My vengeance, Ps. xvii. 13. The Ethiopians seem to comprehend the Egyptians, whose confederates they were, and with whom they underwent the same fate, when Nebuchadnezzar conquered Egypt: see Jer. xlvi. 9; Ezek. xxx. 5, 9. *W. Lowth.*

13. — *the north.*] The Assyrians: so called because they used to invade Palestine through Syria from the north. For the same reason the Babylonians are spoken of as a northern enemy, Jer. i. 14; xlvi. 6, 10, 20, 24; Ezek. xxvi. 7. *Abp. Newcome.* See the note from Calmet on Jer. iv. 6.

—— *dry like a wilderness.*] Notwithstanding her many waters, (Nahum i. 4,) her situation shall become dry: the artificial channels being obstructed, and the waters of the river returning to their course. See Nahum ii. 8. *Abp. Newcome.*

14. — *all the beasts of the nations:*] The Chaldee interprets it, "the several kinds of wild beasts;" as if the Hebrew word, rendered "nations," were to be understood of the several species of wild beasts, as the word is used of several sorts of caterpillers, Joel i. 6. In like manner the ants are called "a people," Prov. xxx. 25. *W. Lowth.*

—— *shall lodge in the upper lintels of it;*] Or, according to the marginal reading, the "knops or chapiters." Sir John Chardin gives an instance of birds lodging on the capitals of forsaken temples and palaces, in his description of the magnificent pillars at Persepolis. "The storks make their nests on the tops of those columns with great boldness, and in no danger of being disturbed." *Harmer.*

—— *he shall uncover the cedar work.*] The fine carved work, or ceilings made of cedar, (see Jer. xxii. 14,) shall be exposed to the injuries of the weather, and so quickly come to ruin. *W. Lowth.* This reference to the former elegance of the city is finely introduced: and in the next verse the grand and affecting description of her desolate state is beautifully contrasted with her former festivity and pride. *Abp. Newcome.*

15. — *how is she become a desolation,*] See the note on Numbers iii. 19.

Chap. III. ver. 1. *Woe to her* &c.] The Prophet here addresses Jerusalem. *Abp. Newcome.*

3. — *they gnaw not the bones till the morrow.*] When they find a prey, they devour it at once, and stay not to gnaw upon the bones, but swallow them down hastily. *Bp. Hall.* Our translation of this passage is ambiguous: but probably it was intended to express, that those wolves were not employed so long as till the morrow in gnawing the bones, for that before that time they had devoured the prey, flesh, skin, bones, and all, as wolves commonly do. *Parkhurst.*

5. — *every morning*] The expression "every morning" alludes to the custom of administering justice in the morning: see Psal. ci. 8; Jer. xxi. 12. *W. Lowth.*

6, 7. *I have cut off the nations:* &c.] I have given the Jews sufficient warning by those judgments, which I have brought upon the neighbouring nations. I said of thee, O Jerusalem, Surely thou wilt be premonished by My judgments to fear Me, &c. *Bp. Hall.*

God is introduced speaking after the manner of men, and expecting what effect such proceedings might in reason have produced. Compare Isa. v. 4; Jer. viii. 6. *W. Lowth.* God had caused the Jews to see the destruction of several nations, and especially of their brethren the Israelites, that they might learn by these examples to fear Him: but because they had persevered in their rebellion, the fire of His wrath was going to consume them. Those, who see the examples of Divine justice, and the miseries which befall others, and do not improve by them, aggravate their guilt and punishment, and have reason to expect the severest effects of the Divine vengeance. *Osterwald.*

8. — *for my determination is to gather the nations,* &c.] This may perhaps be meant of the same general summons, of which Joel speaks, when the nations shall be gathered "into the valley of Jehoshaphat:" see Joel iii. 2, 12; and the notes there. *W. Lowth.*

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9 For then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to serve him with one † consent.

† Heb. *lip.*

† Heb. *Shoulder.*

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty † because of my holy mountain.

† Heb. *in my holy.*

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

[c] Isa. 12. 6. & 54. 1.

14 ¶ Sing, O [c] daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

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16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be ‖ slack.

‖ Or, *faint.*

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; † he will rest in his love, he will joy over thee with singing.

† Heb. *he will be silent.*

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* † the reproach of it *was* a burden.

† Heb. *the burden upon it was reproach.*

19 Behold, at that time I will undo all that afflict thee: and I will save her that [f] halteth, and gather her that was driven out; and † I will get them praise and fame in every land † where they have been put to shame.

[f] Mic. 4. 7.

† Heb. *I will set them for a praise.*

† Heb. *of their shame.*

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

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9. *For then will I turn to the people a pure language*, &c.] "Then" used largely for *afterwards*. *Abp. Newcome.* After which I will restore peace to My people; and will so work with them, that, abandoning all false worship and idolatry, they shall, with pure hearts and lips, confess Me the Lord Christ. *Bp. Hall.* This is a blessing reserved for the latter ages, after the conversion of the Jews, and the coming in of the fulness of the Gentiles, when "there shall be one Lord, and His name one," Zech. xiv. 9. *W. Lowth.*

10. *From beyond the rivers of Ethiopia* &c.] The Jews, who are dispersed into the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian Church, and there make their religious acknowledgments. *W. Lowth.* See the note on Isa. xviii. 1. *Abp. Newcome.*

"The daughter of My dispersed" is the same with My dispersed; as "the daughter of Zion" is equivalent to Zion: see the note on Jer. iv. 31. *W. Lowth.*

11. *In that day shalt thou not be ashamed* &c.] In that day thou shalt have no cause to be ashamed of all thy former offences, wherein thou hast transgressed against Me; since I have both fully forgiven them, and reformed them also; for then I will take away from thee that vain pride and confidence, which too many of My people put in the holiness of mount Zion, and the temple there; as if that alone could secure them from all evils, and procure all blessings. *Bp. Hall.* See the note on Isa. iv. 2.

12. *I will also leave in the midst of thee* &c.] Rather, In the stead of these proud boasters, I will leave in the midst of thee those meek and humble souls, which shall be vile in their own eyes, and shall place all their trust in Christ their Saviour. *Bp. Hall.* The blessings of the Gospel are peculiarly promised to the poor: see Isa. xi. 4; xiv. 32; lxi. 1; Zech. xi. 11. Christ and His Apostles apply these promises to those that were converted by their preaching; Matt. v. 3; xi. 5; 1 Cor. i. 26, 27; Jam. ii. 5: which texts are meant of such as are endued with a true spirit of poverty, such as consists in a lowliness of mind, contempt of the world, and a resigned will. Afflictions are very useful to produce such a temper of mind, and therefore are often the lot of true disciples: see Acts xiv. 22; Heb. xii. 7; 1 Pet. i. 7. By "afflicted" may be meant those that "come out of great tribulation." *W. Lowth.*

13. — *they shall feed and lie down*, &c.] The great Shepherd, the Messiah, shall both feed and protect them: compare Ezek. xxxiv. 28; Mic. iv. 4; v. 4; vii. 14. *W. Lowth.*

14. *Sing, O daughter of Zion;* &c.] These hymns of joy properly belong to the times of the Gospel, and especially to the triumphant state of the Church yet to come. Compare Isa. xii. 6; liv. 1; Zech. ii. 10; ix. 9. *W. Lowth, Dr. Wells.*

18. *I will gather them that are sorrowful* &c.] I will gather and comfort them that mourn after the solemn assemblies of Zion, grieving at their withholding therefrom by their forced captivity: who are a feeling part of thee, My Church; to whom the reproach of their long restraint was a burden. *Bp. Hall.* The humiliation and affliction of the Jews have furnished matter of reproach to their enemies. *Abp. Newcome.*

19. — *I will save her that halteth*, &c.] See the note on the passage in the margin.

The promises, which Zephaniah adds to his former threatenings, teach us, that, as God afflicts men only to chastise and purify them, He removes their afflictions when they return to Him. *Osterwald.*

HAGGAI.

INTRODUCTION.

HAGGAI is generally reputed to have been born in the captivity, and to have returned from Babylon with Zerubbabel, Ezra ii. 2. He is reckoned as the tenth in order among the Prophets, both in the Hebrew and Greek copies; and may be considered as the first of the three Prophets who flourished among the Jews after their return to their country. He appears to have been raised up by God to exhort Zerubbabel, Ezra v. 1, and Joshua the high priest, the son of Josedech, to resume the work of the temple; which had been interrupted near fourteen years, in consequence of the intrigues of the Samaritans, and other obstructions excited to defeat the edict of Cyrus, Ezra iv. 24. He began to prophesy in the second year of Darius Hystaspes, in the year of the world 3484, about fifteen years after the foundation of the temple had been laid, Ezra v. 1. The Prophets, after the captivity, sometimes reckon by the dates of those sovereigns to whom their country was subjected.

The style of Haggai is represented by the learned Bp. Lowth as entirely prosaick; but Abp. Newcome has given a translation of it on the supposition, that a great part of it admits of a metrical division.

Haggai was probably of the sacerdotal race; and Epiphanius relates, that he was buried among the priests at Jerusalem. *Dr. Gray.*

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CHAP. I.

1 *Haggai reproveth the people for neglecting the building of the house.* 7 *He inciteth them to the building.* 12 *He promiseth God's assistance to them being forward.*

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD † by Haggai the prophet unto Zerubbabel the son of Shealtiel, ‖ governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

† Heb. *by the hand of Haggai.*
‖ Or. *captain.*

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; † Consider your ways.

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† Heb. *Set your heart on your ways.*

6 Ye have * sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag † with holes.

* Deut. 28. 38. Mic. 6. 14, 15.
† Heb. *pierced through.*

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did ‖ blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

‖ Or, *blew it away.*

Chap. I. ver. 2. — *This people say, The time is not come,* &c.] This prophecy seems to have been delivered before Darius had granted his decree for rebuilding the temple. Compare Ezra v. 1, with vi. 1. *W. Lowth.*

4. *Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?*] You have found means and opportunity to build fine houses for yourselves, though ye are content to let the house of God lie in ruins. It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves, and the meanest accommodation good enough for the service of God. *W. Lowth.*

5, 6. — *Consider your ways. Ye have sown much,* &c.] Consider well the courses that ye take, and the success of your affairs. God hath justly crossed you in all your hopes and endeavours. "Ye have sown much," expecting a goodly crop, but ye find little to reap, &c; and he, that earneth wages, is never the better, never the richer; his gains do not prosper in his hands. *Bp. Hall.*

He, that earns wages, is forced presently to lay out all he earns to supply his wants; so that his money only passes through his hands, and stays not with him to enrich him; just as if he put it into a bag with holes, through which it ran out as fast as he put it in. *Dr. Wells.*

8. *Go up to the mountain,*] The Jews had a grant from Cyrus, of cedar trees from the mountain of Lebanon, for the building of the temple. See Ezra iii. 7; vi. 3, 4. *Parkhurst.*

9. — *I did blow upon it.*] I crossed your hopes and designs in it. *Bp. Hall.* Or, I had blown upon it; I had blasted the fruits of the earth, while they were in the field, so that most of all that little crop came to nothing. *W. Lowth, Dr. Wells.*

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10 Therefore [b] the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

[b] Deut. 28. 23.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *In the type of holy things and unclean he sheweth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

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IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD † by the prophet Haggai, saying,

† Heb. by the hand of.

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; [a] Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

[a] Hebr. 12. 26.

7 And I will shake all nations, and the desire of all nations shall come: and I will

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12. *Then Zerubbabel &c.*] Compare Ezra v. 2.

Chap. II. ver. 3. *Who is left among you that saw this house in her first glory?*] When the foundation of the house was laid in the second year of Cyrus, many of the ancient men, that had seen the first house, wept to see how much the second temple would fall short of the glory of the first, Ezra iii. 12. The second year of Cyrus was fifty-three years after the destruction of the first temple, so the oldest men among those that returned home might very well remember how glorious that was. This prophecy was uttered fifteen years after the foundations of the second temple were laid; so there might some still survive that saw the first. *W. Lowth.*

5. *According to the word that I covenanted with you*] I will fulfil those promises which I made with you, when I delivered you out of Egypt, that upon your obedience I would not "leave you nor forsake you," but guide and prosper you in all your undertakings: see Nehem. ix. 20; Is. lxiii. 11. *W. Lowth.*

6. *For thus saith the Lord of hosts;*] The occasion of this prophecy was the dejection of the Jews at the unhopeful appearance of their new temple: the comfort in the Prophet's message was suited to this circumstance, and contains a promise of some glory to be conferred on this temple to make it exceed the glory of the former. *Bp. Chandler.*

That it is some very great thing, which is here foretold and promised for the honour of this second temple, no man can doubt, who considers in what a solemn manner it is here expressed: this great and glorious title, "the LORD of hosts," being no less than five several times used within the compass of these four verses; the like instance to which is not perhaps in the whole Bible. So that, by the solemn manner of expressing it, we may imagine that it is some very great thing which is spoken of, and such as the like had never been before: and such was the incarnation and coming of the Messiah. *Abp. Tillotson.*

—— *Yet once, it is a little while,*] Or, "once more," as the Seventy render it, whom St. Paul follows, Heb. xii. 26. The phrase implies such an alteration as shall not give way to any farther change, as the Apostle there expounds it. The space of time from this prophecy to the coming of the Messiah may be called "a little while," in comparison of the several ages expired since the first promise of a Redeemer. *W. Lowth.*

—— *I will shake the heavens,* &c.] Once I did in great terrour deliver My law; and now, ere any long time, I will once more work a great change in My Church, by the bringing in of My Gospel; before and in the exhibiting of which, as I did formerly in the delivery of the Law, I will do wondrous things, &c. *Bp. Hall.*

The Hebrews have no one word, whereby to express the world, and therefore they do it by an enumeration of the principal parts of it. See Gen. i. 1; 2 Pet. iii. 12. So the Prophet here, to express the great commotions and changes, that should be in the world before the coming of the Messiah, says, that God "will shake the heavens, &c;" that is, He would cause great revolutions in the world; there should be great wars and confusions, and the empires of the world should pass from one hand to another. *Abp. Tillotson.*

Great commotions and changes in the world are expressed by shaking the heavens and the earth; see Ezek. xxvi. 15; xxviii. 19; Joel iii. 16. These expressions may denote here the great commotions that *should* be in the Roman empire, from the death of Julius Cesar, till near the birth of Christ: or it may in general signify the introduction of such a kingdom or religion, as that of which the Messiah was to be the head; which shall in the end break in pieces and destroy all the other dominions of the world. *W. Lowth.*

7. —— *and the desire of all nations shall come:* &c.] Christ, who

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fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? and the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

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14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [b] with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD. [b] Amos 4. 9.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as

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is "the desire of all nations," as the Redeemer of the world, and the guide and director to mankind in the performance of their duty, shall come under the roof of this house: and though it wants the cloud of glory overshadowing the mercy seat, which was a symbol of the Divine presence peculiar to Solomon's temple, (see Ps. lxxx. 1,) yet I will honour this second temple with a much greater glory, even the presence of the Messiah, in whom shall "dwell all the fulness of the Godhead bodily," Col. ii. 9. *Bp. Hall, Dr. Wells, W. Lowth.*

The expectation, the hope, the desire of all nations, and of Israel in particular, was a known description of some Person, delivered from Abraham's days, Gen. xxii. 18, from one Prophet to another, and, after the captivity, fixed on the Messiah, of whom the Jews, about Christ's time, interpreted this text in Haggai: and in his time the Messiah was usually termed, "the hope," "the blessed hope," "the hope of Israel," "the hope of the promise to the twelve tribes," "the blessing of Abraham to the Gentiles;" 1 Tim. i. 1; Titus ii. 13; Acts xxviii. 20; xxvi. 7, 8; Gal. iii. 14. *Bp. Chandler.*

As Christ ought to be, what He is called, "the desire of all nations" in general, so ought He to be the desire of every person in particular. We must all, and every one of us, desire to have Him for our only Saviour and Redeemer, our only Mediator and Advocate: we must desire to have Him, according to all the offices which He has undertaken for us, as our Prophet, our King, and our Priest: our Prophet, to reveal His and our Father's will unto us and in us; our King, to rule and govern our hearts and affections, to keep both our souls and bodies in subjection; and our Priest, to make atonement for our sins, and so to reconcile God to us and us to Him. *Bp. Beveridge.*

8, 9. *The silver is mine,* &c.] Think not that I stand upon matter of cost or price of metals: all the silver and gold, which is hidden in the bowels of the earth, is Mine, and how easy were it for Me thus to adorn My house! But the glory of this house doth not consist in these outward things: no; the glory of this latter house, though meaner in structure, shall be greater than that of the former, saith the Lord: in that My Son, the Saviour of the world, being clothed in flesh, shall come personally and visibly under its roof; there He, who is "the Prince of Peace," shall make His appearance; and there shall His Gospel, which is the Gospel of peace, be preached and published to the world. See Is. ix. 6; Mic. v. 5; Eph. ii. 14. *Bp. Hall, W. Lowth.*

God wanted not the command of gold and silver, to have made the second temple equal to Solomon's in outward glory and splendour; He could easily have made it so in that respect; for "silver and gold are His," and all the riches of the world are at His command: but He chose to put a far greater honour upon it than that of silver and gold, and to make it much more glorious in another respect: "the glory of this latter house shall be greater than of the former; (because) in this place I will give (the Messiah, the) peace," and happiness, and salvation of mankind, and incomparably the greatest blessing that ever was given to the world. *Abp. Tillotson.*

12, 13, 14. *If one bear holy flesh* &c.] In like manner as "holy flesh," or any part of a sacrifice, will not make any thing else, which it touches, to become holy; so neither have the sacrifices of this people, which have been all along offered since their leaving off the work of My temple, made them holy or acceptable unto God. But on the contrary, as the touch of an unclean person renders what he touches unclean also, so the very sacrifices of this people, since they have left off the building of My temple, are become unclean or unacceptable to me, by reason of that uncleanness or impurity of their minds, which has caused their neglect of My house. *Dr. Wells.*

15. — *consider from this day and upward, from before a stone was laid* &c.] From the time that a stop had been put to the building of the temple, after the first foundations of it were laid: compare Ezra vi. 3. *W. Lowth.* "Upward" should be "forward:" so the word is used in 1 Sam. xvi. 13, and xxx. 25; in both those places it means from such a time and afterwards. *Abp. Secker.*

16. — *an heap of twenty measures,*] That is, an heap of corn, which seemed likely to produce twenty measures; but which failed from the poverty of the ear. *Abp. Newcome.*

18. *Consider now from this day and upward,* &c.] Rather, "forward." In the fifteenth verse the Prophet exhorted them to reflect upon the calamities they had suffered from the time the building of the temple was left off. Now he bids them look forward from the day the building was renewed, and they would find a visible change in their affairs for the better. *W. Lowth.*

—— *from the day that the foundation of the Lord's temple was laid,*] The Prophet speaks of the carrying on of the building, as if it were a new foundation, because the work had been so long interrupted: compare Zech. viii. 9. *W. Lowth.*

19. *Is the seed yet in the barn?* &c.] Is the harvest already laid up in the barn? Or are any fruits of the earth gathered in? No, certainly; this is but the ninth month, (answering in part to our

Before CHRIST about 520. yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

Before CHRIST about 520. 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

November,) when no judgment can be made what will be the increase of the year following. Yet from this time I promise you the blessing of a fruitful year, as an encouragement to you to carry on the building. Compare Zech. viii. 12. *W. Lowth.*

21. — *Zerubbabel, governor of Judah,*] By the same title which is given him, chap. i. 1; as "governor of Judah," he was a type of the Messiah, to whom the following words belong. *W. Lowth.*

23. *In that day, — will I take thee, O Zerubbabel,* &c.] I will invest Thee with My power and authority, as the head of My Church, and judge of the world. So kings depute their viceroys by giving them their signet, Gen. xli. 42; which was particularly the custom of the Persian monarchs: see Esth. iii. 10; viii. 2: or the expression may denote one particularly near and dear to God, and always under His eye and protection; compare Jer. xxii. 24; Cant. viii. 6.

This prophecy could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple, and certainly did not see the great changes here foretold: therefore the Messiah must be here described under the name of Zerubbabel, as He elsewhere is under that of David. *W. Lowth.*

The proper application to be made of the prophecies concerning the Messiah, especially of the celebrated one in the early part of this chapter, is the very same with that which the Apostle makes, from the consideration of the perfection and excellence of this revelation, which God hath made to the world by His Son: "See that ye refuse not Him that speaketh, &c." Heb. xii. 25—28. We have all the advantages of the Divine revelation which the world ever had; and the last and most perfect that the world ever shall have: we have not only Moses and the Prophets, but that doctrine, which the Son of God came down from heaven on purpose to declare to the world. God hath vouchsafed to us that clear and complete revelation of His will, which He denied to "many Prophets and kings, who desired to see those things which we see, but could not see them; *and* to hear those things which we hear, but could not hear them." There were good men in the world under those imperfect revelations, which God made to them: but we have far greater advantages, and more powerful arguments to be good than ever they had. And, as we ought thankfully to acknowledge these blessed advantages, so ought we likewise with the greatest care and diligence to improve them. *Abp. Tillotson.*

ZECHARIAH.

INTRODUCTION.

ZECHARIAH was one of the last in that succession of Prophets, whom God sent at sundry times with notifications of His will to mankind under the Jewish dispensation. That he was of the number of the captivity that returned from Babylon to Jerusalem in consequence of the decree of Cyrus is unquestionable; but that he was very young when he came there, appears from this, that sixteen or seventeen years afterwards, when he had begun to exercise his prophetical function, he is styled "a young man," chap. ii. 4. In his first chapter he twice styles himself Zechariah the son of Berechiah the son of Iddo; but Ezra v. 1; vi. 14, he is called simply the son of Iddo; which may be accounted for on the supposition that his father Berechiah died before his grandfather Iddo, perhaps before the return from Babylon; consequently out of the family Zechariah came to be better known and distinguished as the son of his surviving, though remote parent, in whose house he lived, and to whose inheritance he was next in succession. It was in the eighth month of the second year of the reign of Darius the son of Hystaspes, king of Persia, that is, about the year 520 before the Christian era, that he first opened his Divine commission with a serious and solemn call to repentance. In the same year he is found, together with the Prophet Haggai, employed in assisting the endeavours of Zerubbabel and Jeshua to excite and animate the people at Jerusalem to a vigorous prosecution of the work of rebuilding their temple. For this purpose he communicated the visions which are contained in the six first chapters, and which he was favoured with on the four and twentieth day of the eleventh month in the year aforesaid; all evidently calculated to inspire the strongest hopes and assurance of future prosperity through the returning favour of the Almighty; and thus to convince the people, that they were not labouring on a barren and ungrateful soil. The same design is further carried on in a subsequent revelation made to him about two years afterwards, which is the subject of chap. vii, viii.

Thus far with regard to the former part of these prophecies, the time and occasion are ascertained by the dates annexed to them, from whence the general scope of them is easily deducible. But with respect to those that follow, we are left more in the way of conjecture. It is however highly probable, from the apparent difference both of style and subject, that they came forth at a different and more advanced period of our Prophet's life. It is not at all surprising, if this writer, as he advanced in years and dignity, should have learned to express himself in a tone of more elevation and energy. At such distant periods also, as we suppose, the subject of course would be materially changed. For he would no longer have occasion to stimulate his countrymen to the building of the temple, which was already completely finished; but he was actually engaged in predicting some remarkable occurrences, that would distinguish his own and the neighbouring nations in remote periods, some of them perhaps not yet arrived; and in urging an immediate reformation of national manners. In so doing, what more natural to expect, than that he would encounter hatred and opposition from those, whose corruptions he was called upon to censure and repress? Accordingly there is sufficient ground to conclude, that all this happened to him, from what he says in the eleventh chapter, of the freedom and zeal with which he exposed and counteracted the iniquitous conduct of those who made merchandise of the flock; meaning those unprincipled guides, who assumed the direction of the people for no better purpose than to sacrifice them to the gratification of their own ambition and avarice. Several of these, by exhibiting in himself the contrast of a good shepherd, he found means at first to deprive, at least of that influence and authority which they once possessed, and had wickedly abused. The sequel may easily be conjectured; for from similar causes similar effects may naturally be expected. His enraged adversaries, after thwarting and defeating all his endeavours for the publick good, at length, no doubt by intrigue and misrepresentation, so far succeeded, as to turn the tide of popular prejudice and resentment against him; and he was barbarously murdered, as his namesake Zechariah the son of Jehoiada had been for the same cause, and in the selfsame place, between three and four hundred years before. For this we have no less authority than that of our blessed Lord Himself, who expressly calls the person of whom He speaks, Matt. xxiii. 35, "Zacharias son of Barachias," distinguishing him from the beforementioned Zechariah son of Jehoiada by his patronymick as effectually, as two men, bearing the same Christian name in our days, would be distinguished by their family names. Both were priests as well as Prophets, and therefore that both should suffer nearly on the same spot, will appear less surprising, when we recollect, that the space between the porch and the altar was the court of the priests, appropriated to them for the publick exercise of their sacred ministry. *Dr. Blayney.*

Zechariah, who certainly collected his own prophecies into their present form, chap. i. 9; ii. 2, is mentioned as a Prophet by Ezra, chap. v. 1; vi. 14; and is cited as an inspired writer by the sacred penmen of the New Testament, Matt. xxi. 4, 5; xxvi. 31; xxvii. 9; Mark xiv. 27; John xii. 15; xix. 37; Ephes. iv. 25; Rev. i. 7. The minute accomplishment of his own illustrious prophecies bears a signal testimony to the truth of that infallible Spirit by which he was inspired. He was so distinguished for the peculiar excellency of his predictions, as to be styled the Sun among the lesser Prophets. It is, however, the sun, sometimes clouded by obscurity. *Dr. Gray.*

That he is in some degree obscure and hard to be understood, is not to be questioned. And which of the ancient Prophets is not so? It is of the nature of prophecy to affect a degree of abstruseness before the accomplishment, in order not to clash with the freedom of human agency. And there is no doubt, that some of Zechariah's predictions relate to matters that are still involved in futurity. No wonder then that these fall not within the reach of our comprehension. Others there are, which we have good reason to believe have already been fulfilled, but which do not appear with such a degree of evidence, as they probably would have done if we had been better informed concerning the times and facts to which they relate. With respect to the emblems and types that are exhibited, they are most of them of easy and determinate application. And in favour of the importance of his subject matter it must be acknowledged, that, next to Isaiah, Zechariah is the most evangelical of all the Prophets, having more frequent and more clear and direct allusions to the character and coming of the Messiah and His kingdom, than any of the rest. Upon the whole, we shall find the diction remarkably pure, the construction natural and perspicuous, and the style judiciously varied according to the nature of the subject; simple and plain in the narrative and historical parts; but in those that are wholly prophetical, the latter chapters in particular, rising to a degree of elevation and grandeur, scarcely inferior to the sublimest of the inspired writings. *Dr. Blayney.*

The style of Zechariah is so remarkably similar to that of Jeremiah, that the Jews were accustomed to observe, that the spirit of Jeremiah had passed into him. He is generally prosaick till towards the conclusion of his work, when he becomes more elevated and poetical. The whole work is beautifully connected by easy transitions, and present and future scenes are blended with the most delicate contexture. *Dr. Gray.*

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The vision of the horses.* 12 *At the prayer of the angel comfortable promises are made to Jerusalem.* 18 *The vision of the four horns, and the four carpenters.*

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IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been † sore displeased with your fathers.

† Heb. *with displeasure.*

3 Therefore say thou unto them, Thus saith the LORD of hosts; [a] Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

[a] Mal. 3. 7.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [b] Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

[b] Isa. 31. 6. Jer. 3. 12. & 18. 11. Ezek. 18. 30. Hosea 14. 1.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not ‖ take hold of your fathers? and they returned and said, [c] Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

‖ Or, *overtake.*

[c] Lam. 1. 18.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

About Feb.

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, ‖ speckled, and white.

‖ Or, *bay.*

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be.*

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through

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Chap. I. The six first verses of this chapter contain a separate and distinct revelation, but at the same time connected with the general purport of the following visions, to which it forms a suitable introduction. The Jews were dispirited with the recollection of their past sufferings, and a sense of their present weak and dependent state. The Divine wisdom thought meet to rally their courage, and animate them to the undertaking of what was necessary for the restoration of their affairs, and particularly to a vigorous prosecution of the building of the temple already in hand, by holding forth to them a prospect of better times. Accordingly they are assured, that God was now ready to restore them to favour, and accumulate His blessings upon them, provided they would turn to Him, and not provoke His judgments, as their fathers had done, by wilful disobedience. *Dr. Blayney.*

Ver. 1. *In the eighth month.*] Corresponding with the latter part of October, and the beginning of November. The work in the house of God had been already resumed this same year, on the twenty-fourth day of the sixth month, that is, the beginning of September, in pursuance of a Divine message delivered by the Prophet Haggai, Hag. i. 14, 15. *Dr. Blayney.*

5, 6. *Your fathers, where are they?* &c.] The purport of these verses is this: Both your fathers, and the Prophets who prophesied unto them, are no more; but though the parties themselves are dead, I appeal to you who are living and well know, that the things, which the Prophets were commissioned to deliver to your fathers in My name, did actually come upon them; and that your fathers themselves, though they would not at first believe and regard, were at last convinced, and acknowledged that God had dealt with them exactly according to His declared purpose. *Dr. Blayney.*

"Take hold," in the margin "overtake;" *as an enemy does one whom he pursues. Abp. Newcome.*

7. *Upon the four and twentieth day* &c.] The second revelation made to Zechariah, about three months after the first, contains eight distinct visions following each other in the same night.

The first vision is of an angel in a human form, sitting on horseback in a low valley among myrtle trees, attended by others upon horses of different colours. The Prophet asks the meaning, and is informed that they were the ministers of Providence, sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem; which he represents to have suffered under the Divine indignation seventy years. He receives a consolatory answer. The Prophet is directed to *proclaim, that God's wrath against Judah was at an end; that He would cause the temple* and Jerusalem to be rebuilt; and would fill the country with good, as a token and consequence of His renewed favour, ver. 7—17. *Dr. Blayney.*

—— *the month Sebat.*] A Chaldee or a Syriack name. It corresponds with the latter end of January and the beginning of February. *Abp. Newcome, Dr. Blayney.*

8. *I saw by night, and behold a man* &c.] A "red horse" is an emblem of war and bloodshed: see Rev. vi. 4. The "Man" or "Angel," ver. 11, denotes the Logos, or Son of God, appearing as the "Captain of God's hosts," or armies: see Josh. v. 13, 14; and the notes on verses 12, 13, 20. *W. Lowth.*

—— *behind him were there red horses,*] With riders, who were angels, ver. 11. They had horses to shew their power and celerity; and horses of different colours, to intimate the difference of their ministries. *Abp. Newcome, Dr. Blayney.*

9. — *the angel that talked with me*] Distinct from those represented, ver. 8: he who talked with the Prophet, ver. 13. *Abp. Newcome.* This was another heavenly minister, sent probably to present the visions to the Prophet's imagination, as well as to explain them. Vitringa styles him, The accompanying and interpreting angel. *Dr. Blayney.*

10. *And the man that stood among the myrtle trees answered and said,* &c.] And the great Angel of the covenant, Christ Jesus, who stood among the myrtle trees, as taking the answer out of the mouth of that angel who spake to me, answered and said, These are ministering spirits, &c. *Bp. Hell.*

11. *And they answered the angel of the Lord that stood among the myrtle trees,*] They answer Him, as their superiour and commander. He is distinguished from the other "angel of the Lord," ver. 12, by the circumstance of His "standing among the myrtle trees." *W. Lowth.*

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the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith
* Chap. 8. 2. the LORD of hosts; I am *jealous for Jerusalem and for Zion with a great jealousy;

15 And I am very sore displeased with the heathen *that are* at ease: for I was but *a little* displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD
† Heb. *good.* of hosts; My cities through †prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

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20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

CHAP. II.

1 *God, in the care of Jerusalem, sendeth to measure it.* 6 *The redemption of Zion.* 10 *The promise of God's presence.*

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I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest *thou?* And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be in-

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—— *all the earth sitteth still, and is at rest.*] Meaning the Persian empire, and the other nations connected with Judea, which enjoyed peace at that time. But the state of the Jews was unsettled, see ver. 15; which circumstance gives occasion to the following intercession. *Abp. Newcome.*

12. *Then the angel of the Lord answered and said, O Lord of hosts,* &c.] The angel, mentioned ver. 9, makes his supplication to the superiour Angel, ver. 8, 10, who was indeed the Logos, or Son of God, being called by the name of Jehovah here, and ver. 13, 20. Compare iii. 1, 2; xii. 8, 10. *W. Lowth.*

—— *threescore and ten years?*] See the notes on *Jer.* xxv. 11; xxix. 10.

13. *And the Lord answered*] The Lord of hosts, mentioned in the foregoing verse. *W. Lowth.*

15. — *for I was but a little displeased,* &c.] I made the Babylonians instruments of My vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty. Compare Is. xlvii. 6. *W. Lowth.*

16. — *a line*] That is, the architect's measuring line for laying out the building. See chap. ii. 1; Jer. xxxi. 39. *Dr. Blayney.*

17. — *My cities through prosperity shall yet be spread abroad;*] God having determined once more to adopt the cities of Judah for His own, very aptly calls them "My cities." The prosperity of the Jews under Simon and others of the Asmonean family completely answers to this prediction. *Dr. Blayney.*

18. *Then lifted I up mine eyes,* &c.] In this second vision under the emblem of four horns is represented, that God, by such agents as He would appoint, would quell and bring down all those powers, which had risen, or should rise, to oppress His people. Horns are an usual emblem of strength and power; and because those fierce beasts, that have them, push and gore with them, and, tossing them furiously about, scatter and drive all before them, they aptly denote conquering and oppressive princes and states. See Dan. vii, viii. *Dr. Blayney.* The number "four" may denote that the Jews had many enemies, enemies on every side; from all the four coasts of heaven. *Abp. Newcome, Bp. Hall.*

20. — *four carpenters.*] Or smiths, according to the number of the horns. *W. Lowth.* To denote such as should "come to fray them," or frighten away the beasts with the horns, and to "cast out" or break to pieces "the horns of the Gentiles;" that is, to take away their power, to cause them to cease from disturbing the Jews any more in the building of the temple; (*Dr. Wells;*) and to repair the mischief which the horns had made. *Bp. Hall, W. Lowth.*

Chap. II. This chapter contains the substance of a third vision. In conformity to what was said, ch. i. 16, "a line shall be stretched forth upon Jerusalem," a man, or an angel, appears with a measuring line in his hand, going, as he says, to take the dimensions of Jerusalem, in order to its being rebuilt according to its former extent; which was afterwards done by Nehemiah. This is accompanied with a message delivered to the Prophet, shewing the great increase of her population and wealth; her perfect security under the Divine protection; recall of her exiles from the north country, and the punishment of those that had oppressed them; the return of God's presence to dwell in her; and the conversion of many heathen nations; and lastly, the reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges. *Dr. Blayney.*

Ver. 1. — *a man*] An angel in human appearance; see ver. 3. *W. Lowth.*

3. — *the angel that talked with me*] See chap. i. 9. "Another angel," in the following clause, should be rather "the other angel;" that is, the angel "with the measuring line in his hand." *W. Lowth.*

4. — *speak to this young man,*] Zechariah was probably at this time between twenty and thirty years of age. *Dr. Blayney.*

Before CHRIST 519. habited *as towns* without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that [a] toucheth you toucheth the apple of his eye.

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9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. [a] Deut. 32. 10. Psal. 17. 8.

10 ¶ [b] Sing and rejoice, O daughter of Zion: for, lo, I come, and I [c] will dwell in the midst of thee, saith the LORD. [b] Isa. 12. 6 & 54. 1. [c] Lev. 26. 12. Ezek. 37. 27.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. 2 Cor. 6. 16.

—— *Jerusalem shall be inhabited as towns without walls* &c.] The inhabitants of Jerusalem will multiply so fast, that the houses within the walls will not be able to contain them, and their cattle will increase in proportion: see Jer. xxxi. 27. Under the captivity the land was made a desolation "without man and without beast," Jer. xxxiii. 12; now the contrary blessing is promised. *W. Lowth.*

That the prophecy was literally fulfilled, we learn from the words of Josephus: "For the city overflowing with multitudes by degrees crept beyond the walls, and joining the northern parts of the temple to the hill, they advanced no small way, so that the *fourth hill*, called Bezetha, was surrounded with buildings." *Dr. Blayney.*

5. For I, — will be unto her a wall of fire &c.] This image strongly expresses the protection of the Deity. It must have reminded the Jews of the pillar of fire, by which God directed and defended their ancestors. The promise that the Lord "will be the glory in the midst of her," is an allusion to the symbol of the Divine presence in the holy of holies, Rom. ix. 4. Vitringa refers the literal completion of this prophecy to the time of the Maccabees; but thinks that the protection and glory of the future Jerusalem may also be predicted, Rev. xx. 9. *Abp. Newcome.*

This promise will receive its utmost completion in that "New Jerusalem," described Rev. xxi. 10, where "the glory of God and the Lamb" are said to be "the light thereof," ver. 11, 23. Compare Is. lx. 19. *W. Lowth.*

6. Ho, ho, come forth, and flee from the land of the north, &c.] This beautiful apostrophe is addressed to such of the Jews as continued still to dwell in Babylon, and the adjacent country, lying north of Jerusalem, exhorting them not only to come, but to make their escape with all possible speed from a land, which God was about to make the scene of His vengeance. *Dr. Blayney.*

8. For thus saith the Lord of hosts;] That is, the Messiah. There is no part of Holy Scripture that more fully vindicates those *confessions of our faith*, which call upon us to acknowledge a plurality of *Persons in the Godhead*, than the very remarkable passage in this and the three next verses. On the present verse St. Jerome remarks, "The voice of the Saviour speaking is introduced, who, the Almighty God, says that He is sent by the Almighty Father." And again, citing the tenth and eleventh verses, he thus explains them, "These things saith the Lord sent by the Lord whose name is Almighty." The comment of Theodoret also is not less full and pointed: "The Prophet has given us to understand, not only that there are two Persons, but also two Persons of the same rank: 'For thus saith the Lord of hosts, After the glory hath He sent Me;' and, to shew who the Person sending is, He subjoins, 'And ye shall know that the Lord of hosts hath sent Me:' therefore both the Person sending is the Lord of hosts, and the Person sent is the Lord of hosts, and there is no difference of dignity between them." This explanation rests on the concurrent support of all the distinguished theologians of antiquity, whose opinion on the subject can at present be ascertained. *Dr. Eveleigh.*

—— *After the glory hath he sent me unto the nations* &c.] To send a person after any thing implies the requisition of his services for that particular purpose. When therefore God is said to have sent His Angel "*after* the glory," He must be understood to have charged Him with the means of bringing it about. Now the mean which the Divine wisdom had devised for securing to His people "the glory" He had promised them, was by executing a severe vengeance on their oppressors, to manifest His concern for their honour and interest, and His resolution not to suffer their wrongs to pass off with impunity. In pursuance of this plan, and of the orders he had received, the Angel says, he was about to "shake" his hand over the Babylonians, by whom the Jews had lately been oppressed, and to deliver them over as "a spoil to their (former) servants." And as this is given as a reason for summoning the Jews to quit that devoted country with all possible speed, that they might not be involved in the calamities which were coming upon it; so the Angel subjoins, that when *this* came to pass according to His word, it would be a convincing proof that Jehovah had sent Him. *Dr. Blayney.*

—— *he that toucheth you toucheth the apple of his eye.*] The highest expressions that language, assisted with all its helps of metaphor and resemblance, can afford, are very languid and faint, in comparison of what they strain to represent, when the goodness of God toward *them*, who love Him, comes to be expressed. See Ps. xxxvi. 6; ciii. 11, 18. So David strives to utter *it*, but with similitudes far short of the truth. If any will come near to reach it, it is that in Moses and Zechariah, where they who love God are compared to "the apple of God's eye;" that is, to the most dear and tender part, as it were, about *Him*. *Dr. Isaac Barrow.*

9. For, behold, I will shake mine hand upon them, &c.] This is the hand of Jehovah Himself, and of the Lord of hosts Himself, which is said, in one passage of Isaiah, to be "shaken over the river," Is. xi. 15; and in another, "over Egypt," Is. xix. 16: and no where else, except in the text, is the same form of expression used in holy writ. *Dr. Eveleigh.*

—— *they shall be a spoil to their servants:*] As the Babylonians became to the Medes and Persians, who had been subdued, and reduced to subjection, by Nebuchadnezzar king of Babylon. *Abp. Newcome, Dr. Blayney.*

11. And many nations shall be joined to the Lord &c.] Without excluding an allusion in these words to the coming in of the Gentiles to the Christian Church, the spiritual Sion; this prediction would be verified in earlier times, not only by the conversion of the Edomites in the time of John Hyrcanus, but by many other proselytes to Judaism from the heathen nations. Such were the religious proselytes spoken of, as no inconsiderable number, in the Acts of the Apostles, chap. ii. 10; xiii. 43: Nicolas of Antioch, the deacon, chap. vi. 5; the treasurer of Candace, queen of Ethiopia, chap. viii. 27; Cornelius the centurion, chap. x. 1; and such also perhaps were those Greeks mentioned John xii. 20. *Dr. Blayney.*

—— *the Lord of hosts hath sent me unto thee.*] It being here said, that Jehovah, being sent by Jehovah, should come and dwell in the Church, enlarged by the accession of the Gentiles, who can

Before CHRIST 518. 12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of † his holy habitation.

† Heb. *the habitation of his holiness.*

CHAP. III.

1 *Under the type of Joshua, the restoration of the church,* 8 *Christ the Branch is promised.*

AND he shewed me Joshua the high priest standing before the angel of the LORD, and ‖ Satan standing at his right hand † to resist him.

‖ That is, an adversary. † Heb. *to be his adversary.*

2 And the LORD said unto Satan, * The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

* Jude 9.

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3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

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that be but our Lord Christ, who dwelt among us, and was by God His Father sent unto us? *Dr. Isaac Barrow.* A passage, which like this declares, that "the Lord of hosts" was sent by One who also Himself is "the Lord of hosts," ought not for a moment to excite astonishment in a Christian; knowing, as he must, that the second Person in the Trinity, who is so often said to "have been sent by the Father," is called in the New Testament, not only "God," but also by a name which is allowed to be equivalent to "the Lord of hosts;" namely, "the Almighty." See John i. 1; Rom. ix. 5; Rev. i. 8. *Dr. Eveleigh.*

Intimations of a plurality of Persons in the Godhead seem to have been given to the Jews, as in other places of Scripture, so in those texts, where mention is made of God more than once in the same text and under different capacities: as "the Lord raining fire upon Sodom from the Lord," Gen. xix. 24; God anointing, and God anointed, Ps. xlv. 6, 7; "The Lord said unto my Lord, Sit thou at My right hand," Ps. cx. 1; "the Lord sending and the Lord sent," in this passage; with sundry others of the like nature. Those of the last form are the more considerable, because the learned Jews have acknowledged, that, though the other names of God may be and are sometimes allowed to creatures, because derived from His works, or such excellences as are communicable, yet the name of "Jehovah" or "the Lord" is peculiar to God alone, because this denotes His eternal and necessary existence. *Dean Stanhope.*

13. Be silent, O all flesh, &c.] Let all men be "silent" in token of the profoundest reverence and submission, (see Hab. ii. 20,) when God comes down from heaven, (compare Mic. i. 3,) or gives visible signs of His appearance to execute judgment upon His adversaries, or to shew mercy upon His servants. Heaven is called "the habitation of God's holiness," Deut. xxvi. 15; Is. lxiii. 15. *W. Lowth.*

Chap. III. Vision the fourth. *Zechariah* sees Joshua the high priest standing before the Angel of the Lord, as it were soliciting to be admitted *to the discharge of his* sacred functions, and Satan, or the adversary, standing by in the act of opposing him. The adversary receives a rebuke from Jehovah, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, and a clean "mitre" or bonnet set upon his head. The Angel delivers him a solemn charge. After this follows a clear and interesting prediction of the coming of the Messiah, and the establishment of His Church, of which Joshua and his companions are ordained to be signs. Pardon and peace are held forth as the blessed effects of Christ's coming. *Dr. Blayney.*

Ver. 1. *And he shewed me &c.*] "The angel that talked with me," chap. ii. 3, represented to me a new vision; namely, that of "Joshua the high priest standing before the Angel of the Lord," or the Logos, mentioned chap. i. 11. He is called "the LORD" in the following verse. *W. Lowth.*

2. *And the Lord said unto Satan, The Lord rebuke thee, &c.*] The Logos, or Son of God, said unto Satan, "The Lord," even God the Father, "rebuke thee," and not suffer thy mischievous imagination against Jerusalem and the temple to prosper: He, that hath chosen that place for His especial residence. This text seems parallel with Gen. xix. 24, where it is said, "The LORD rained fire from the LORD out of heaven:" a text alleged by both ancient and modern writers, to prove that a distinction of Persons in the blessed Trinity was a doctrine delivered, though but imperfectly, in the Old Testament. *W. Lowth.*

—— *is not this a brand plucked out of the fire?*] Out of the furnace of Babylon. *Bp. Hall.* Is not this small remnant returned from captivity, miraculously rescued from utter destruction, like "a brand plucked out of the fire?" And can it be thought that God will not preserve them? Compare Amos iv. 11; Jude ver. 23. *W. Lowth.*

3. *Now Joshua was clothed with filthy garments,*] As the rags of his captivity. *Bp. Hall.* What is meant by the "filthy garments" is evident from what is said by the Lord in the next verse, "Behold, I have caused thine iniquity to pass from thee." It is no other than the stain of moral pollution, which *is* in some degree found in every man, though done away by the grace of God in Christ. And it is in this respect that it is said, Isaiah lxiv. 6, "we are all as an unclean thing, and all our righteousnesses are as filthy rags." This makes us unworthy in ourselves to appear in the presence of a God of purity, and this afforded the adversary *his* ground of *objection* against Joshua. *Dr. Blayney.*

4. *And he answered and spake unto those that stood before him,*] That is, to the angels that attended on Him, Jehovah, ready to execute His commands. *Dr. Blayney.*

—— *And unto him he said,*] That is, unto Joshua. "Behold, I have caused thine iniquity to pass from thee, &c;" in token of My pardoning the publick and national sins of the Jews, and that I will restore them to a more prosperous condition, I have commanded the angels, My attendants, to clothe thee with *new and* clean raiment, an emblem of purity, Rev. xix. 8, as well as of joyfulness and prosperity. See Eccles. ix. 8; Isa. lxi. 10. *W. Lowth.*

The holy garments of service are here meant, with which the priests were to be clothed, when they came into the inner court of the temple to minister before God; and these they were directed to put off, when they went into the outer court, and conversed in *common* with the people. *Dr. Blayney.*

5. *And I said, Let them set &c.*] "I said," that is, I, the LORD, further said and commanded. As the new garments put upon Joshua were such as belonged to the high priest, and were contrived for "glory and beauty," Exod. xxviii. 2; so the mitre was the proper ornament for his head, chap. xxix. 6. *W. Lowth.*

The vision imports, that the priestly office was to be resumed, and exercised with decency and splendour. *Abp. Newcome.*

Before CHRIST 519.

7 Thus saith the LORD of hosts; If thou
‖ Or, *ordinance.* wilt walk in my ways, and if thou wilt keep
† Heb. *walks.* my ‖ charge, then thou shalt also judge my
house, and shalt also keep my courts, and
I will give thee † places to walk among
these that stand by.

8 Hear now, O Joshua the high priest,
‡ Heb. *men of wonder.* thou, and thy fellows that sit before thee:
[a] Isa. 11. 1. [b] Jer. 23. 5. & 33. 15. chap. 6. 12. Luke 1. 78. for they *are* ‡ men wondered at: for, behold, I will bring forth my servant the [b] BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

CHAP. IV.

Before CHRIST 519.

1 *By the golden candlestick is foreshewed the good success of Zerubbabel's foundation.* 11 *By the two olive trees the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, † with a bowl upon the top of it, and his seven lamps thereon, and ‖ seven pipes to the seven *lamps*, which *are* upon the top thereof:

† Heb. *with her head.* ‖ Or, *seven tree-rat; pipes to the lamps, &c.*

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me

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7. — *then thou shalt also judge my house,* &c.] Then shalt thou, and thy sons after thee, rule over My house as chief priest, and have the prime oversight and command of My courts; and at last I will give thee a place in everlasting glory, so that thou shalt walk gloriously in white among these blessed angels. *Bp. Hall.*

8. — *thou, and thy fellows that sit before thee:*] The Angel here directs His speech to Joshua and his assessors or assistants in council; bespeaking their attention to what follows, as matter of great importance. *W. Lonth.* The fellows of Joshua, that sat before him, may have been some of those called chief priests; who, though subordinate to the high priest, were entitled by their rank to assist in his councils. *Dr. Blayney.*

—— *for they are men wondered at:*] The margin reads, "men of wonder:" the original word signifies not only a wonder, but likewise "a sign," or "a type;" and so it is to be here understood. Compare Is. xx. 3; viii. 18; Ezek. xii. 6, 11, 12; xxiv. 24. They are men intended for signs or tokens, they are typical men, as Bp. Chandler very properly translates the phrase; men that foreshew something to come, according to the sense of the Latin Vulgate. They, with Joshua the high priest at the head of them, are a figure of the restoration of the Church under the government of the Messiah. *W. Lonth.*

—— *behold, I will bring forth my servant the BRANCH.*] Behold, I will exhibit unto the world Christ the Saviour, whom I have ordained to work that great business of mediation for My Church; whose visible presence shall grace that temple, which ye are now to build. *Bp. Hall.*

The same Person must needs be intended here, as is spoken of under the same title, Jer. xxiii. 5: nor can terms so magnificent as those used in the latter place more especially be applicable to *any* one of less consequence than the great Messiah Himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established. *Dr. Blayney.*

The title of "the Branch" is often *given to the Messiah* as *sprouting* from the stock of David: He is elsewhere called "God's servant" in an eminent sense, because He was "sanctified and sent into the world" upon a message of the highest importance. See Isaiah xlii. 1; xlix. 3; l. 10; liii. 11; Ezek. xxxiv. 23; 24. *W. Lonth.*

9. *For behold the stone* &c.] In signification of which Saviour, I have laid before Joshua a stone, to resemble Him who is the chief corner stone of His Church, whereon it shall be firmly built. *Bp. Hall.*

—— *upon one stone shall be seven eyes:*] To show My watchful providence over this and all other places devoted to My service; and withal the wisdom *and other graces*, which shall be eminent in the Messiah, the chief corner stone of all the mystical churches of God. The eye is the emblem of Providence; the number seven denotes perfection. *Dr. Stokes.*

—— *I will remove the iniquity of that land in one day.*] I will proclaim a free pardon of sins by the publishing of the Gospel; see Jer. xxxi. 34; or the words may relate to the pardoning of the Jews upon their general conversion; compare chap. xiii. 1; Jer. l. 20; Mic. vii. 18, 19. *W. Lonth.*

Or, we may understand by "one day," that on which Christ died to put away sins by the offering of Himself. *Dr. Blayney.*

10. — *shall ye call every man his neighbour* &c.] The meaning of this passage is to shew the peace and security that should prevail in those happy days. Mr. Harmer supposes an hospitable custom to be here alluded to, of people enjoying themselves in rural repasts in the open air, and inviting those that passed by to partake with them in their pleasures. *Dr. Blayney.*

Chap. IV. In this chapter the Prophet is called upon to contemplate a fifth vision of the most sublime and mysterious import. He sees a candlestick of pure gold, with its seven lamps communicating by seven pipes with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive trees, standing one on each side of the candlestick. He inquires into the meaning, and receives an answer, which, though it may in some sort apply to the circumstances of the temple then in building, yet from the solemnity of the manner, and the terms in use, must be concluded to point to something far higher, no less than the final and complete establishment of Christ's holy Catholick Church, not by human means, but by the power of the Holy Spirit; surmounting all obstacles thrown in its way. Annexed is a special prediction, that Zerubbabel, who had begun, should have the honour of finishing the material building of the temple; the accomplishment of which is made a sign or proof of the Divine mission. The meaning of the seven lamps is then explained, and also of the two overhanging branches of the olive trees on each side of the candlestick. *Dr. Blayney.*

Ver. 1. — *and waked me,*] It should seem as if the Prophet was plunged into a deep reverie, musing on what he had already seen, when he was roused again by the angel to give his attention to what follows. *Dr. Blayney.*

2. — *with a bowl upon the top of it,*] To supply the lamps with oil, by seven conduits issuing from it to the seven lamps ranged in its front. *Abp. Newcome.*

3. *And two olive trees by it,*] Which in a secret imperceptible manner conveyed oil for supplying the lamps: see ver. 6. *W. Lonth.* They probably signified the two sacred persons that had holy unction, the king and the priest; and might intimate that a prince and a priest should continue among the Jews till the time of the Messiah. *Dr. Stokes.* See the note on ver. 14.

Before CHRIST 519. answered and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by ‖ might, nor by power, but by my spirit, saith the LORD of hosts.

‖ Or, army.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of *this* house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

§ Or, *with the eyes of the LORD shall rejoice.*

10 For who hath despised the day of small things? ‖ for they shall rejoice, and shall see the †plummet in the hand of Zerubbabel *with* those seven; [a] they *are* the eyes of the LORD, which run to and fro through the whole earth.

† Heb. *stone of tin.*

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[a] Chap. 3. 9.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which † through the two golden pipes ‖ empty † the golden *oil* out of themselves?

† Heb. *by the hand.* ‖ Or, *empty out of themselves* oil into *the gold.* † Heb. *the gold.* † Heb. *tear off oil.*

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two † anointed ones, that stand by the LORD of the whole earth.

CHAP. V.

1 *By the flying roll is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

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5. — *Knowest thou not what these be?*] Capellus observes, that this is said, not to upbraid the dulness of the Prophet, but to excite his attention. *Abp. Newcome.*

6. — *This is the word of the Lord unto Zerubbabel,*] The purport of the answer is, This building shall thou be able to raise and to fit for My service, not by any wealth or power of your own, for who sees not how poor and weak your nation is at this time? but by My Spirit, saith the Lord of hosts, by the virtue and courage that I shall infuse into you all, and the means and friends that I shall raise up for you; while your own poor abilities contribute as little to the finishing of so great a work, as you do to the supply of oil for those lamps, which are fed by olive trees, raised up miraculously by Me, on purpose for that intent. *Dr. Stokes.*

It may be observed, that the Prophet's question, "What are these?" is answered, not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means, in which they were sufficiently sensible of their own deficiency, but by His own Spirit, render His Church triumphant over all opposition. *Dr. Blayney.*

7. *Who art thou, O great mountain?* &c.] Removing mountains, and levelling them into plains, are proverbial expressions to denote the overcoming of the greatest difficulties, and the removing of all obstructions. See Is. xl. 4; Matt. xxi. 21. *W. Lowth.*

—— *and he shall bring forth the headstone thereof with shoutings,* &c.] He shall put the top or finishing stone upon the walls of the temple: which action the standers-by shall accompany with their wishes and prayers, that God's grace and favour may protect that holy place, so happily finished, and with such joyful acclamations as they used at laying its foundations; see Ezra iii. 10, 11. *W. Lowth.*

10. *For who hath despised the day of small things?* &c.] Why did ye, O ye faithless Jews, look so discontentedly on the mean foundations of this temple, and weep to think of that goodly structure of Solomon's compared with this? There shall be no cause of this disparagement. Ye shall rather find reason to rejoice in this noble work, which ye see Zerubbabel in hand to finish, &c. *Bp. Hall.*

By "the day of small things" I suppose to be meant the time, when the resources of the Jewish nation appeared in the eyes of many, even well-wishers, so small and inadequate to the building of the temple, against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would of course rejoice, when the event turned out so contrary to their expectations. *Dr. Blayney.*

—— *the plummet*] The use of the plummet is to try, after the stone is laid, whether it be in its just position. *Dr. Blayney.*

—— *with those seven; they are the eyes of the Lord,*] The Seventy translate the words to a better sense, taking them for a distinct sentence from what goes before, "These seven are the eyes of the Lord, &c." *W. Lowth.* Here is an answer to the question, ver. 4, "What are these?" "These seven (lamps) are the eyes, &c:" an emblem of God's infinite providence and care, which extends itself over all things, and especially over His own people. He then asks, "What are the olive trees?" *Dr. Stokes.*

12. — *olive branches*] Young olives; see ver. 3. *W. Lowth.* "Branches of the olive trees," bearing much fruit like an ear of corn. *Abp. Newcome.*

—— *pipes*] Or spouts, laid inclining from the olive trees to the bowl upon the top of the candlestick, so as to receive the fluid from the trees, and pour it continually into the bowl to supply the waste. *Dr. Blayney.*

—— *the golden oil*] In the original "the gold." The liquor drawn from the olive trees must be oil, here on account of its precious quality denominated gold, which is considered the most valuable of all metals, but yet of far less worth than the word of Divine truth: see Ps. xix. 10; cxix. 72. Perhaps also the term may be used to signify the resemblance between oil, and gold in a fluid state. *Dr. Blayney.*

14. — *These are the two anointed ones, that stand by the Lord of the whole earth.*] Rather, "before the Lord," and minister to Him. See Deut. x. 8; 1 Kings xvii. 1. *W. Lowth.* Zerubbabel and Joshua may be meant, who presided over the temporal and spiritual affairs of the Jews; were the ministers or vicegerents of Jehovah; and acted, not by their own strength, but by the Divine assistance, ver. 6. The golden candlestick is the Jewish state, both civil and religious; and the oil, with which the lamps are supplied, is the Spirit of God, contradistinguished from human efforts. *Abp. Newcome.*

Or, by the two olive trees are meant the two dispensations of the Law and the Gospel, under which were communicated the precious oracles of Divine truth, which illuminate the soul, and make men wise unto salvation. *Dr. Blayney.*

Chap. V. The visions represented in this chapter are of a very different kind from the preceding ones. Hitherto all has been consoling, and meant to cheer the hearts of the Jewish people, by holding

Before CHRIST 519. THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for ‖ every one that stealeth shall be cut off *as on* this side according to it; and every one that sweareth shall be cut off *as on* that side according to it.

‖ Or, *every one of this people that stealeth holdeth* himself guiltless, as it doth.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

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6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a ‖ talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

‖ Or, weighty piece.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

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forth to them prospects of approaching prosperity. But lest they should grow presumptuous and careless of their conduct, it was thought proper to warn them of the conditions on which their happiness would depend; and to let them see, that however God was at present disposed to shew them favour, His judgments would assuredly fall upon them with still greater weight than before, if they should again provoke Him by repeated wickedness. Accordingly in the first of these visions, which was the sixth in succession, the Prophet is shewn an immense roll of a book, like that which Ezekiel describes, chap. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty, with which the thief and false swearer, who might otherwise flatter themselves with hopes of impunity, would be visited to their utter destruction. The next vision presents the appearance of an ephah, or measure, in which sat a woman representing a nation, whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast upon her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment. *Dr. Blayney.*

Ver. 2. — *a flying roll*:] The roll of a book, as it is expressed Jer. xxxvi. 2; Ezek. ii. 9: the ancient way of writing being upon long scrolls of parchment. These scrolls were usually longer than they were broad; so this is represented as ten yards in length, and five in breadth. *W. Lowth.* The roll was very ample, to shew what a number of curses should come upon the wicked. *Abp. Newcome.*

3. — *This is the curse that goeth forth over the face of the whole earth*:] Or rather, "of the whole land," meaning the land of Judea. The roll contained the curses; that is, the judgments, denounced against the Jews, who were guilty of the sins here specified. It was written on both sides, as the roll mentioned Ezek. ii. 10. On one side were contained the judgments against stealing, on the other those against false swearing. *W. Lowth.*

4. — *it shall enter into the house of the thief*, &c.] The curse denounced in this roll shall take hold of the man and his family, and shall never leave them till they are utterly consumed. It shall be like the leprosy that infects an house, and cannot be purged, till the house itself be pulled down. See Lev. xiv. 45. *W. Lowth.*

By this is signified God's determinate counsel and purpose, not to suffer the thief or the false swearer to go unpunished. The roll will meet with them, the curse will light upon them one time or other, and destroy them root and branch. *Bp. Bewe-ridge.*

This vision may be considered as a republication of the curses contained in Deut. xxvii, xxviii. The thief and the false swearer, says Capellus, are put for every kind of transgressor. *Abp. Newcome.* Among the Jews, an oath was tendered to him that was suspected of theft: see Lev. vi. 2. For this reason the thief and the perjured person are here put together. *Abp. Tillotson.*

5. — *Then the angel — went forth*,] Or, "went on." *W. Lowth.* Or, advanced onward, to see the object which presented itself at a distance. *Abp. Newcome.*

— *what is this that goeth forth.*] That is now represented unto thee, as passing forth before thee. *Bp. Hall.*

6. — *This is an ephah*] The vessel here mentioned resembled the common ephah, which was about the size of our bushel, not in size, but in figure. *Dr. Wells.* The extraordinary measure of the vessel corresponds with the iniquities that prevailed in the land. *Dr. Blayney.*

— *This is their resemblance through all the earth.*] Or, "through all the land." By this you may make an estimate of their unjust dealings all the land over; compare ver. 3, 4. An ephah, being the dry measure among the Jews, denotes their unjust dealings in buying and selling. See Amos viii. 5. *W. Lowth.*

7. *And, behold, there was lifted up a talent of lead*: &c.] And, behold, there was also represented unto me a leaden weight; and withal a woman sitting in the midst of the ephah. *Bp. Hall.* The margin correctly gives the sense, "a weighty piece" of lead.

— *and this is a woman that sitteth in the midst of the ephah.*] Or, "And, behold, there was a woman sitting in the midst of the ephah." *Dr. Wells.* Or, these words may be the angel's explanation of the vision, What thou seest besides is a woman in the midst of, or within, the ephah. *W. Lowth.*

8. *And he said, This is wickedness.*] The woman represented the wicked Jews, of whom the angel said, These are so wicked, that they are as wickedness itself. *Bp. Hall.*

— *And he cast it into the midst of the ephah*; &c.] To signify, that when a people have filled up the measure of their iniquity, they sink under the weight of their sins, and cannot escape the judgment of God. *W. Lowth.*

9. — *behold, there came out two women*, &c.] These may probably signify the empires of Assyria and Babylon. Empires and kingdoms are sometimes described as having wings, to denote the swiftness of their conquests. See Deut. xxviii. 49; Jer. xlix. 22; Hos. viii. 1. *W. Lowth.* Or, these circumstances may indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose. The stork, like other birds of passage, is provided with strong wings. *Dr. Blayney.*

— *and they lifted up the ephah* &c.] The Assyrians carried away captive the ten tribes; and then the Babylonians took away

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10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

CHAP. VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua is shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots *out* from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and ‖ bay horses. Before CHRIST 519. ‖ Or, *strong.*

4 Then I answered *and* said unto the angel that talked *with me*, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four ‖ spirits of the heavens, which go forth from standing before the LORD of all the earth. ‖ Or, *winds.*

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through

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the remainder of the Jews, and made an entire riddance of the people of the land. *W. Lowth.*

11. *And he said unto me, To build it an house in the land of Shinar:* &c.] Or, "To build her," that is, the woman, "an house &c." The design of the vision is to instruct the Jews, that as their fathers were carried into a seventy years captivity to Babylon, so, if their posterity should not take warning by their punishment, a worse captivity should befall them; one of so long a continuance, as should make them despair of ever returning home, and resolve to settle themselves in those countries where they were dispersed. This is expressed by removing them to Babylon, which was a proverbial expression for utter ruin and desolation. *W. Lowth.*

The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into the like crimes. Thus the whole chapter will be an awful admonition, that multiplied curses, and particularly dispersion and captivity, would be the punishment of national guilt. *Abp. Newcome.*

Chap. VI. The main design and purport of the eighth and last vision, contained in the former part of this chapter, was to confirm the Jews in their faith and dependence upon God, by shewing them that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, whilst they remained under the Divine protection: since all those powers originally proceeded from the counsels of the Almighty, were the instruments of His providence, and could not subsist nor act but under His permission. Four chariots drawn by horses of different colours represent the four great empires of the world in succession, the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and by their attributes. The first is only enumerated, and nothing more said of it, having already run its career. The second is characterized by going forth against the land of the north. The third by going forth against the posterity of the preceding. And the fourth, whose horses were spotted and strong, by their conquests in the south. These are also said to be ambitious, soliciting and obtaining permission to extend their dominion far and wide. The second are also said to have already executed God's judgments upon the land of the north.

After this the Prophet is favoured with another revelation respecting a kingdom different from all the preceding. By God's command, in the presence of witnesses, and for a memorial to them, he places a crown, or crowns, upon the head of Joshua the high priest, thereby constituting him a type of Christ "the BRANCH," whom he proclaims as about to come to build the spiritual temple of Jehovah, and to preside over it both as King and Priest, for the great purpose of peace. The accession of strangers to assist in building the temple is foretold, and given as a proof of the Prophet's divine mission. *Dr. Blayney.*

Ver. 1. —*four chariots*] A chariot is in itself no unfit emblem of government. But a chariot of war very aptly represents a conquering nation, rushing furiously on, and overturning all before it. Such were the four formidable empires before mentioned. *Dr. Blayney.*

The two brasen mountains may denote God's firm and immutable decrees, by which He governs the earth. *Abp. Newcome.*

2. — *red horses;* &c.] The "red horses" may signify the bloody cruelties of the Babylonish empire, especially towards the Jews; the "black," the sad and mournful estate of the Jews under the Persian successors of Cyrus; the "white," the victories of Alexander, (white horses being used by conquerors in days of triumph,) and his kindness towards the Jews: and the "grisled," the various forms of the Roman government. *W. Lowth.* Or, probably the colours of the horses design no more than the diversity of the people, of whom the four empires respectively consisted; not any characteristick quality belonging to them. *Dr. Blayney.*

3. — *bay horses.*] Or, "strong horses," as the Latin Vulgate renders the word. *W. Lowth.* This sense is preferable, because the Roman empire, here designed, is characterized by Daniel, chap. vii. 7, 19, 23, as more strong and powerful than any of the preceding. *Dr. Blayney.*

5. — *These are the four spirits of the heavens,* &c.] Rather, as it is in the margin, agreeably to the Greek and Latin versions, "four winds." Compare Dan. vii. 2. Like strong winds, these chariots rushed violently on, and produced great agitations and commotions in the earth, the effect of strong winds both by land and by sea. And these winds are said to go forth from attending upon the Lord of the whole earth; that is, they waited His pleasure, and went forth like ministers, "fulfilling His word," Ps. cxlviii. 8. *Dr. Blayney.*

6. *The black horses — go forth into the north country;*] Denoting the conquests of the Persians over the Babylonians, often expressed by "the north" in the Prophets. The *angel* says nothing of the red horses, because the Babylonian empire was at an end. *W. Lowth.*

—— *the white go forth after them;*] Alexander and his armies go forth to conquer the Persians. *W. Lowth.*

—— *the grisled go forth toward the south country.*] This probably denotes the Roman conquests in Egypt, frequently called the "south country" in Scripture. This was the last country subdued by the Romans under Augustus, whereby they became masters of the greatest part of the then known world. *W. Lowth.*

7. *And the bay went forth, and sought to go* &c.] The restless ambition of the Romans is here described, who under the Divine permission extended their conquests to every quarter of the globe. In the preceding verse it is said of "the black horses" in the present tense, that they "go forth;" whereas the past tense is used of "the white" and "the grisled," in the original; as it is here also said, that "the bay went forth." To account for this difference

Before CHRIST 519. the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit *in* the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The *BRANCH; and he shall ‖ grow up out of his place, and he shall build the temple of the LORD:

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* Chap. 3. 8.

‖ Or, *branch up from under him.*

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, *and to* Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to

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we must understand, that the former words were spoken by the angel, who explains what was passing at the instant. But the latter is the Prophet's relation of what appeared to him afterwards. *Dr. Blayney.*

8. — *Behold, these that go toward the north country have quieted my spirit* &c.] The Persians, by conquering the Babylonians, have appeased My wrath, by executing upon them that vengeance which they have deserved for their cruelty towards My people. *W. Lonth.*

The foregoing exposition is given according to the prevailing sense of our commentators. Poole, who recites several interpretations, appears to incline to that, which understands "the four spirits of the heavens," ver. 5, to signify angels, who have, as ministers of Divine Providence, a great share in the management of affairs both of church and state; and which considers the vision in general as a representation of these servants of the Lord, acting their part in the revolutions and changes of things, be these of what temper soever they may, till the Gospel be preached by the Messiah and His Apostles. His remark upon the whole of the vision is judicious, and well worthy of attention. "The appearance or emblem is plain enough, we can easily conceive that: but the things signified hereby are most difficultly found out, and perhaps not found when we think they are; here then, if any where, all are bound to write modestly, and all are bound to read carefully, and to judge candidly." *Edit.*

10. *Take of them of the captivity,* &c.] The exiles, who remained in Babylon, shewed their regard for the temple, then building, by sending their gifts and oblations to Jerusalem for carrying on the work, and adorning the temple after it was built. These offerings they sent by the persons here named, as they did afterwards by Ezra and his companions: see Ezra vii. 16; viii. 25, 26. *W. Lonth.*

11. *Then take silver and gold, and make crowns,* &c.] Rather, "Even take the silver and the gold, &c." A plate or crown of gold was an ornament placed upon the mitre of the high priest: see Exod. xxviii. 36; xxix. 6; Lev. viii. 9. Two such crowns are here ordered to be made, and to be placed upon the head of Joshua, to signify that the Messiah, "The BRANCH," spoken of in the next verse, of whom Joshua was a type, should be both a King and Priest, and so should have a right to wear the crowns belonging to those two offices. *W. Lonth.*

12. — *Behold the man whose name is The BRANCH;*] See in the person of Joshua the high priest, the type or representation of the Man, whose "name is the Christ that shall be revealed," as the Targum paraphrases the text. *W. Lonth.* There cannot be a doubt that the same Person is meant by "The BRANCH" here, who is so called chap. iii. 8; namely, the Messiah; of whom Joshua is made the type or representative by the crown placed on his head. The passage will not answer to any other but to Him, who was at once both King and Priest, and, by uniting both characters in Himself, was completely qualified to bring about "the counsel of peace," or reconciliation between God and man. *Dr. Blayney.*

—— *he shall build the temple of the Lord:*] The Church of Christ is expressly called "the temple of God," 1 Cor. iii. 16; 2 Cor. vi. 16; "a spiritual house," 1 Pet. ii. 5, &c. *Dr. Blayney.*

13. *Even he shall build the temple of the Lord;*] This clause is highly emphatical; implying that "even He," the self-same Person, who should build the temple of Jehovah, *even He* should have the honour of governing and presiding *in it*, as both King and Priest, in both capacities advancing the peace and prosperity of His people. *Dr. Blayney.*

—— *and he shall bear the glory,*] That is, the honour and authority, belonging to a sovereign or chief ruler. So when Moses was directed to give up his command and authority to *Joshua*, it is said, "And thou shalt put some of thine honour upon him," Numb. xxvii. 20. And in this sense Christ was to "receive glory;" see Ps. xxi. 5; Dan. vii. 14; Acts iii. 13; v. 31; Phil. ii. 6—11; Heb. ii. 9. He was to be exalted to the right hand of God, there to sit upon His throne as a King, governing His Church, and as a Priest, making intercession continually for it. It is impossible not to see, that this prophecy was completed in Christ, so as it never could be in any other person. *Dr. Blayney.*

—— *and the counsel of peace shall be between them both.*] The kingdom and priesthood being united in the same Person, there shall be no clashing of jurisdiction between the two offices. *W. Lonth.*

14. *And the crowns shall be to Helem,* &c.] And those crowns shall be kept and hanged up in the temple of the Lord, as a memorial and monument of the liberal offering, made by Helem, and Tobijah, &c; *(Bp. Hall;)* and of the use, for which they had been made. *W. Lonth, Dr. Wells.* If the crowns, after having been placed on the head of Joshua, were deposited in a conspicuous part of the temple, they would naturally remind the persons present of the prediction, which they would of course communicate to others. *Dr. Blayney.*

"Helem" was probably the same person as Heldai, and "Hen" as Josiah: such variety of names belonging to the same person may be often observed in the books of Kings and Chronicles. *W. Lonth.*

15. *And they that are far off shall come* &c.] This is a plain prediction of the coming in of the Gentiles, whom St. Paul expressly calls those "who were far off," Eph. ii. 13, to "build," or constitute a part of the Christian Church. *Dr. Blayney.*

—— *And this shall come to pass,* &c.] And ye of the Jewish

Before CHRIST 519. pass, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1 *The captives enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

518. AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their
† Heb. *to intreat the face of the* LORD. men, † to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the *fifth month*, separating myself, as I *have done* these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land,
[a] Isa. 58. 5. and to the priests, saying, When ye [a] fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did
‖ Or, *be not ye they that, &c.* drink, ‖ did not ye eat *for yourselves*, and drink *for yourselves?*

7 ‖ *Should ye* not *hear* the words which Before CHRIST 518.
the LORD hath cried † by the former pro- ‖ Or, *Are not these the words.*
phets, when Jerusalem was inhabited and † Heb. *by the hand of, &c.*
in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, † Execute true judgment, and shew mercy and compassions every man to his † Heb. *Judge judgment of truth* brother:

10 And [b] oppress not the widow, nor the [b] Exod. 22. 21. Isa. 1. 23. Jer. 5. 28.
fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and † pulled away the shoulder, and † stopped † Heb. *they gave a backsliding shoulder.*
their ears, that they should not hear.

12 Yea, they made their hearts *as* an † Heb. *made heavy.*
adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit † by the *former* † Heb. *by the hand of.*
prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as [c] Prov. 1. 28.
he cried, and they would not hear; so [c] they cried, and I would not hear, saith Jer. 11. 11. & 14. 12.
the LORD of hosts:

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nation shall be the first sharers in the benefits arising from Christ's kingdom and priesthood, and then those that are "far off," if you diligently listen to the voice of God, *speaking* to you both by His Prophets, and by His Son. *W. Lowth.*

Chap. VII. In this chapter is contained a third and distinct revelation made to Zechariah about two years after the former; of which the occasion and matter are as follows. A considerable progress having by this time been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent to inquire of the priests and the Prophets, whether it was God's will that they should still continue to observe the fast, which had been instituted on account of the city and the temple having been burnt by the Chaldeans. To this the Prophet is directed to reply, That this and another fast of the like kind, being of their own appointment, regarded themselves only, and not God; that what He required of them was the practice of moral righteousness, like as He had enjoined it to their fathers, who, disregarding His injunctions, had brought upon themselves and upon their country all the evil which they had recently experienced.

Having thus accounted for God's past severity, the Prophet in the following chapter goes on to inform them, that the anger of Jehovah was now appeased, and He was again disposed to be gracious unto His people, and to restore Jerusalem. He exhorts them therefore to proceed vigorously with the building of the temple, and assures them that they would from that instant experience a happy revolution in their affairs. He renews his exhortation to the practice of moral goodness, and promises them on that condition their fasts should be turned into joyful feasts; and they should be so distinguished by the Divine favour, that many nations would be eager to embrace their religion, and sue for their alliance. *Dr. Blayney.*

Ver. 1. — *Chisleu;*] This month corresponded with the latter part of November, and the beginning of December. *Dr. Blayney.*

5. — *When ye fasted* &c.] When ye fasted and mourned, *both* in the fifth month for the temple, and in the seventh for the murder of Gedaliah, 2 Kings xxv. 25, did ye do this, even all these seventy years, out of any charge of Mine? or did ye it out of any true remorse for those sins of yours, which drew down these judgments upon you; and not rather out of a sense of your own misery and sorrow? And, on the contrary, when, on your other solemn festivals, ye did eat and drink and make merry, was it out of any spiritual joy which ye had in Me and My service, and not rather for your own pleasure and jollity? *Bp. Hall.* The sense of these two verses is much the same with that of St. Paul, 1 Cor. viii. 8; namely, that eating or abstaining from meat is in its own nature indifferent; nor is it acceptable to God any further than it is subservient to the true ends of religion.

The Prophet first reproves the hypocrisy of their fasts, before he gives them a direct answer to the question proposed. This he does chap. viii. 19. *W. Lowth.*

7. *Should ye not hear the words* &c.] Or, "Are not these the words" as in the margin. He puts them in mind of the exhortations given to them by the Prophets before the captivity. *W. Lowth.* This may refer to the fifth and sixth verses: Did not the former Prophets make the like declarations, concerning the inefficacy of your external observances? see Isa. lviii. 6, &c. It may also refer to the ninth verse: And did not the former Prophets insist on the superiour excellence of moral duties? see Amos v. 24; Micah vi. 8, &c. *Abp. Newcome.*

—— *the south and the plain?*] See the note on Jer. xvii. 26.

9. — *Execute true judgment*, &c.] I have often admonished your fathers, that judgment and mercy were more acceptable to Me than fasting or any external performances, and I repeat the same admonition to you of the present age. *W. Lowth.*

12. — *as an adamant stone,*] Bochart shews, that this means a hard stone used to polish gems. *Abp. Newcome.*

Before CHRIST 518. 14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the †pleasant land desolate.

† Heb. *land of desire.*

CHAP. VIII.

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

518. AGAIN the word of the LORD of hosts came *to me*, saying,

[a] Chap. 1. 14. 2 Thus saith the LORD of hosts; [a] I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand † for very age.

† Heb. *for multitude of days.*

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be ‖ marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

‖ Or, *hard, or, difficult.*

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from † the west country;

† Heb. *the country of the going down of the sun.*

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

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9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ‖ there was no [b] hire for man, nor any hire for beast; neither *was there any* peace to him *that* went out or came in because of the affliction: for I set all men every one against his neighbour.

‖ Or, *the hire of man-kind, &c.* [b] Hag. 1. 6.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* †prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

† Heb. *of peace.*

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought *in* these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall

Chap. VIII. ver. 3. — *a city of truth;*] Jerusalem shall be again the seat of truth and justice, her magistrates being restored to execute their authority there. *W. Lowth.* Rather, "the city of the truth;" the truth, by way of eminence, or the true religion: so that Jerusalem was to be celebrated in future as the city in which the true religion particularly was professed, as "the mountain of the Lord of hosts," meaning the mountain of the temple was to be for the residence of the Most Holy One. *Dr. Blayney.*

4. — *with his staff in his hand for very age.*] A mode of expressing his being very old. *Dr. Blayney.*

6. — *If it be marvellous* &c.] And do not startle at it, saith the Lord of hosts; for though this may seem a strange and wonderful thing in the apprehension of this poor remnant of the people, that are now returned out of the land of their captivity; yet nothing should seem impossible to Me, saith the Lord of hosts. *Dr. Sloker.*

7. — *Behold, I will save my people* &c.] This denotes the general restoration of the Jewish nation from their several dispersions; compare verses 13, 20, 23; an event foretold by most of the Prophets of the Old Testament: see the note on Isa. xi. 11. "The west country" appears to have a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the western parts of the world. See the notes on Isa. xxiv. 14, and Hos. xi. 10. *W. Lowth.* At the time of the delivery of this prophecy, there were very few or no Jews dispersed west of the Holy Land. *Dr. Wells.*

8. — *in truth and in righteousness.*] These words apply equally to God and His people; and imply, that they shall on both sides truly and faithfully perform the conditions of the covenant, once more renewed between them. *Dr. Blayney.*

9. — *ye that hear in these days* &c.] "These days" stand opposed to "the day that the foundation of the house of the Lord of hosts was laid," which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now heard repeated by the mouth of the Prophets the same things which had prevailed on them at first to engage in it. *Dr. Blayney.*

10. — *there was no hire for man,*] Rather, "there was no reward for man, &c." The fruits of the earth would not pay the labour of those who manured it. See Hag. i. 9—11; ii. 16, 17. *W. Lowth.*

—— *neither was there any peace* &c.] The adversaries of the Jews ceased not to molest them from without, Ezra iv. 1, &c; and civil dissensions, it seems, prevailed within. *Dr. Blayney.*

13. — *O house of Judah, and house of Israel;*] The mention both of Judah and of Israel, which had been so long separated, shews that both the curse and the blessing, here spoken of, in the ultimate sense of the prophecy, belong to the whole body of the Jews. *W. Lowth.*

16. *These are the things that ye shall do;* &c.] The promises here made to the Jews are conditional, and the performance of them is made to depend upon their observing the rules of justice

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do; [a] Speak ye every man the truth to his neighbour; † execute the judgment of truth and peace in your gates:

[a] Ephes. 4. 25.

† Heb. *Judge truth, and the judgment of peace.*

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful ‖ feasts; therefore love the truth and peace.

‖ Or, *solemn, or, set times.*

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come

[a] Isa. 2. 3. Mic. 4. 1, 2.

people, and the inhabitants of many cities:

‖ Or, *continually.*

21 And the inhabitants of one *city* shall go to another, saying, [a] Let us go ‖ † speedily † to pray before the LORD, and to seek the LORD of hosts: I will go also.

† Heb. *going.*

† Heb. *to intreat the face of the LORD.*

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

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23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

about 587.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very [a] wise.

[a] Ezek. 28. 3, &c.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

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and righteousness, which God commanded their fathers by the Prophets, as "the weightier matters of the law," and now again enjoined upon them. See chap. vii. 9, 10. *W. Lowth.*

19. — *The fast of the fourth month*, &c.] Besides the two fasts mentioned, chap. vii. 5, the Jews observed two others; that of the fourth month, when Jerusalem was taken, Jer. lii. 6, 7; and that of the tenth month, when the Babylonians began the siege, Jer. lii. 4. In answer to the question proposed, chap. vii. 3, the Prophet here tells them, that they may now disuse these fasts, and lay aside the mournful circumstances, with which they were solemnized; since the judgments which occasioned them were removed. *W. Lowth.*

—— *therefore love the truth and peace.*] God values an upright conversation more than the exactest care of outward performances: see ver. 16; and the note on chap. vii. 9. These instructions prepared men's minds for receiving the Gospel, the laws of which chiefly recommend purity of heart and life: see Jer. xxxi. 33. *W. Lowth.*

21. *And the inhabitants of one city shall go* &c.] These expressions allude to the Jews going up in companies to Jerusalem at their solemn feasts. Compare Isa. ii. 2, 3; Micah iv. 1, 2. *W. Lowth.*

23. — *ten men*] A certain number for an uncertain. See the last note on Mic. v. 5. *W. Lowth.*

—— *shall take hold of the skirt*] Mr. Harmer, having observed that it was customary in the East to kiss the hem of the garment of a person of rank, and especially when a favour was asked or granted, adds, that "ten men taking hold of the skirt of a Jew" is to be understood as an application of the most submissive kind, to be taken under his protection, or received among his dependents. That it was a mode of humble solicitation is evident from 1 Sam. xv. 27: and like that of embracing the knees, and laying hold on the feet, it was the natural gesture of an importunate suitor, who would seem to say thereby, "I will not let thee go, except thou bless me." *Dr. Blayney.*

This and the three foregoing verses refer in some measure to the great accession of converts, which the Jewish church received between the captivity and the coming of Christ; but principally to the number of Christian disciples, which the Jewish preachers made; and perhaps to the future conversions, of which the restoration of the Jews will be an eminent cause. *Abp. Newcome.*

Chap. IX. This chapter begins with announcing the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation. It foretells the coming of the Messiah to Jerusalem, and the peace of His kingdom. The restoration of Israel and Judah is afterwards predicted, together with a series of glorious victories and great prosperity, which are set forth at large in this and the next chapter. *Dr. Blayney.*

Ver. 1. *The burden of the word of the Lord in the land of Hadrach,*] "The burden of the word of the Lord" is a burdensome prophecy, threatening ruin and destruction: see Jer. xxiii. 33; Nahum i. 1. Hadrach is not elsewhere mentioned as the name of a country: the context shews it to be some part of Syria. *W. Lowth.*

—— *and Damascus shall be the rest thereof:*] God's anger rests on those whom He punishes, Ezek. v. 13; xvi. 42; xxiv. 13. And His rod or His arm rests upon His enemies, Ps. cxxv. 3; Is. xxx. 32. *Abp. Newcome.* The land of Hadrach and Damascus is here said to be the place, on which "the burden" or calamity was to "rest" or settle; that is, the land would still continue to be visited by the like calamities as it had before undergone, first under Tiglath-pileser, as prophesied by Isaiah, chap. xvii, and Amos, chap. i. 3—5; and again under Nebuchadnezzar, Jer. xlix. 23. *Dr. Blayney.*

—— *when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.*] This plainly implies, that a time would come, when men, and the tribes of Israel in particular, should turn their eyes towards Jehovah, and look up to Him, either in hopes of deriving some blessing from Him, or in gratitude for mercies received. But the scope of the prophecy goes to shew, that even at that time those devoted nations had no prospect of emerging; "the burden" would still "rest" or settle upon them. *Dr. Blayney.*

2, 3. *And Hamath also shall border thereby;* &c.] Neither shall Hamath be freed therefrom: nor Tyrus, and Zidon, though they be crafty and subtle enough, to use all human power and wit for their own safety and evasion; and though Tyrus have built strong holds for her defence, and have heaped up great treasures of wealth. *Bp. Hall.*

3. — *and heaped up silver as the dust,* &c.] Tyre was the most celebrated place in the world for trade and riches, "the mart of nations," conveying the commodities of the East to the West, and of the West to the East. *Bp. Newton.*

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4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

† Heb. *bloods.*

7 And I will take away his †blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

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8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ [b] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is*

[b] Isa. 62. 11. Matt. 21. 5. John 12. 15.

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4. *Behold, the Lord will cast her out,* &c.] Ezekiel had likewise foretold that the city should be consumed by fire, chap. xxviii. 18. And accordingly Alexander besieged, and took, and set the city on fire. The ruins of old Tyre contributed much to the taking of the new city: for with the stones and timber and rubbish of the old city Alexander built a bank or causey from the continent to the island, thereby literally fulfilling the words of Ezekiel, "they shall lay thy stones and thy timber and thy dust in the midst of the water," chap. xxvi. 12. *Bp. Newton.*

5. *Ashkelon shall see it,* &c.] The cities of the Philistines, Ashkelon, Gaza, and Ekron, shall be very much terrified at the news of Tyre's destruction, whence they hoped for succours against the enemy. *W. Lowth.*

—— *the king shall perish from Gaza,*] By the title of "king" any chief ruler may be designed; so that the plain purport of the passage is, that Gaza should cease to enjoy the benefit of civil government. Accordingly Gaza, having suffered severely on being taken by Alexander the Great, was at length totally ruined and destroyed by Alexander Jannæus, one of the Asmonæan kings of Judea: so that we find it spoken of in Acts viii. 26, by the name of "Gaza, which is desert." *Dr. Blayney.*

—— *Ashkelon shall not be inhabited.*] Ashkelon and the other cities of the Philistines having been subjugated by Nebuchadnezzar, as foretold by Jeremiah, chap. xlvii, never recovered their former independency; but, falling under the dominion of the great empires in succession, were almost continually involved in their wars, and suffered considerably, till by degrees they dwindled away, and at last sunk to nothing. Zephaniah's prophecy, chap. ii. 4—7, extends to this. *Dr. Blayney.*

6. *And a bastard shall dwell in Ashdod,* &c.] The word, rendered "bastard," does not here imply an illegitimate offspring, but simply one of foreign extraction. So that it is meant, that the city should be peopled with strangers, not descended from its present possessors. Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain, 1 Mac. x. 84, 85. These were probably what was meant by "the pride of the Philistines," the prime or excellency of the ancient inhabitants, in whose room the strangers were introduced. *Dr. Blayney.*

7. *And I will take away his blood out of his mouth,* &c.] The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood. *Abp. Newcome.*

At what time or whence the new colony was brought to dwell in Ashdod, we are not informed. But some years after, in the reign of Alexander Jannæus, Azotus is enumerated by Josephus among the cities of the Phenicians, which the Jews had been some time possessed of: and it is well known, that that people exacted of all that were under their dominion a conformity, to a certain degree at least, to their religious rites and usages. This will serve to explain what is here meant by "taking his blood out of his mouth, and his abominations from between his teeth." The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law. *Dr. Blayney.*

—— *but he that remaineth, even he, shall be for our God,* &c.] Those that remain of them shall be conscientiously devoted to God; and shall become friends and patrons of My people within My Church; yea, even those of Ekron shall so have a part in My Church, as the Jebusite hath in the material and outward Jerusalem. *Bp. Hall.*

To be "as a governour in Judah" means to be regarded and honoured. The Jebusites were inhabitants of Jerusalem, Judges i. 21. Josephus informs us, that many of the Philistines became proselytes to Judaism, and particularly the cities of Gaza and Ashdod. *Abp. Newcome.*

8. *And I will encamp about mine house* &c.] Amid the foregoing revolutions and alterations of affairs in the world, God here promises to preserve His temple, while so many castles and strong holds about Jerusalem were overturned, so many cities swept of their inhabitants by the besom of destruction. *Bp. Horne.*

—— *for now have I seen with mine eyes.*] Mine eye has pervaded future events, and I have thus determined. *Abp. Newcome.* Or, I have looked on the condition of My people with an eye of pity and compassion. *W. Lowth.*

9. *Rejoice greatly, O daughter of Zion;* &c.] From the promise contained in the foregoing verse, of God's protecting His Church and temple, the Prophet in a sudden transport takes occasion to break forth into a joyful representation of the coming of the Messiah. *W. Lowth.* With reference to this event the passage is cited in two places of the New Testament, Matt. xxi. 5; *John xii. 15:* so that we can have no doubt of the application. *Dr. Blayney.*

Beautiful and striking is the manner, in which this prophecy is introduced. The Prophet does not coldly inform Jerusalem, that her King should come to her, and that, when He did come, she ought to rejoice. Rapt into future times, he seems to have been present at the glorious scene. Standing upon mount Olivet, he hears the hosannas of the disciples, and beholds the procession approach towards the gates of Jerusalem: he turns himself to the city, and breaks forth in transport, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." *Bp. Horne.*

—— *behold, thy King cometh unto thee:*] These words assign the reason, why Jerusalem was called on to rejoice; namely, the approach of her King: "behold, thy King cometh unto thee." A Person was to visit Jerusalem, who should deserve to be emphatically styled her "King." The nations had their kings and conquerors, their Nebuchadnezzars and Cyrus's, their Alexanders and Cesars: these appeared in their turns upon the stage, contending for the empire of the world. Each performed the part assigned him by an all-directing Providence, and then vanished away. Zion beheld all these changes, and still survived the commotions occasioned by them. The Prophets had promised her a King, who should overcome her enemies, and triumph gloriously; who should erect, in the time of the fourth great monarchy, an universal and everlasting kingdom, and give laws to the world; nay, who should govern all things in heaven and earth. *Bp. Horne.*

He, that is so often described in the Prophets as King of Israel, (see Ps. ii. 6; Jer. xxiii. 5,) was known by that name among the

Before CHRIST about 587. just, and ‖ having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

‖ Or, saving himself.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* [c] from sea *even* to sea, and from the river *even* to the ends of the earth.

[c] Psal. 72. 8.

‖ Or, whose covenant is by blood.

11 As for thee also, ‖ by the blood of thy covenant I have sent forth thy [d] prisoners out of the pit wherein *is* no water.

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12 ¶ Turn you to the strong hold, ye [e] prisoners of hope: even to day do I declare *that* I will render double unto thee;

[d] Isa. 61. 1.

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

Jews in our Saviour's time, (see John i. 49.) and called elsewhere by the name of "David their King." Jer. xxx. 9; Hos. iii. 5. *W. Lowth.*

—— *he is just, and having salvation; lowly,* &c.] Righteousness, salvation, and humility, were to distinguish the person and reign of the Messiah. Righteousness leads the way: "He is just" or righteous. St. Stephen affirms the Prophets to have foreshewn the coming of Jesus under the title of "the Just One," Acts vii. 52. See Ps. xlv. 4; Jer. xxiii. 6: and compare Matt. xxvii. 4, 19; Luke xxiii. 4, 47. Salvation is the next sign or token of the King of Zion. "He is just, and having salvation." He was to execute that part of the regal office, which consisted in rescuing a people from their oppressors. The history of Israel contains an account of many "saviours," raised up at sundry times for this purpose. Such were Moses, Barak, Gideon, Sampson, and many more in the ages after them. But the deliverances, effected by any of these, were not to be mentioned, unless as shadows and faint resemblances of that grand and complete salvation, which the promised Saviour should accomplish. See Luke ii. 11; Matt. i. 21. The Messiah was to be distinguished from all other kings and conquerors by His appearance likewise and demeanour. He was to visit His people in great humility, "lowly, and riding upon an ass." Though God, He was to become man: see Is. vii. 14; Matt. i. 23. He was to be "a man of sorrows, and acquainted with grief:" see Is. liii. 14, and the whole of the fifty-third chapter, especially ver. 3. He was to keep the law, and to die for sin; see Ps. xl. 7; Heb. x. 7. From all which passages it is plain, that Messiah was to be an humble and a suffering character. The types and the prophecies are as plain for His humiliation, as they are for His exaltation: nor could any one person accomplish them all, without being equally remarkable for lowliness and meekness, glory and honour. *Bp. Horne.*

—— *riding upon an ass, and upon a colt* &c.] Or, "even upon a colt &c." See John xii. 14; Luke xix. 30. A proof of lowliness, and that He did not affect the pomp of the world, but came with the same primitive simplicity as the patriarchs and judges used of old. See Gen. xxii. 3; Judges v. 10; x. 4. *W. Lowth, Bp. Chandler.*

The character given of the Messiah, that He should ride on an ass, was in opposition to the pride of the warlike kings of Israel, who, by their great strength in chariots and horses, had ruined themselves and their people. And herein He was to resemble those, who had indeed been deliverers of their country; kings, who feared God, and therefore feared no enemy; who, though mounted on asses, and colts the foals of asses, were able to put to flight *the thousands of ten thousands of* chariots and horses that came against them. *Bp. Sherlock.*

The ancient Jews explained this prophecy of the Messiah; and it is plain from the Gospels, that the Jews in Christ's time understood it so, Matt. xxi. 8, 9; Luke xix. 37, 38; Mark xi. 10. *Bp. Chandler, W. Lowth.*

10. *And I will cut off the chariot from Ephraim,* &c.] Ephraim and Judah shall not engage in war to spread the Messiah's kingdom, but their spiritual King shall peaceably convert Gentiles, and shall extend His dominion every where. *Abp. Newcome.*

In the state of meekness and lowliness, before described, Christ was to gain a complete victory over the enemies of man's salvation. The warfare was new, and it is no wonder that the weapons employed in it should be uncommon. Other warriours prepare their horses and their chariots, their bows, their spears, and their shields. But Messiah disarms His followers, in order that they may overcome. No plainer declaration could have been made, that the conquests of Messiah were not to be of a secular nature; that His kingdom was not of this world. See John xviii. 36. *Bp. Horne.*

—— *and he shall speak peace unto the heathen;*] As well as to His own people the Jews. Accordingly, when the Prince of Peace came to make His abode amongst us, the angelick choir descended to sing "Peace on earth;" peace with God, by the pardon of sin; peace with ourselves, by the answer of a clear conscience; peace with one another, by mutual charity. And who would not wish to see, who would not labour to promote, the full accomplishment of the last clause of the prophecy, in the extension of this kingdom and dominion of Christ "from sea even to sea, and from the river even to the ends of the earth;" that so all the nations of the world might remember themselves, and turn to the Lord Jesus, as many did at the first preaching of His Gospel! *Bp. Horne.*

This prophecy, together with those of Hosea, chap. ii. 18, Micah v. 5, 10, Haggai ii. 22, as they foretell the outward peaceableness of Christ's Church or kingdom, relate to the flourishing state of it in the latter times of the world. The words which denote the extent of that kingdom, "His dominion shall be from sea &c," are taken from Ps. lxxii. 8, where David describes the extent of Solomon's kingdom, from the Red sea to the Mediterranean, and from the river Euphrates to the border of Egypt: compare Exod. xxiii. 31; 1 Kings iv. 21; Deut. xi. 24. This, as appears from several expressions in that Psalm, was a figurative description of Christ's kingdom, which should be enlarged towards the four quarters of the world. *W. Lowth.*

11. — *by the blood of thy covenant I have sent forth thy prisoners out of the pit* &c.] As for thee, O Zion, whose covenant with Me is made and confirmed by the precious blood of the Messiah, in that new and everlasting testament, I do herein give thee a type of thy future deliverance from all thy spiritual miseries. *Bp. Hall.* Anciently in great houses, and particularly in the East, deep dry pits, called dungeons, were appropriated for the confinement of prisoners. Into one of these Jeremiah was cast, Jer. xxxviii. 6. *Dr. Blayney.*

12. *Turn you to the strong hold,*] Repent, and apply yourselves unto God, your only help and refuge, you that are such prisoners, as are not without a good hope and modest assurance of Divine succour and relief. *Dr. Stokes.* "The strong hold," namely Christ, who is the salvation and high tower of His Church. *Poole.*

—— *that I will render double unto thee;*] That I will make you abundant amends for all the evils ye have suffered: compare Isa. lxi. 7. The words appear to allude to Job xlii. 10. *W. Lowth.*

13. *When I have bent Judah for me, filled the bow with Ephraim,*] When I have made Judah My bow, and Ephraim My arrow: in the Hebrew phrase the bow is said to be "filled" with the arrow, when the arrow is fitted to it. *W. Lowth.*

—— *and raised up thy sons, O Zion, against thy sons, O Greece,*] The passage may be understood with a spiritual application thus: To make way for the establishment of Messiah's kingdom by the publick preaching of the Gospel, and for subduing the nations to My spiritual dominion, I will pick out My first champions from among you of Judah: so that Judah shall be like My bow that I bend, and make ready against My enemies; and Ephraim like

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14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and ‖ subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they ‖ shall be filled like bowls, *and* as the corners of the altar.

‖ Or, *and tame the stones of the sling.*

‖ Or, *shall fill bowls, &c.*

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men ‖ cheerful, and new wine the maids.

‖ Or, *grow, or, speak.*

CHAP. X.

1 *God is to be sought unto, and not idols.* 5 *As he visited his flock for sin, so he will save and restore them.*

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make ‖ bright clouds, and give them showers of rain, to every one grass in the field.

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‖ Or, *lightnings.*

2 For the * † idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they ‖ were troubled, because *there was* no shepherd.

* Jer. 10. 8. Hab. 2. 18. † Heb. *teraphim.*

‖ Or, *answered, &c.*

3 Mine anger was kindled against the shepherds, and I † punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

† Heb. *visited upon.*

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they *shall* be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and

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My quiver which I will fill full of arrows, to be shot against all opposers. And I will raise up thy sons, O Zion, against thy sons, O Greece; that is, the first preachers shall be Jews, to reduce the Greeians with the first under the easy yoke of the Messiah: And I will make thee, O Zion, to be like the sword of a mighty commander, for by My word in thy mouth, which is My spiritual sword, I will reduce other nations unto My kingdom. *Dr. Stokes.*

14. *And the Lord shall be seen over them,* &c.] He shall give good proof of His gracious protection of them, and shall manifestly shew that He fighteth for them from heaven. *Bp. Hall.*

—— *with whirlwinds of the south.*] With violent tempests, according to the nature of the south wind in the East. See Job xxxvii. 9; Isa. xxi. 1. The images in this verse are very sublime. *Abp. Newcome.*

15. — *they shall drink,* &c.] Their courage shall be increased, as when men's spirits are raised by wine; see Ps. lxxviii. 65; and they shall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of sacrifices. *W. Lowth.* The blood of the sacrificed beasts was part of it received in bowls for the purpose of sprinkling, and the rest poured out at the foot of the altar, Lev. iv. 5—7. *Dr. Blayney.* This may be a figurative expression of a conquest, to be here understood of a spiritual warfare. *Dr. Stokes.*

16. — *they shall be as the stones of a crown,* &c.] They shall be advanced to honour, as the precious stones of a royal crown, or as an ensign, which is lifted up with honour over the heads of the people. *Bp. Hall.*

17. *For how great is his goodness, and how great is his beauty!*] How great is the blessing, how great is the beauty, wherewith God shall, upon those victories, grace and adorn His people! *Bp. Hall.*

—— *corn shall make the young men chearful,* &c.] The sense is, that by the Divine blessing the young men, who reap the corn, and the maidens, who gather in the vintage, shall both thrive in their respective occupations. *Dr. Blayney.* Victory is promised in the preceding verse, and fruitful seasons in this. *Abp. Newcome.* Or probably the expressions are figurative, and imply, that the soldiers in these spiritual combats foretold shall have such joy as the young men use to express at a plentiful harvest, and the young maidens at the end of a happy vintage. *Dr. Stokes.*

Chap. X. This chapter is a continuation of the prophecy begun in the preceding one, and goes on with a representation of the future prosperities of Judah and Israel, in consequence of the recovery of God's favour. *Dr. Blayney.*

Ver. 1. *Ask ye of the Lord rain* &c.] The promise of future plenty suggests the mention of the means by which it might then be procured; namely, supplication to Jehovah, and not to idols. *Abp. Newcome.*

—— *make bright clouds,*] Or "lightnings," as in the margin, and in Job xxviii. 26. Great rains usually accompany thunder and lightning: see Jer. x. 13. *W. Lowth.*

2. *For the idols have spoken vanity,* &c.] That is, by the answers which the priests gave in their name: for elsewhere they are called "dumb idols," Hab. ii. 18, "which have mouths, but speak not," Ps. cxv. 5. *W. Lowth.*

—— *therefore they went their way as a flock,*] Therefore both they and you were driven into captivity, as sheep are driven away and scattered, without a shepherd to guide or protect them. Compare Jer. l. 17; Ezek. xxxiv. 5. *Bp. Hall, W. Lowth.*

3. — *the goats:*] "The shepherds" are the wicked kings and princes: "the goats," the wicked common Jews. *Dr. Hall.* "Goats," rather than sheep, which led My people out of their way. *Bp. Hall.*

—— *for the Lord of hosts hath visited* &c.] Rather, "but the Lord of hosts &c." But now hath God given His people manifest tokens of His favour and protection. *W. Lowth.* But Jehovah of hosts is about to visit His flock, &c. *Dr. Blayney.*

—— *as his goodly horse in the battle.*] See Job's fine description of the war-horse, chap. xxxix. 19—25, whose courage and strength are there displayed, as setting forth the glorious perfections of his Maker. Such, it is said, God would make the house of Judah to be, furnished with every requisite for obtaining military success. *Dr. Blayney.*

4. *Out of him came forth*] Or, "shall come forth." *W. Lowth.* "Him," that is, Judah. *Abp. Newcome.*

—— *the corner,*] Or chief. A community is often represented as an edifice, or building: and the corresponding parts expressed by the same name. Hence as the largest stones or timbers are used in the angles to bind together and strengthen the sides of the building, which meet therein, as in a common centre; so the angle or corner metaphorically denotes the chief personage in a community, on whom its strength and security principally depends. *Dr. Blayney.*

—— *the nail.*] As a nail is used to fasten the timbers or parts of a building together, it may serve to denote the officers next in command under the chief, by whose means the common soldiers are united and kept steady and in regular order. "The battle bow" means the archers in an army. *Dr. Blayney.*

—— *every oppressor*] Rather, "every ruler:" the original word

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‖ the riders on horses shall be confounded.

‖ Or, *they shall make the riders on horses ashamed.*

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 *And* I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. Before CHRIST about 587.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

CHAP. XI.

1 *The destruction of Jerusalem.* 3 *The elect being cared for, the rest are rejected.* 10 *The staves of Beauty and Bands broken by the rejection of Christ.* 15 *The type and curse of a foolish shepherd.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the ‖ mighty is spoiled: howl, O ye oaks of Bashan; for ‖ the forest of the vintage is come down.

‖ Or, *goodliest.*

‖ Or, *the defenced forest.*

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

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is used in a good sense, Isa. lx. 17. The meaning is, Judah shall furnish both civil and military governours. *Abp. Newcome.*

9. — *I will hiss for them,*] I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle: compare Isa. v. 26; vii. 18. *W. Lowth.*

— *as they have increased.*] In the most flourishing times, such as the reigns of David and Solomon. *W. Lowth.*

10. *I will bring them again also out of the land of Egypt,* &c.] The Prophets, when they foretell the general restoration of their nation, often express it by their returning from Egypt and Assyria. See Isa. xi. 16, 16; xix. 23—25; xxvii. 13; Hos. xi. 11. *W. Lowth.* Compare Isa. xi. 11. It is probable the same restoration is intended in both places. And it is the opinion of both the Lowths, that Isaiah's prophecy is one that remains yet to be accomplished. *Dr. Blayney.*

— *and place shall not be found for them.*] They shall multiply so fast, that there shall not be room enough in Judea to receive them and their families. Compare Isa. xlix. 20. *W. Lowth.*

11. *And he shall pass through the sea with affliction,*] The allusion, both in this prophecy and in that referred to in Isaiah, is to the passage of the Israelites through the Red sea, and over Jordan, when they came out of Egypt: by which is implied at least, that God would interpose with a no less miraculous exertion of power for the future restoration of His people. *Dr. Blayney.*

— *and the pride of Assyria shall be brought down,* &c.] By Assyria and Egypt are meant in general the enemies of God and of His truth, who shall all be subdued and broken in pieces by the kingdom of Christ. *W. Lowth.*

12. — *they shall walk up and down in his name,*] Or, "walk in His name;" that is, their lives and actions shall be under the direction of His laws, and He shall give them success, answerable to their upright intentions. *W. Lowth.*

Chap. XI. This chapter contains a prophecy of a very different cast from the foregoing. The people would not always behave as they ought, and therefore would not always be prosperous. Before their final glorious restoration, an event of a most calamitous nature was doomed to take place; the destruction of the city and temple of Jerusalem, which is plainly here foretold, and ascribed to its proper cause, punishment for notorious wickedness.

The flock, meaning God's people, were under the guidance of corrupt and unprincipled pastors, who sacrificed them to their lucrative and ambitious views. The Prophet by God's command assumes for a while the direction of them, therein becoming a type of Christ, the good Shepherd; but is soon obliged to resign His charge, with mutual dissatisfaction on both sides. He receives thirty pieces of silver, as the reward for his services, and casts them by Divine direction to the potter. After this the Prophet is held forth as the type of a worthless shepherd, or a succession of evil governours, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock, and bring destruction on themselves. *Dr. Blayney.*

Ver. 1. *Open thy doors, O Lebanon,*] By Lebanon most interpreters understand the temple, whose stately buildings resembled the tall cedars of the forest. The words may likewise denote the destruction of Jerusalem, elsewhere called by the name of a forest. Compare Jer. xxi. 14; xx. 7, 23; Ezek. xx. 46. *W. Lowth.*

2. — *the mighty*] That is, trees. The original word is applied to cedars and vines, Ezek. xvii. 8, 23. Under these images the fall of mighty men and the subversion of the Jewish polity are represented. *Abp. Newcome.*

— *the forest of the vintage*] Probably Carmel, (see the note on 2 Kings xix. 23,) which being in the north west of Judea, and here joined with Bashan, in the south east, may denote that the calamity should be general. Bashan was famous for its stately oaks; see Is. ii. 13. Or, instead of "the forest of the vintage," we may read, as in the margin, "the defenced forest," which gives a good representation of Jerusalem with its fortifications. *W. Lowth.*

3. — *shepherds; — glory*] By "shepherds" are to be understood the rulers of the people; and "their glory" denotes their stately habitations. *Dr. Blayney.*

— *the pride of Jordan*] By "the pride of Jordan" those woods and thickets are primarily intended, which rise proudly above the banks of that river, and greatly decorate the scene. But here, in a secondary and metaphorical sense, they are put for the residences of those princes and grandees, who too often like lions devour and oppress the people under them. *Dr. Blayney.*

4. — *Feed the flock of the slaughter;*] The actions of the Prophets are sometimes typical; that is, they represent in themselves

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5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will † deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

† Heb. *make to be found.*

7 And I will feed the flock of slaughter, ‖ *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called ‖ Bands; and I fed the flock.

‖ Or, *verily the poor.*

‖ Or, *Binders.*

8 Three shepherds also I cut off in one month; and my soul † lothed them, and their soul also abhorred me.

† Heb. *was straitened for them.*

9 Then said I, I will not feed you: [a] that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh † of another.

[a] Jer. 15. 2.

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† Heb. *the flesh of,* &c. *one neighbour.*

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‖ so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

‖ Or, *the poor of the flock,* &c. *certainly knew.*

12 And I said unto them, † If ye think good, give *me* my price; and *if* not, forbear. So they [b] weighed for my price thirty *pieces* of silver.

† Heb. *If it be good in your eyes.*

[b] Matt. 26. 15.

13 And the LORD said unto me, Cast it unto the [c] potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast *them* to the potter in the house of the LORD.

[c] Matt. 27. 9.

14 Then I cut asunder mine other staff, *even* ‖ Bands, that I might break the brotherhood between Judah and Israel.

‖ Or, *Binders.*

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the persons and circumstances of others. See note on chap. iii. 8. So here Zechariah was commanded by God to act the part of Christ, and to "feed the flock of the slaughter," that flock which their shepherds destroyed instead of feeding them. *Bp. Chandler, W. Louth.*

5. — *they that sell them say, Blessed be the Lord;* &c.] Those, who in effect sell them to their conquerors, regard nothing but their own immediate advantage. *Abp. Newcome.*

6. *For I will no more pity* &c.] This verse assigns the reason for calling the people "the flock of the slaughter." Nor can words more aptly describe the calamities which befell the Jews, in the war, which ended in the taking of Jerusalem by the Romans; when the people, having first by their intestine broils destroyed one another, as is set forth at large by Josephus, at length fell into the hands of him, whose predecessor they had owned for their sovereign, "We have no king but Cesar," John xix. 15, at the same time that they disclaimed their Messiah; and who completely desolated the land for their rebellion against him. *Dr. Blayney, W. Louth.*

7. *And I will feed the flock of slaughter,* &c.] Zechariah, representing the Person of Christ, the true Shepherd, says, He entered upon His office, and undertook the care of the flock, chiefly out of regard to the meek and humble among them. *W. Lorth.*

—— *I took unto me two staves;*] A staff or crook is the proper ensign of a shepherd: the shepherds of old time had two rods or staves; one turned round at top, that it might not hurt the sheep; this was for counting them, and separating the sound from the diseased; see Lev. xxvii. 32: the other had an iron hook at the end of it, to pull in the stray sheep, and hold them fast. The Psalmist mentions both these, Ps. xxiii. 4. *W. Lorth.* These "staves" or crooks the Prophet assumed as a badge of his office; and gave them significant names, which are explained ver. 10, 14. *Dr. Blayney.*

—— *Beauty,* — *Bands;*] The one, which I called "Beauty," was the staff of mercy, and gracious and pleasurable protection; the other, which I called "Bands," was the staff of unity for the conjoining of My Church, or of correction and just censure of the offenders. *Bp. Hall.*

8. *Three shepherds also I cut off in one month;*] Their kings, their priests, and their prophets. *Dr. Stokes.* We may probably explain these "three shepherds," of the chief priests, scribes, and elders of the Jews. Christ exposed these as blind guides, and thereby lessened their authority among the people. "One month" seems a proverbial expression for a short time; see Hos. v. 7. *W. Lorth.*

9. *Then said I, I will not feed you:* &c.] When Christ found a great part of His sheep proving untractable, *He* resolved to be their shepherd no longer, but to leave them to be consumed by the common calamities of death, famine, &c; or to be cut off by their enemies, the Romans; or to destroy one another by their civil discords. See ver. 6. *W. Lorth.*

11. — *and so the poor of the flock that waited upon me knew* &c.] The few believing Jews, the meek and humble, who conscientiously waited on me, were convinced, that this was agreeable to the will and pleasure of God. *Bp. Hall, W. Lorth.*

12. — *If ye think good, give me my price;* &c.] This being left to their discretion, was rated by them at thirty pieces of silver, supposed shekels, of the value of two shillings and fourpence each. This was the price of a slave, Exod. xxi. 32; and was meant to shew how little they cared for him or his service. *Abp. Newcome, Dr. Blayney, W. Lorth.*

13. *And the Lord said unto me,*] The Lord, who said this, could be no other but the Lord Christ. There are many such places, where Christ spoke as plainly by the Prophets in the Old Testament, as ever He did with His own mouth in the New. And it was He, whom this and all the Prophets mean, when they say, "Thus saith the Lord." *Bp. Beveridge.*

—— *Cast it unto the potter:*] As a reward only suitable to his labour, and a price only fit for such wares as he sold, which were of the meanest value: see Lam. iv. 2. *W. Lorth.*

—— *a goodly price*] He means ironically that it was a pitiful price, that he and his care were valued at. *Dr. Wells.*

—— *And I took the thirty pieces of silver,* &c.] I cast them back into the treasury in the temple, where afterwards they were laid out for the purchase of the potter's field.

This whole transaction, performed by Zechariah in a vision, was designed to be an exact representation of the several circumstances, that attended the betraying of the Messiah by Judas; the price put upon Him by the chief priests, to whom, as the governours of the temple, the money was returned; and the use to which the money was applied: see Matt. xxvii. 6, 10. The Jews themselves have expounded this prophecy of the Messiah. *W. Lorth.*

14. *Then I cut asunder mine other staff, even Bands,*] As they refused to be united under me their head, so in breaking my other staff I foreshewed the destruction of Jerusalem, the bond and cement of all their tribes, being the seat and centre both of their civil power, and of the *Divine worship*: see Ps. cxxii. 3—5. The consequence was, the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies. *W. Lorth.*

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15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be ‖ cut off, neither shall seek the young one, nor heal that that is broken, nor ‖ feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

‖ Or, *hidden.*
‖ Or, *bear.*

[a] Jer. 23. 1. Ezek. 34. 2. John 10. 12.

17 [a] Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAP. XII.

1 Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries. 6 The victorious restoring of Judah. 9 The repentance of Jerusalem.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

‖ Or, *slumber*, or, *poison.*
‖ Or, *and also against Judah* shall be *which shall be in the siege against Jerusalem.*

2 Behold, I will make Jerusalem a cup of ‖ trembling unto all the people round about, ‖ when they shall be in the siege both against Judah *and* against Jerusalem.

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3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, ‖ The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

‖ Or, *There is strength to me and to the inhabitants, &c.*

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is

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15. — *Take unto thee yet the instruments of a foolish shepherd.*] The Prophet, having hitherto represented the good shepherd, is now directed to assume the dress and equipage of one of a contrary character. In Scripture language "foolish" and wicked are synonymous; for wickedness is folly in the extreme. The instruments of such a shepherd must be suitable to his character: such as a crook made to push and hurt the flock, not to protect or defend them. *Dr. Blayney, W. Lowth.*

16. — *a shepherd*] A shepherd in the singular number denotes a succession of such governours, as are described in the following words. *W. Lowth.*

—— *tear their claws in pieces.*] The foolish shepherd, instead of being tender and gentle with his flock, is supposed to drag them about with his iron crook, or to overdrive them in rough and stony ground, so as to break their hoofs. *Dr. Blayney.*

17. *Woe to the idol shepherd*] Who takes no care of the flock. Such a shepherd is no better than an "idol that is profitable for nothing," Isa. xliv. 10. *W. Lowth.*

—— *the sword shall be upon his arm*, &c.] The purport of the passage is, that since, through the misapplication of his power and his understanding, signified by his "arm" and his "right eye," the flock are subjected to desolation or the sword; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties, which he so fatally misused. *Dr. Blayney, W. Lowth.*

Chap. XII. This and the two following chapters contain prophecies, which relate entirely to the circumstances of the Christian dispensation. They begin with the assurance of some final victories to be obtained over the enemies of Jerusalem, ver. 1—9, compared with Ezek. xxxviii, xxxix; and Rev. xx. 9: they describe the restoration of the Jews, their conversion and bitter compunction for having pierced the Messiah, ver. 10; their admission by baptism to the privileges of the Gospel covenant, chap. xiii. 1; and their deliverance from the delusions of false prophets. The Prophet then reverts to foreshew the dispersion of Christ's disciples, chap. xiii. 7, compared with Matt. xxvi. 31, and Mark xiv. 27; and the preservation of a small remainder of His converts, whose faith should be tried in affliction. In the last chapter he represents the destruction of Jerusalem by the Romans under Vespasian, chap. xiv. 1, 2; the subsequent discomfiture of its enemies, ver. 3; and the final and triumphant establishment of Christ's righteous kingdom, who should be King over the whole earth. *Dr. Gray.*

Ver. 2. — *a cup of trembling*] The nations, that besiege Jerusalem, shall be in the same condition as those that are overcome by intoxicating liquors, and thereby bereaved of their strength and understanding. Compare Is. li. 17, 22. *W. Lowth.*

3. — *a burdensome stone*] Jerusalem is here compared to a stone of great weight, which, being too heavy for those who attempt to lift it up or remove it, falls back upon them, and crushes them to pieces. St. Jerome, by way of explication, describes an exercise common, he says, "throughout Palestine and all Judea in his days, where the young men, who were ambitious to give proof of their strength, used to lift up stones of enormous weight, some as high as their knees, others to their navel, their shoulders, and their heads; and some placed them on the top of their head, with their hands erect and joined together." Mr. Lowth, by whom this passage of St. Jerome is cited, remarks, that to the same sense Christ saith, "on whomsoever this stone shall fall, it will grind him to powder," Matt. xxi. 44. *Dr. Blayney.*

4. — *I will open mine eyes upon the house of Judah.*] I will look down graciously upon My people. *Bp. Hall.*

6. — *like an hearth of fire among the wood*,] As coals on the hearth, while their enemies are as a fagot laid upon it. *Bp. Hall.*

7. *The Lord also shall save the tents of Judah first.*] Or, "as" He ever did "from the beginning:" that is, by Himself and His own power and wisdom, that the honour may be His own, and man may have no part in it. *Dr. Stokes.*

—— *against Judah.*] Or for the protection of the people of Judah, as if it were to be ascribed to them. *Dr. Stokes.*

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‖ † feeble among them at *that* day shall be as David; and the house of David *shall be* ‖ Or, *abject.* † Heb. *fallen.*
as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall [a] look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

[a] John 19. 34, 37. Rev. 1. 7.

11 In that day shall there be a great [b] mourning in Jerusalem, [c] as the mourning of Hadadrimmon in the valley of Megiddon.

[b] Acts 2. 37. [c] 2 Chron. 35. 24.

12 And the land shall mourn, † every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

† Heb. *families, families.*

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

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CHAP. XIII.

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophecy.* 7 *The death of Christ, and the trial of a third part.*

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10. *And I will pour upon the house of David,* &c.] And I will pour out upon My Church, beginning at Jerusalem and Zion, a great and apparent measure of My Spirit; and, besides those common *gifts*, I will endue them with the sanctifying graces of My Spirit, and with the spirit of prayer and supplication: and they shall by a lively faith look up to Me their Saviour and Redeemer, whom they have pierced upon the cross: and they shall mourn for that violence, which was offered to the Lord of life, dying for them, even as one mourneth for his only son, &c. *Bp. Hall.*

The Jews themselves have applied this text to the Messiah. David before described *His sufferings under the figure* of "piercing His hands and His feet," Ps. xxii. 16; and Isaiah foretold He should be "wounded for our transgressions," chap. liii. 5. *W. Lowth.*

—— *they shall look upon me whom they have pierced.*] St. John plainly quotes these words, chap. xix. 37, and applies them to our blessed Saviour, of whom alone they can be understood, for none could speak them but One who was both God and Man. That He was God, is plain from the former part of the verse, "I will pour upon the house of David, — the spirit of grace and of supplications:" for the spirit of grace is not at the disposal of any creature, and it is only in the power of God to bestow it. That He was Man, appears from the following words, "Me whom they have pierced:" for if He had not been Man, He would not have been capable of being pierced by them. These words therefore were spoken by Christ, the only Person in the world that ever was or pretended to be both God and Man. *Bp. Beveridge.*

By the wonderful preservation of this one and only people, distinct from all others for so many ages, Providence hath left room for the season here foretold, when, by "looking on Him whom they have pierced, and mourning," they shall rise again, and be as "life from the dead," Rom. xi. 15. *Abp. Secker.*

—— *they shall mourn for him,*] The Jews sinned in killing the Messiah, for which reason God removed them out of their land. He will not resettle them in it, till they shall have repented of their sin. They have been in their present dispersion above 1700 years. Their sins have not been greater in this dispersion, than before, and under, the Babylonian. They are less by the sin of idolatry. Yet then, on a repentance superficial enough, after seventy years God restored them to their land. Now thongh they fast and mourn, and shew all the external tokens of universal repentance, God will not be propitiated. Doth not God's inexorable severity shew clearly some sin is still unrepented of? What can it be, so big with evils, so extensive in its consequences? *They* cannot say; but Zechariah saith it for them. It is the piercing to death of Him whom God favoured: and this sin, and this punishment, will not be removed, without an antecedent, general, and deep repentance. *Bp. Chandler.*

11. — *the mourning of Hadadrimmon*] Most probably the general mourning for the death of the good king Josiah, who was slain in the valley of Megiddo, 2 Kings xxiii. 29; 2 Chron. xxxv. 22—24. Hadadrimmon is said by St. Jerome to have been a place near Jezreel. The mourning for Josiah became a proverb for a publick and solemn lamentation. Such a national humiliation, it is here said, shall the Jews observe for having crucified the Messiah. *Dr. Blayney, W. Lowth.*

12. *And the land shall mourn, every family apart;* &c.] The whole land shall mourn in the most solemn manner; the inhabitants secluding themselves from all social and domestick intercourse, as in a time of general humiliation. See 1 Cor. vii. 5. *W. Lowth, Dr. Blayney.*

13. — *the family of Shimei apart,*] Or "of Simeon," according to the reading in the Greek translation of the Seventy. As David, Nathan, Simeon, and Levi, are all reckoned among the progenitors of Christ, Luke iii. 29—31, their families may be mentioned by name, as more particularly concerned in the guilt to be lamented. "For neither did His brethren believe in Him," John vii. 5. *Dr. Blayney.* Or these different families *may be* intended to denote the different orders of men among the Jews: "the house of David," or the royal line; "the house of Nathan" the Prophet, and other descendants of the other Prophets; "the house of Levi," both high priest, priests, and other Levites; "the house of Shimei," or the scribes and Pharisees, and their descendants, agreeably to an opinion that this family was noted for breeding up persons eminent in the knowledge of the law. The Prophet, having mentioned the tribes and families of chief note in his time, comprises the rest under the general expression in the fourteenth verse. *Dr. Wells, W. Lowth.*

The Jews perform to this day the office, to which they were at first appointed, of bearing witness to true religion: being preserved a distinct people, though dispersed through the world, for so long a time, as no one besides from the creation ever was under like circumstances; and demonstrating all the while the uncorruptness of those books, in which both they and we believe, and from which, in a great measure, we prove the truth of our religion against them, as well as against other unbelievers in Christ. Nor is this the whole service of the same kind, to which they are destined. For in God's good time they shall give a new and illustrious, (and who knows how seasonable?) attestation to Christianity, by their conversion; and the "receiving of them" again into the Church shall be as "life from the dead." For so their own Prophets have foretold, that God "will pour upon them the spirit of grace and of supplications: and they shall look upon Him whom they have pierced, and shall mourn; and in that day shall be a fountain opened to them for sin and for uncleanness: they shall call on His name, and He will hear them; He will say, It is My people; and they shall say, The Lord is my God." *Abp. Secker.*

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IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for † uncleanness.

† Heb. *separation in uncleanness.*

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [a] cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

[a] Zech. 10. 11.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear † a rough garment to deceive:

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† Heb. *a garment of hair.*

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

† Heb. *to lie.*

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: [b] smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

[b] Matth. 26. 31. Mark 14. 27.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will [c] refine them as silver is

[c] 1 Pet. 1. 6, 7.

Chap. XIII. ver. 1. — *a fountain opened — for sin and for uncleanness.*] The blood of Christ, which cleanseth from all sin, 1 John i. 7, is manifestly here intended, the Jews being upon their conversion and repentance to be admitted to all the privileges of the Christian covenant. *Dr. Blayney.*

2. — *I will cut off the names of the idols out of the land,*] That gross idolatry, with which the world was infected, shall now cease, and the very names and mention of those Pagan idols shall be forgotten, &c. *Bp. Hall.* The Prophets in general, in their descriptions of the final reformation to be produced in the Church, foretell the utter destruction of idolatry. See Isa. ii. 18; xxx. 22; xxxi. 7; Hos. ii. 17; Mic. v. 13. *Dr. Gray.*

—— *the prophets and the unclean spirit*] Perhaps those that prophesy by means of an unclean spirit. See Acts xvi. 16; Rev. xvi. 13. And what is said in the next verse of "any one that shall prophesy," must be understood of those who undertake to prophesy by means of an unclean spirit, or other false pretences. *Dr. Blayney.*

4. — *of his vision,*] That is, of the extraordinary communication which he pretended to have received when he uttered a prophecy which he knew to be false. *Dr. Blayney.* He shall be put to open shame and death, on account of his pretended vision; (*Dr. Wells;*) or, shall be convinced of his errour, and no more attempt to deceive. *Bp. Hall.*

—— *a rough garment*] Or, "a garment of hair;" as in the margin. See 2 Kings i. 8; Matt. iii. 4. They shall not affect the dress of the old Prophets, in order to pass off their impostures. *Dr. Blayney.* This seems to have been the practice of false prophets, in imitation of some eminent ones amongst the true. *Abp. Newcome.*

5. *But he shall say, I am no prophet,* &c.] But he that shall be apprehended on suspicion of pretending to be a Prophet, shall readily acknowledge himself to be no Prophet, &c. *Dr. Wells.* Disclaiming all pretensions to the character of a Prophet, he shall profess himself to be no other than a plain ordinary labouring man, employed in husbandry business from his youth. This passage may be justly paralleled with Amos vii. 14. *Dr. Blayney.*

6. — *What are these wounds* &c.] It was an ancient custom for masters to set a mark on their slaves or goods: and there was sometimes a particular character imprinted upon the worshippers of certain idols; such impressions were often made upon the hands: see Rev. xiii. 16. The accused person is represented as justifying himself by alleging, that the marks upon his hands are not the character of any idol, but only a token of the family, to which he belongs. *W. Lowth, Abp. Newcome.*

7. *Awake, O sword,* &c.] O thou, My sword of affliction, awake, arise, and smite Him, that is nearest and dearest unto Me; even Him, that is My equal and coeternal Son, the image of Me, the invisible God, saith the Lord of hosts: smite thou this Great Shepherd of My Church; and His sheep, His disciples and followers, shall be scattered, and shall both forsake Him and be severed from each other; for even against those disciples also, as well as against their Master, will I stir up enmity and opposition in the world. *Bp. Hall.* Here begins a new prophecy, importing that the Messiah, the great Shepherd, as He is described in this prophecy, chap. xi. 4; and in Is. xl. 11; Ezek. xxxiv. 23; though with respect to His divine nature He be "equal with God" the Father, Phil. ii. 6, yet shall be delivered up to death, by God's determinate counsel and appointment: see Acts ii. 23; iv. 28. *W. Lowth.*

—— *my fellow,*] Or, as the word means, My "equal." The original word, exclusively of this passage, is found only in the book of Leviticus. There it is often used, and always so as to signify a fellow-citizen, or one upon the same level in society. It appears therefore with the greatest propriety to be rendered in our Bible by the term "fellow" in this place, where the Lord of hosts, foretelling the sufferings of the Redeemer, speaks of Him as *equal* to Himself. *Dr. Eveleigh.*

—— *smite the shepherd,* &c.] Our Lord applies this to His disciples being "scattered every man to his own," upon His apprehension and death, Matt. xxvi. 31; John xvi. 32. *W. Lowth.* The verse relates to the Messiah and His "little flock," Luke xii. 32. The Prophet goes back to this great subject of prophecy, after having told some events posterior to Christ's appearance; and then proceeds to other events subsequent to this grand epocha in the history of the Jews and of mankind; some near it, and some remote. *Abp. Newcome.*

8. — *two parts therein shall be cut off and die;*] The severe judgments, foretold by our Saviour, Matt. xxiv, shall consume two parts in three of the nation; but a third part shall escape the general destruction, and be left to be dispersed over the world, to preserve a posterity to future generations. *W. Lowth.* "Two parts and a third," that is, a greater proportion and a less. *Dr. Stokes.*

9. *And I will bring the third part through the fire,*] I will cause them to undergo great afflictions, till at last they shall repent of their unbelief of Christ and of His Gospel, and truly turn unto Me by faith in Christ, and so may be then compared to gold or silver refined by the fire. *Dr. Wells.*

Before CHRIST about 587. refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

CHAP. XIV.

The destroyers of Jerusalem destroyed. 4 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spoils shall be holy.*

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of ‖ the mountains; ‖ for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [a] earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be † clear, *nor* † dark:

7 But ‖ it shall be [b] one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that at* [c] evening time it shall be light.

8 And it shall be in that day, *that* living [d] waters shall go out from Jerusalem; half of them toward the ‖ former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

‖ Or, my mountains.
‖ Or, when he shall stop the valley of the mountains to the place he joineth unto it.
[a] Amos i. 1.
† Heb. precious.
† Heb. thickness.
‖ Or, the day shall be one.
[b] Rev. 22. 5. Isa. 60. 19. Rev. 21. 23.
[c] Ezek. 47. 1. Joel 3. 18. Rev. 22. 1.
‖ Or, eastern.

— *they shall call on my name, and I will hear them:*] When I shall have "poured upon them the spirit of grace and of supplications," chap. xii. 10, they shall humbly implore pardon for their sins, and I will graciously hear and answer their prayers: compare chap. x. 6; Is. lxv. 24; Hos. ii. 21; Joel ii. 32. *W. Lowth.*

— *I will say, It is my people:* &c.] For their disobedience "I broke My covenant with them," chap. xi. 10, and they were no more My people: but upon their repentance and conversion, "they shall be as though I had not cast them off," chap. x. 6; and I will renew My covenant relation with them. Compare chap. viii. 8; Lev. xxvi. 12; Jer. xxx. 22; Ezek. xi. 20; xxxvi. 28; xxxvii. 27. *W. Lowth.*

Chap. XIV. ver. 1. — *the day of the Lord cometh,*] The day in which the Lord will take vengeance on the Jews for the death of Christ. *Dr. Wells.*

2. — *I will gather all nations* &c.] The Romans, being lords of the then known world, had the strength of all nations united in their forces. Compare Jer. xxxiv. 1. *W. Lowth.*

— *half of the city shall go forth into captivity.*] The Hebrew word, here translated "half," may be rendered "a portion:" see Judges ix. 43; Dan. xi. 4. Here the city is spoken of; but chap. xiii. 8, refers to the whole land. *Abp. Newcome.*

— *and the residue of the people shall not be cut off from the city.*] God shall preserve the other half of the citizens from being cut off by the enemy. Josephus says, there were forty thousand of the inhabitants suffered to go whither they would. *W. Lowth.*

Or, the passage may be rendered, "and half of the city shall go forth into captivity, even a residue of the people shall not be cut off from the city:" that is, they shall not be killed in the siege or taking of the city, but shall go forth into captivity. *Dr. Wells.*

The Romans spared the young and useful part of the Jews. However, these were either condemned to the mines in Egypt, or exposed to the sword and to wild beasts in provincial theatres, or sold for slaves. *Abp. Newcome.*

3. *Then shall the Lord go forth, and fight against those nations,* &c.] If, as I am disposed to think, the Romans are meant in the foregoing verse, we may here understand the descendants of the many people, who warred under the Roman standard. *Abp. Newcome.*

It is no unusual thing for the holy writers to speak of two events together, though they happen at a great distance from each other. See I Cor. xv. 23. *W. Lowth.*

— *as when he fought in the day of battle.*] As He appeared in behalf of Israel, when He overthrew the Egyptians in the Red sea, or when the ark of God's presence led their armies in the land of Canaan, Josh. vi. 6. *W. Lowth.* There is great difficulty in this and the following verses, and commentators are much divided in the interpretation and application of them.

5. — *Azal:*] Probably a place near Jerusalem. *Abp. Newcome.*

— *all the saints with thee.*] Or, "with Him;" as the Chaldee and Greek versions read. *W. Lowth.*

7. — *not day, nor night:*] These two verses may be expounded with respect to the Jews, that their condition shall be for some time not altogether prosperous, not yet quite desperate. The great crisis of their affairs shall be in a day, which God alone knows; unlike to our days: dark at the beginning, and clear in the end when the light is not expected. *W. Lowth.* The expressions are most probably figurative. "At evening time it shall be light:" the final prevalence of Christianity after a period of spiritual twilight appears to be intended.

8. — *living waters:*] By "living waters," there is good reason to believe, are meant the gifts and graces of the Gospel dispensation. See Is. xii. 3; xliv. 3; lv. 1; Jer. ii. 13; Ezek. xlvii. 1, &c; Joel iii. 18; John iv. 10; vii. 38, 39. That these benefits will be diffused more extensively by the restoration of the Jews, is intimated not obscurely, Rom. xi. 15. *Dr. Blayney.*

— *the former sea, — the hinder sea:*] The expression imports, that the whole land shall have a plentiful share of those blessings, which are here described under the metaphor of "living waters." *W. Lowth.*

— *in summer*] In those countries most springs failed during the summer season. *Abp. Newcome.*

9. *And the Lord shall be king over all the earth:* &c.] Upon the conversion of the Jews, and the coming in of the fulness of the Gentiles, the name of God shall not be given to any idol, idolatry

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10 All the land shall be ‖ turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and ‖ inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

‖ Or, *compassed.*

‡ Or, *in his place*

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem ‖ shall be safely inhabited.

‖ Or, *shall abide.*

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

‖ Or, *thou also, O Judah, shalt.*

14 And ‖ Judah also shall fight ‖ at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

‡ Or, *against.*

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

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16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, † that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

† Heb. upon whom there is not.

19 This shall be the ‖ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

‖ Or, *sin.*

20 ¶ In that day shall there be upon the ‖ bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

§ Or, *bridles.*

21 Yea, every pot in Jerusalem and in

being utterly abolished, chap. xiii. 2; and God shall be glorified "with one mind and one mouth" throughout the world: compare Mic. v. 12—14; Zeph. iii. 9; Rev. xi. 15. The stone, which represents Christ's kingdom, shall then "become a great mountain, and fill the whole earth," Dan. ii. 35. *W. Lowth.* Jehovah shall be one and the same God alike to all the earth, and not confined as heretofore to one people. See Rom. iii. 29, 30; x. 12; Eph. iv. 5, 6. By "the name of Jehovah," I conceive to be meant the profession of His true religion, which, it is here foretold, should pervade the whole earth. *Dr. Blayney.*

10. *All the land shall be turned as a plain* &c.] The expression may signify, that all impediments shall be removed that oppose the advancement of Christ's kingdom. Compare chap. iv. 7; Is. xl. 4. *W. Lowth.* Or, shall be "compassed," as in the margin. Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains. Geba is in Benjamin, north of Jerusalem; Josh. xxi. 17: Rimmon in Judah, to the south, chap. xv. 32. *Abp. Newcome.*

——*from Benjamin's gate* &c.] See the plan of Jerusalem.

12. — *while they stand upon their feet.*] As opposed to one, whose flesh wastes as he lies upon the bed of sickness, which is in the ordinary course of things; whereas in this case the person loses his flesh and his strength with it, while he is on his feet, going about in the way of his ordinary business. *Dr. Blayney.*

13. — *and they shall lay hold every one* &c.] That is, they shall seek help from one another; but, instead of helping, they shall turn their arms against one another. See Judg. vii. 22; 1 Sam. xiv. 20; 2 Chron. xx. 23. *Dr. Blayney.*

15. *And so shall be the plague of the horse,* &c.] This is to be joined to the twelfth verse, the thirteenth and fourteenth being in a parenthesis. Both man and beast in that army shall be consumed in one common destruction. *W. Lowth.* It is very much in the style of this writer to digress, and after a while to return again to his subject, as if nothing had intervened. *Dr. Blayney.*

16. — *to keep the feast of tabernacles.*] See Is. lxvi. 23; and the note there.

17. — *of all the families of the earth*] According to the opinion of many learned commentators, by going up to Jerusalem to worship, and to keep the feast of tabernacles, is only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion. It is repeatedly foretold, that a time will come, when "all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Him," Ps. xxii. 27. Compare Ps. lxxii. 11; lxxxvi. 9; Rev. xi. 15. *Dr. Blayney.*

18. *And if the family of Egypt go not up,* &c.] Though the fruitfulness of Egypt, especially the upper part of it, depends not upon rain, (see Deut. xi. 10, 11,) yet if the Jews that dwell there, or the rest of the inhabitants, do not join in the solemn acts of Christian worship, they shall suffer the same plague and famine, with which others are threatened; that is, the Nile shall not overflow, as the Targum explains it, whence a famine will ensue. *W. Lowth.*

——*that have no rain;*] This must be understood in a qualified sense. Maillet, Pitts, and Bp. Pococke affirm, that they have been witnesses to rain in Egypt; but it does not rain there frequently as in other countries. *Harmer.*

20. — *upon the bells of the horses,*] Horses are spoken of in Scripture as almost exclusively used for war. And that bells made part of their trapping, there is reason to believe from a passage cited by Mr. Harmer from Major Rooke's Travels to the coast of Arabia Felix; where that traveller, describing a field-day of the cavalry, says, The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks, and rich housings. *Dr. Blayney.* War horses not being wanted, their ornaments shall be converted to sacred uses. *Abp. Secker.*

——*and the pots in the Lord's house shall be like the bowls*] The meanest utensil in the house of God (see Nehem. x. 39) shall be as the vessels of silver and gold used in solemn sacrifices. *Abp. Newcome.*

21. *Yea, every pot in Jerusalem* &c.] Every thing shall be

Before CHRIST about 587. Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [e] Canaanite in the house of the LORD of hosts. Before CHRIST about 587.

[e] Isa. 35 8. Joel 3. 17. Rev. 21. 27. & 22. 15.

equally holy, and therefore the ceremonial law abolished. *Abp. Secker.*

—— *the Canaanite*] A trafficker: see Ezekiel xvii. 4. *Dr. Blayney, Abp. Newcome.* The Chaldee and Latin Vulgate translate the words, "There shall be no more any merchant in the house of the Lord of hosts." *W. Lowth.* See the note on Hos. xii. 7. There shall be no more profane persons, unbelievers, enemies to the true religion, to interrupt the worship of the true God. *Poole.*

The following Chapter from Zechariah is appointed as a Proper Lesson.

CHAP. IX. - - - - Easter-Even, - - - Morning.

MALACHI.

INTRODUCTION.

MALACHI was the last of those Prophets who flourished before the Gospel dispensation.

Malachi is represented by some traditionary accounts to have been of the tribe of Zebulun, and a native of Sapha; to have died young, and to have been buried with his ancestors at Sapha: after having assisted as a member of the great synagogue in the reestablishment of order and prosperity in his country. Abp. Usher conceives him to have flourished about the year of the world 3588, which is about twenty years later than the period assigned to him by Blair: but as it appears from the consent of all Jewish and Christian antiquity, that the light of prophecy expired in Malachi, we may suppose that the termination of his ministry coincided with the accomplishment of the first seven weeks of Daniel's prophecy, which was the period allotted for "sealing up the vision and prophecy." This, according to Prideaux's account, must be assigned to the year of the world 3595, but according to the calculations of Bp. Lloyd, to the year of the world 3607, twelve years later: whichever reckoning we may prefer, Malachi must be admitted to have completed the canon of the Old Testament, about 400 years before the birth of Christ; when the great designs of Providence were completed in the termination of the prophetick ministry; and when a scheme of prophecy was unfolded which in its entire contexture was to be accommodated to, and to characterize, the Messiah.

Malachi certainly prophesied some time after Haggai and Zechariah, for in his time the temple was rebuilt and the worship reestablished, chap. i. 7, 10, 12; iii. 10; his ministry coincided with or succeeded that of Nehemiah.

This Prophet sealed up the volume of prophecy in the description of that Personage at whose appearance the Evangelists begin the Gospel history, Mark i. 1, 2; and he, who terminated the illustrious succession of the Prophets, and predicted the coming of the Baptist, was in an especial degree entitled to a share of our Saviour's testimony: who declared in terms, which defined the period and extent of prophecy, that "all the Prophets prophesied until John," Matt. xi. 13; Luke xvi. 16. Malachi is likewise elsewhere frequently cited as a Prophet by the writers of the New Testament, Matt. xi. 10; xvii. 10—12; Mark i. 2; ix. 11, 13; Luke i. 17; vii. 27; Rom. ix. 13. *Dr. Gray.*

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CHAP. I.

1 *Malachi complaineth of Israel's unkindness.* 6 *Of their irreligiousness,* 12 *and profaneness.*

THE burden of the word of the LORD to Israel † by Malachi.

† Heb. *by the hand of Malachi.*

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I [a] loved Jacob,

[a] Rom. 9. 13.

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

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4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people

Chap. I. ver. 1. *The burden of the word of the Lord to Israel*] The word "burden" may be taken here in its larger sense, as the "message" or import of the word of the Lord. The name "Israel," which was at first common to the twelve tribes, and afterwards became peculiar to the ten, as distinguished from the kingdom of Judah, is here given to the two tribes of Judah and Benjamin, and to all of the others, who joined themselves to Judah on their return from Babylon. These having lately had experience of God's great favour in turning their captivity and restoring them to their own land, should have been very careful in reforming their ways, and sincere in their obedience. But it was otherwise. Many enormities, contrary to God's law, were found amongst them; for which God sends His Prophet to reprove them, and exhort them to repentance: and at the same time, for the comfort of the godly among them, to assure them of the coming of the promised Messiah in His due time. *Dr. Pocock.*

2. *I have loved you, saith the Lord.* &c.] I have all along shewn a particular kindness for Jacob and his family, above that of Esau, though they were both the sons of Isaac: and I have lately given a signal proof of it, in having restored you to your own country again after your captivity, whereas I have scattered the Edomites, and dispossessed them of mount Seir, their ancient inheritance, Deut. ii. 5, by the Nabatheans, to which they shall never be restored again. Compare Jer. xlix. 18; Ezek. xxxv. 7, 9. *W. Lowth.*

"I loved Jacob," in giving him great external privileges: "and I hated Esau," or I shewed him less love, Gen. xxix. 30, 31; compare Luke xiv. 26. I comparatively hated him, by giving him an inferiour lot; and now I have not only laid waste the dwellings of the Edomites, by the incursions of their enemies; but (ver. 4) they shall remain the perpetual monument of My vengeance. *Abp. Newcome.* What is here said relates to the preference shown to the posterity of Jacob over that of Esau. *Dr. Pocock.*

3. — *the dragons of the wilderness.*] Such great serpents as are commonly found in deserts and desolate places. *W. Lowth.* See the notes on Ps. xliv. 19; Jer. ix. 11.

4. — *They shall build, but I will throw down;* &c.] Their endeavours to recover themselves shall be all in vain: God will so notoriously frustrate their attempts, that all people, seeing how ill things succeed with them, and how heavily God's judgments oppress them, shall call them, "The border of wickedness," a land of

Before CHRIST about 397. against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall ‖ Or, upon. † Heb. *from upon.* say, The LORD will be magnified ‖ † from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

‡ Or, *Bring unto, &c.* 7 ‖ Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

† Heb. *to sacrifice.* 8 And if ye offer the blind † for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

Before CHRIST about 397. 9 And now, I pray you, beseech † God that he will be gracious unto us: this hath been † by your means: will he regard your persons? saith the LORD of hosts.

† Heb. *the face of God.* † Heb. *from your hand.*

10. Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on *mine* altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an ᵇ offering at your hand.

ᵇ Isa. 1. 11. Jer. 6. 20. Amos 5. 21.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye

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sinful people, cursed for the sins of its inhabitants, &c. *Dr. Pocock.*

They were subdued by Judas Maccabeus, 1 Mac. v. 65, and finally by John Hyrcanus, as Josephus relates; and the name of Edomite was utterly extinguished. *Abp. Newcome, W. Lowth.*

5. *And your eyes shall see,* &c.] And behold, your very eyes shall be witnesses, both of these My favours to you, and of this My severity to the sons of Esau; and ye shall be forced to say, *The Lord* hath well deserved to be praised and magnified from all the coasts of Israel. *Bp. Hall.*

6. *A son honoureth his father,* &c.] God had all along shewn such fatherly affection and care to Israel, above all other nations, that they could not but acknowledge Him their Father by a peculiar right: and He had, by His especial protection and government of them, so shewn Himself their Lord and Master, that they could not deny His peculiar claim to that appellation. Upon this their outward profession He founds His appeal, reprehending them for withholding from Him that honour and reverence, which not their duty only, but ordinary custom, required them to pay. *Dr. Pocock.*

—— *if I be a master, where is my fear?*] One branch of a servant's reverence is fear to offend his master. This fear is a disposition well becoming a servant; and therefore God, as our Master, and by that name of Master, challengeth it of us. Fear and reverence are often joined together, and so jointly required of the Lord's servants, Ps. ii. 11; Heb. xii. 28. *Bp. Sanderson.*

—— *And ye say,*] Or, "Yet ye say." *W. Lowth.* From this verse to chap. ii. ver. 9, the Prophet reproves the priests and the people for sacrificing the refuse of beasts, which according to the law ought to have been rejected; and denounces punishment against the priests for not teaching the people their duty in this respect. *Abp. Newcome.*

7. — *mine altar;* — *The table of the Lord*] These names may be indifferently used for signifying either the altar or the table of shewbread: and by "polluted bread" may be understood either bread, properly so called, or else the flesh of the sacrifices: so that whether we understand by this variety of words the same or different things; namely, the shewbread by some, and the sacrifices by others, the scope will be the same; that is, to declare the contempt they had of God's service, and that not in one particular kind only, but in all. *Dr. Pocock.*

—— *In that ye say, The table of the Lord is contemptible.*] They said in effect, that the altar of Jehovah was vile and contemptible, by offering on it torn, blind, lame, and sick victims. *Abp. Newcome.*

8. — *offer it now unto thy governor;*] It is the custom of the East for poor people, especially those that live in the country, to make presents to their lords of lambs and sheep. Presents to them, like offerings to God, expiate offences. *Sir J. Chardin.*

—— *will he be pleased with thee,*] Certainly not: he would look on it as a great disrespect of his person, and disregard of his honour. How much more shall the Lord, the great Governour of the world? Such conduct was directly contrary to God's command, Lev. xxii. 22; Deut. xv. 21. *Dr. Pocock.*

Though things of very little value are sometimes offered as presents in the East, those, to whom presents are made, do not think themselves always obliged graciously to accept every thing that is brought. It appears from Bp. Pococke, Norden, and other travellers, that if a present is not somewhat proportionate to the quality of the person applied to, the circumstances of him that offers it, and the value of the favour asked, it is rejected. *Harmer.*

9. *And now, I pray you, beseech God* &c.] Therefore now I pray you to repent, and thereon to beseech God that He will be gracious unto us in not punishing the former sins, as they require. This you, the priests, are especially concerned to do, because the wickedness before mentioned has been by your means chiefly occasioned. Will He, that is, God, regard your persons, though you be His priests, unless ye repent, saith the Lord of hosts? *Dr. Wells.*

10. *Who is there even among you that would shut the doors for nought?* &c.] Or, "that doth shut &c." *Dr. Pocock.* I have not dealt thus with you, but have abundantly recompensed your services. Which of you is there, among all the Levites of the temple, that hath shut the doors of My temple unrewarded? which of you is there, that hath so much as kindled a fire on Mine altar for nought? yet ye have had no regard to Me again. I will be affected to you accordingly: behold, I have no pleasure in you. *Bp. Hall.* Having shown the great fault of the priests in their neglect of His service, here He seems to aggravate it in that they receive abundant wages for what they ought to do, *even for* their least services. Did He require their services for nought, as justly He might, then they might have some pretence for their negligence; but being plentifully rewarded, they ought, if not in love, yet in justice, to be careful. *Dr. Pocock.*

11. *For from the rising of the sun* &c.] A prophecy of what should be done at and after Christ's coming, when by the preaching of the Gospel the knowledge of God should be communicated to all nations. The "incense" of the converted Gentiles, and their "pure offering," are devout prayers, Rev. v. 8; holy praises, thanksgivings, and almsdeeds, and works of charity, Heb. xiii. 15, 16; their whole selves, Rom. xii. 1. *Dr. Pocock.* The conversion of the Gentiles is here prophesied, as usual, under Jewish images; see Zech. xiv. 16. *Abp. Newcome.*

12. *But ye have profaned it,* &c.] But as for you, ye have pro-

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say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* ‖ and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

‖ Or, *whereas ye might have driven it away.*

‖ Or, *to whose flock he.*

14 But cursed *be* the deceiver, ‖ which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAP. II.

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye priests, this commandment *is* for you.

[a] Lev. 26. 14. Deut. 28. 15.

2 [a] If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

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3 Behold, I will ‖ corrupt your seed, and † spread dung upon your faces, *even* the dung of your solemn feasts; and ‖ *one* shall take you away with it.

‖ Or, *reprove.* † Heb. *scatter.* ‖ Or, *it shall take you away to it.*

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to ‖ stumble at the

‖ Or, *fall in the law.*

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faned and abused My name: in that ye have entertained base conceits of My sacrifices, and have held the oblations offered unto Me, as meat vile and contemptible, and unworthy of any other respects than scorn. *Bp. Hall.*

The word "fruit" is applied to sacrifice; see Is. lvii. 19, where "the fruit of the lips" is explained of "the sacrifice of praise and thanksgiving," Heb. xiii. 15. *W. Lowth.* Or it means that portion of the offering, which was allotted to the priests for their provision, and which they esteemed of little value. *Dr. Pocock.*

13. — *ye have snuffed at it,*] See Hag. i. 9. Ye say, that attendance on the altar and partaking of its sacrifices are a burdensome task, and ye turn from them with disgust. *Abp. Newcome.*

14. *But cursed be the deceiver,* &c.] The former reproofs related only to the priests; here the Prophet reproves the people, that would offer to deceive Almighty God by putting Him off with the worst they had. Dr. Pocock thinks the words are to be understood of such offerings, as of their own accord they vowed to God, which were to be males, Lev. xxii. 19. And if they would not perform their vows in such a manner as God directed, it were better for them not to vow at all: see Deut. xxiii. 21. *W. Lowth.*

—— *my name is dreadful among the heathen.*] How much more then ought it to be so among you, whom I have loved and chosen for My peculiar people? This assertion of God, that "His name is dreadful among the heathen," though spoken as of the time then present, and though it was then and is always true, (for His name is often made conspicuous to them by His judgments,) yet because they had not then generally a clear knowledge of Him and His name, it is by some not improperly considered as a prophecy of what should come to pass, by the making of His name more clearly known to all nations by the preaching of the Gospel. *Dr. Pocock.*

Chap. II. ver. 2. — *I will curse your blessings;*] I will turn your blessings into curses; compare Deut. xxiii. 5: or rather, remove your blessings, and send curses and calamities in their stead. Or it may mean the benedictions, wherewith the priests blessed, or prayed for, themselves or the people. *W. Lowth, Dr. Pocock.*

As God can evidently dispose of every thing, so as may best answer His wise purposes of mercy or correction, it is likewise evidently worthy of Him to do it: for the highest of His titles is that of the moral Governour of the universe: and therefore we may firmly believe the Scripture assuring us, that He doth it *in* fact; that He "makes all things work together for good to them that love Him," Rom. viii. 28, and "curses" the very "blessings" of those who love Him not. *Abp. Secker.*

3. — *I will corrupt your seed,*] I will destroy the fruits of the earth, so as to produce dearth and scarcity; or I will cut off your posterity. *Dr. Pocock.*

—— *and spread dung upon your faces, even the dung of your solemn feasts;*] Your holiest sacrifices shall be as loathsome in My sight as dung; and I will reject you with as much contempt, as if I threw the very dung of your sacrifices in your faces. *Dr. Pocock.*

—— *and one shall take you away with it.*] You shall be esteemed as a nuisance, only fit to be removed out of sight as dung is. *W. Lowth.* You shall be destroyed, and cast on a dunghil. *Abp. Newcome.*

4. *And ye shall know that I have sent this commandment unto you,* &c.] That is, the message or instruction now delivered to them by the Prophet, to reprove them for the breach of God's law, and to call on them to reform their misbehaviour in His service, to a due and better observance of which they were bound by virtue of His covenant made with Levi. *Dr. Pocock.*

5. *My covenant was with him of life and peace;*] The Prophet speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phineas, and their successors, as of one single person, under the name of Levi, (compare Zech. xi. 10,) and says, I gave him My covenant of happiness and security, or I promised him a secure enjoyment of his office of the priesthood. The words allude to Numb. xxv. 12, 13. *W. Lowth.*

7. *For the priest's lips should keep knowledge,* &c.] Preserve it, store it up; so as to distribute it. *Abp. Newcome.* As it is the priest's duty to understand the meaning of the law, so the people ought to resort to them for instruction in any difficulty, that arises concerning the sense of it: see Lev. x. 11; Deut. xvii. 9, 10. For God has appointed the priests His ordinary messengers, to declare His will unto the people, as the Prophets are His extraordinary messengers. The word "messenger," in its usual sense, is equivalent to prophet: see Is. xlii. 19; xliv. 26; Hag. i. 13. It signifies the same as "an interpreter" of the Divine will. Job xxxiii. 23. *W. Lowth.*

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law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‖ † have been partial in the law.

‖ *Or, lifted up the faces against.* † *Heb. accepted faces.* [a] *Ephes. 4. 6.*

10 [b] Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he ‖ loved, and hath married the daughter of a strange god.

‖ *Or, ought to love.*

‖ *Or, him that waketh, and him that answereth.*

12 The LORD will cut off the man that doeth this, ‖ the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

Before CHRIST about 397.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the ‖ residue of the spirit. And wherefore one? That he might seek † a godly seed. Therefore take heed to your spirit, and let none deal ‖ treacherously against the wife of his youth.

‖ *Or, residue of my spirit.* † *Heb. a seed of God.* ‖ *Or, unfaithfully.*

9. — *have been partial in the law.*] Not delivering the truth, but wresting the law, either in declaring its meaning, or in determining any thing according to it, from respect to the persons, in whose cases they were to pronounce judgment: see Lev. xix. 15; Deut. i. 17; xvi. 19. This is to be "partial in the law:" the margin says, it is literally, according to the Hebrew, "ye have accepted faces:" it is usually elsewhere rendered "to respect persons." These three expressions all mean the same thing. *Dr. Pocock.*

10. *Have we not all one father?* &c.] From this to the 16th verse inclusive the Prophet censures intermarriages of Israelites with *women* of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages. *Abp. Newcome.* This grew much into practice in the time of Ezra and Nehemiah, who express great detestation of it, Ezra ix. 1; Neh. xiii. 23. *W. Lowth.*

11. — *for Judah hath profaned the holiness of the Lord which he loved.*] His holy institution of matrimony among them, not so much in general, as it was a holy institution first made in paradise, but as so limited and restrained among this peculiar people of God, as to preserve them a holy nation unto Him. *Dr. Pocock.*

—— *the daughter of a strange god.*] That is, the worshipper of a different god from Jehovah: see Deut. xxxii. 19. *Abp. Newcome.* As those that acknowledge, worship, and serve the true God, are called His sons and daughters, so they, that worshipped any strange god, are by like reason here called the daughters of that god. Hence the Jews say, He that marrieth a heathen woman is as if he made himself son in law to an idol. *Dr. Pocock.*

12. — *the master and the scholar,*] Him that persuades or instructs others, that such marriages are lawful; and him that follows such advice. The expression seems to comprehend both the priest and the people. The Hebrew reads, as in the margin, "him that waketh, and him that answereth;" it seems to be a proverbial speech denoting a master and scholar, as our translators render it: an instructor is described as one that "wakeneth the ear" of his disciple, Is. l. 4. *W. Lowth.* That some of the priests married strange wives, see Nehem. xiii. 28—30. *Abp. Newcome.*

—— *and him that offereth an offering* &c.] Though he should think to pacify God with offerings, yet God will not accept them, or spare him. *Bp. Hall.*

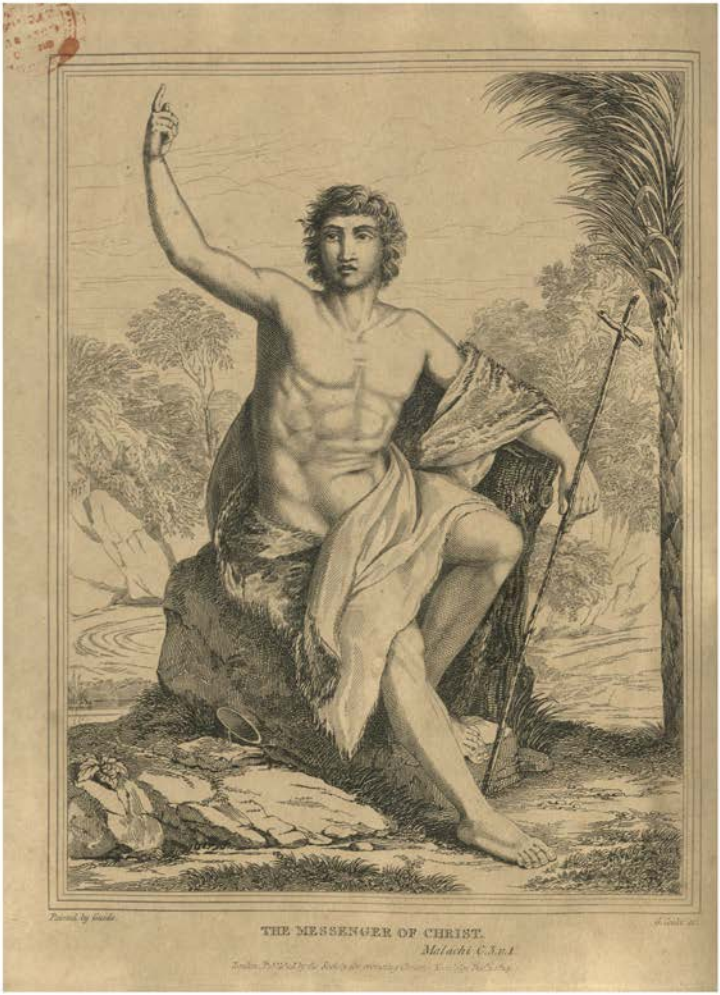
13. *And this have ye done again,* &c.] And this have ye added unto your other sins; ye have dealt so cruelly and unjustly with your wives, that ye have caused them to wash the altars of God with the tears of their weeping and complaints: so that God, who hateth all iniquity, regards not your offering, &c. *Bp. Hall.*

14. — *Because the Lord hath been witness between thee and the wife of thy youth,* &c.] "Because the Lord hath been witness" of the contract or matrimonial promises, made according to His law, and with solemn invocation of His name, "between thee and the wife of thy youth;" that is, her whom thou tookest in thy youth, but with whom thou now dealest treacherously, though she were "thy companion," made so according to the institution of God, Gen. ii. 24; Matt. xix. 5; "and the wife of thy covenant," by mutual covenant espoused to thee. The conditions of this covenant, God, being witness to it, regards as necessarily binding on both parties, and requires the due performance of it from both. *Dr. Pocock.*

If conjugal infidelity on the men's part hath not all the same aggravations which it hath on the women's, it hath very great ones in their stead. They are almost constantly the tempters; they often carry on their wicked designs for a long time together; they too commonly use the vilest means to accomplish them. And as they claim the strictest fidelity, it is ungenerous, as well as unjust, to fail of paying it. *All men must feel how bitter it would be to them to be injured in this respect;* let them think then what it is to be injurious in it: and since the crime is the same when committed by them, as when committed against them, let them own that it deserves the same condemnation from the Judge of the world. "The Lord hath been witness," saith the Prophet, "between thee and the wife of thy youth, &c." *Abp. Secker.*

15. *And did not he make one?* &c.] Among various interpretations of the words, this seems most probable: That the Prophet puts the Jews in mind of the first institution of marriage in paradise, as Christ did afterwards upon a like occasion, (Matt. xix. 5,) and tells them, that God made but one man at first, and made the woman out of him, when He could have created more women, if He had pleased, since "He had the residue of the spirit," or was the Father of spirits, and so could at His will have created more spirits or souls: but He acted as He did, in order to instruct men, that this was the true pattern of marriage, ordained for true love and undivided affection; and best serving the chief end of matrimony, namely, the religious education of children; whereas in polygamy the children are brought up with more or less care, in proportion to the affection men bear to their several wives. This seems an easy and very probable interpretation, and is confirmed by our Saviour's way of arguing against divorce, and consequently polygamy, Matt. xix. 4, 5, 6. *W. Lowth, Dr. Pocock.*

—— *Therefore take heed to your spirit.*] Do not give way to an irregular and inordinate passion. *W. Lowth.*



THE MESSENGER OF CHRIST.

Malachi C.3.v.1

Before CHRIST about 397.

16 For the LORD, the God of Israel, saith ‖ that he hateth † putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

‖ Or, *if he hate her, put her away.* † Heb. *to put away.*

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

Before CHRIST about 397.

CHAP. III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, [a] I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall

[a] Matt. 11. 10. Mark 1. 2. Luke 1. 76. & 7. 27.

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16. *For the Lord, — saith that he hateth putting away:* &c.] However ye may unjustly pretend God's allowance of this common dismission of your wives upon every slight occasion, He professeth to hate these your causeless repudiations of them: and whosoever doth this, what colour soever he sets upon it, yet doth but cloak a violence and wrong, which God will revenge. *Bp. Hall.*

God *hateth* such an one, as He doth him that endeavoureth to conceal under his garment what he hath taken by violence. The second marriage is an act of injustice and violence to the former wife. *Alop. Newcome.*

17. *Ye have wearied the Lord* &c.] You have tired His patience by your blasphemous speeches, charging His providence with injustice: compare Is. xliii. 24; Amos ii. 13. The words begin a new discourse, and more properly belong to the next chapter, where an answer is given to the objection proposed. *W. Lowth.*

God having declared that *He* would "make His name great among the Gentiles," for that *He* was "wearied" with the impiety of Israel, now proceeds to proclaim in an awful manner by the mouth of His Prophet, that the Lord whom they sought should suddenly come to His temple, preceded by that messenger, who like an harbinger should prepare His way; that the Lord, when He should appear, should purify the sons of Levi from their unrighteousness, and refine them as metal from the dross, chap. iii. 1—3; that then "the offering of Judah," the spiritual sacrifice of the heart, should be "pleasant unto the Lord," as was that of the patriarchs or their uncorrupted ancestors, chap. iii. 4; and that the Lord would quickly exterminate the corruptions and adulteries that prevailed. He proceeds with an exhortation to repentance; promising high rewards and remembrance to the righteous in that last day, when the Lord should select unto Himself a peculiar treasure, and finally discern between the righteous and the wicked, chap. iii. 16—18. He concludes with another assurance of approaching salvation to those who feared God's name, from that "Sun of righteousness which should arise with healing in His wings," and render them triumphant; enjoining till that day an observance of the law of Moses; till the advent of Elijah, the Prophet, who before the coming of "that great and dreadful day of the Lord should turn the heart of the fathers to the children, and the heart of the children to their fathers," or produce a thorough amendment in the *minds* of the people, chap. iv. 1—6. *Dr. Gray.* With this solemn promise of the Saviour, the last inspired teacher of the Jewish Church closes the word of prophecy, till a greater Prophet should arise again to open it. *Bp. Horsley.*

Every one that doeth evil &c.] A repetition of the old objection against Providence, taken from the prosperity of the wicked, which implied, as the objector thought, either that their works were pleasing to God, or else that He disregarded human affairs, and would never call men to account for their actions. *W. Lowth.*

Chap. III. ver. 1. *Behold, I will send my messenger,* &c.] Behold, I will stop the mouths of all such blasphemous cavillers: I will, in My appointed time, send My messenger, John the Baptist, and he shall prepare the way before My personal and visible coming; lo, the Messiah, even the Lord whom ye wait for, shall ere long come into His temple, &c. *Bp. Hall.*

This is an answer to the blasphemous question of the perverse scoffers of that time, who from the prosperity of the wicked took occasion to question God's justice: God assures them that a time should come, when He would, by executing His just judgment on the wicked, shew that He took due notice of all their deeds. The words, as a Jewish expositor observes, are a most illustrious prophecy of Christ, in which this last of Prophets before Christ's coming reassures the Jews of His coming, and warns them to expect it. *Dr. Pocock.*

—— *my messenger,*] The messenger, whose office it is to "prepare the way before the Lord," who is said here to be "coming suddenly" after this His forerunner, is described by Isaiah as "preparing the way of the Lord," who is spoken of as coming, and "His glory" as just ready "to be revealed," chap. xl. 3, 5. A comparison of the passages proves, that this prophecy is justly applied by all the Evangelists to John the Baptist, who is described under the person of Elijah in the following chapter, (ver. 5,) whom all the Jews, both ancient and modern, expected as a forerunner of the Messiah: see the note there. The messenger or prophet, (see the note on chap. ii. 7,) here foretold to be the Lord's harbinger, was to be as much inferiour to the Lord Himself, as servants are to a great person, of whose arrival they give notice. This John the Baptist often confessed, Matt. iii. 11; John i. 26; iii. 28; and the same appears from the following words. *W. Lowth, Bp. Chandler.*

—— *he shall prepare the way*] Like pioneers on the march of an Eastern monarch: see Bp. Lowth's note on Is. xl. 2. *Alop. Newcome.* He was to usher in the Lord, that was to follow him, and supply the place of harbinger, who was wont to be sent before a great prince, to give notice at the place of the prince's coming, and to dispose matters for his reception, according to his dignity. *Bp. Chandler.* John the Baptist fully made good this promise by preaching repentance, Matt. iii. 2; by baptising unto repentance, ver. 11; by bearing witness to Christ, and pointing Him out to the people, that they might believe on Him, John. i. 29, &c. *Dr. Pocock.*

—— *and the Lord,* — *shall — come to his temple,*] There is hardly a Jew, ancient or modern, that does not expound "the Lord," in this text, of the Messiah. *Bp. Chandler.* And who by this "Lord" is meant, is agreed on all hands by Christian interpreters; namely, that it is Christ, whom "God hath made both Lord and Christ," Acts ii. 36, and who is "Lord of all," chap. x. 36; by whom "all things were made," John i. 3; by whom all things are sustained and governed; who is, as the root of the word imports, the basis and foundation, not of any private family, tribe, or kingdom, but of all; "by whom are all things, and we by Him," 1 Cor. viii. 6; and whose we are also by right of redemption: and so "He is Lord of lords, and King of kings," Rev. xvii. 14, and xix. 16; and deservedly entitled "the Lord." *Dr. Pocock.*

Of the characters, under which the Person, whose coming is foretold, is described, the first is, that He is "the Lord." "The Lord shall come to His temple." The temple, in the writings of a Jewish Prophet, cannot be understood otherwise, according to the literal meaning, than of the temple at Jerusalem. Of this temple, therefore, the Person to come is here expressly called the Lord. The lord of any temple, in the language of all writers, and in the natural meaning of the phrase, is the *divinity* to whose worship it is consecrated. To no other divinity the temple of Jerusalem was consecrated, than the true and everlasting God, the

Before CHRIST about 397. suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Before CHRIST about 397.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ‖ former years. ‖ Or, ancient.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that ‖ oppress the hireling in *his* wages, the widow, and the fatherless, and ‖ defraud.

Lord Jehovah, the Maker of heaven and earth. Here then we have the express testimony of Malachi, that the Christ, the Deliverer, whose coming he announces, was no other than the JEHOVAH of the Old Testament. Jehovah by His angels had delivered the Israelites from the Egyptian bondage; and the same Jehovah was to come in person to His temple, to effect the greater and more general deliverance, of which the former was but an imperfect type. *Bp. Horsley.*

— *shall suddenly come to his temple,*] The time of His coming is said to be "suddenly;" namely, after the messenger, that was to prepare His way; and is implied to be under that temple, which they despised and profaned, but of which He should be the glory. *Bp. Chandler.*

Agreeably to this, the temple was the theatre of our Lord's publick ministry at Jerusalem: there He daily taught the people; there He held frequent disputations with the unbelieving Scribes and Pharisees. But there are three particular passages of His life in which this prophecy appears to have been more remarkably fulfilled: the first is related in John ii. 13—16; the second in John vii. 37—40; the third in Matt. xxi. 1—13. In one, or in all, but chiefly in the last of these three remarkable passages of His life, did Jesus of Nazareth display in His own Person, and in His conduct claims, the first and greatest character of the Messiah, foretold and described by all the preceding Jewish Prophets, as well as by Malachi here, "the Lord coming to His temple." *Bp. Horsley.*

— *even the messenger of the covenant,*] As Jesus of Nazareth was "the Lord" of the Jewish temple, so also was He "the Messenger of the covenant," which had been foretold by Jeremiah and Ezekiel. That covenant was to be different from the Mosaick: general, for all nations; everlasting, for all ages; a law written in the hearts of the faithful. The covenant, which Jesus as God's Messenger propounded, is altogether different from the Mosaick: it is propounded generally, to all nations; and in the terms of it, is fitted to be everlasting, for all ages; it is a law written in the heart. Assuredly, then, Jesus of Nazareth was the Messenger of the covenant foretold by the Prophets Jeremiah and Ezekiel. *Bp. Horsley.*

— *whom ye seek, — whom ye delight in:*] This is commonly understood as alluding to the general expectation of the Messiah, and the delight and consolation which the devout part of the Jewish nation derived from the hope and prospect of His coming. *Bp. Horsley.*

2. — *for he is like a refiner's fire,* &c.] In this, and in the 3d and 5th verses, we see the Messiah's business described in various branches, which are reducible however to these: the final judgment, when the wicked shall be destroyed; a previous trial or experiment of the different tempers and dispositions of men, in order to that judgment; and something to be done for their amendment and improvement. The trial is signified under the image of an essayist's separation of the nobler metals from the dross with which they are blended in the ore: the means used for the amendment and improvement of mankind, by the Messiah's atonement for our sins, by the preaching of the Gospel, and by the internal influences of the Holy Spirit, all these means, employed under the Messiah's covenant for the reformation of men, are expressed under the image of "fullers' sope," which restores a soiled garment to its original purity. One particular effect of this purification is to be, that "the sons of Levi" will be purified. The worship of God shall be purged of all hypocrisy and superstition, and reduced to a few simple rites, the natural expression of true devotion. And "then shall this offering of Judah and Jerusalem," that is, of the true members of God's true Church, "be pleasant unto the Lord." These then are the particulars of the business, on which the Messiah, according to this prophecy, was to come. *Bp. Horsley.*

3. *And he shall sit as a refiner* &c.] The third character, that of the Judge, who shall execute God's final vengeance on the wicked, is a character, which Jesus of Nazareth hath not yet assumed, otherwise than by declaring that hereafter He will assume it. His first coming was not to judge the world, but that the world through Him might be saved. Nevertheless "the Father hath committed all judgment unto the Son;" who "in the last day shall come again in His glorious majesty, to judge both the quick and dead." In the mean time the particulars of the business, upon which Messiah was to come, appear no less evidently in the performances of Jesus than the personal characters in His Person. The Messiah was to try the tempers and dispositions of mankind. This Jesus does, by the duties, to which He calls us, and the doctrine, which He has left with us; duties, in which faith alone can engage us to persist; a doctrine, which the pure in heart ever will reverence, and the children of this world ever will misinterpret or despise. Thus "many shall be purified, and made white, and tried, but the wicked shall do wickedly." Messiah was to "purify the sons of Levi." The doctrine of Jesus has in many nations reformed the publick worship of God; and we trust that the reformation will gradually become general. Us of the Gentiles He has reclaimed from the abominations of idolatry; and hath taught us to loathe and execrate the rites, whereby our forefathers sought the favour of their devils, for they were not gods; the impure rites of human sacrifice and publick prostitution; things, which it was unfit to mention or remember, but that we may the better understand from what a depth of corruption the mercy of God hath raised us. Blindness, it must be confessed, is at present upon Israel; but the time shall come, when they shall turn to the Lord, and when we shall unite with them in the pure worship of God, and in the just praises of the Lamb. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord:" then shall the Lord Jesus come again, to execute what remains of the Messiah's office; to absolve and to condemn. God grant that we may be enabled to "abide the day of His coming, and to stand when He appeareth." *Bp. Horsley.*

It is not possible to find any other Person, to whom the words of this prophecy will apply. From Malachi, to the destruction of the temple, no one can be named, except the Lord Jesus, who is able to make any pretension to the express characters in this prediction. St. Mark therefore had good reason to introduce his Gospel with this unexceptionable text of Malachi, in order to show the connexion between the Old and New Testament, and that one began where the other ended. There was no Jew at that time who did not agree to the application of this prophecy to the Messiah, according to the letter. No Christian since hath been so wild, as to fancy any other sense of it. Even the learned Grotius so willing and so capable, as he appears to be at other times, to invent double meanings, yields up this prophecy to Christ, concerning Him only, and no other person. *Bp. Chandler.*

Before CHRIST about 397. that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, [b] Zech. 1. 3. and have not kept *them*. [b] Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you [c] Gen. 7. 11. the [c] windows of heaven, and † pour you † Heb. empty out. out a blessing, that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer for † Heb. corrupt. your sakes, and he shall not † destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

[d] Job 21. 14. 13 ¶ Your words have been [d] stout against me, saith the LORD. Yet ye say, Before CHRIST about 397. What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept † his ordinance, and that we have walked † Heb. his observation. † mournfully before the LORD of hosts? † Heb. in black.

15 And now we call the proud happy; † Heb. are built. yea, they that work wickedness † are set up; yea, *they that* [e] tempt God are even [e] Psal. 95. 9. delivered.

16 ¶ Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my ‖jewels; and I will spare them, as a ‖ Or, special treasure. man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

CHAP. IV.

1 *God's judgment on the wicked,* 2 *and his blessing on the good.* 4 *He exhorteth to the study of the law,* 5 *and telleth of Elijah's coming and office.*

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be

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6. — *therefore ye sons of Jacob are not consumed.*] Because I am the same yesterday, to day, and for ever, as My name Jehovah imports, and am true to My former promises, (see Exod. vi. 3, 4, 6,) therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you, to make good to them the promises I made to your fathers: see Rom. ix. 29. *W. Lowth.*

7. *Even from the days of your fathers* &c.] From this verse to the end of the 12th, the people are reprehended for withholding the legal tithes and oblations; and are assured that they are under a curse for this breach of the law, and that the opposite conduct will derive on them a blessing. *Abp. Newcome.*

11. — *the devourer*] Locusts, and such like devouring insects, (compare Amos iv. 9,) blighting winds, &c. *W. Lowth.*

13. *Your words have been stout against me,* &c.] From this verse to the end of the 3d verse of the next chapter the Prophet expostulates with the wicked for their hard speeches; and declares that God will make a fearful distinction between them and the righteous. *Abp. Newcome.*

16. *Then they that feared the Lord spake often one to another:*] Or, "spake one to another;" the word *often* is not in the Hebrew. By their pious discourses, they confirmed each other in goodness; and armed themselves against the impressions, which the foregoing wicked suggestions might make upon their minds. *W. Lowth.*

—— *and a book of remembrance was written before him* &c.] God took especial notice of what these pious persons did and said: it was as safely laid up in His memory, as if it had been entered into a register, in order to be produced at the day of judgment, to their praise and honour. Compare Ps. lvi. 8; Is. lxv. 6; Dan. vii. 10; Rev. xx. 12. *W. Lowth.* The "book of remembrance" is a beautiful allusion to the records kept by kings. See Esth. vi. 1. *Abp. Newcome.*

17. — *in that day when I make up my jewels;*] Or, "special treasure," as in the margin. The meaning is, that although God suffer His "jewels" and "peculiar treasure" to lie for a while mingled with the rubbish and dross, without distinction, yet a day shall come when He will sever what is precious from what is vile; "the vessels of mercy" from "the vessels of wrath," Rom. ix. 22, 23; the "vessels of honour," from the "vessels of dishonour," 2 Tim. ii. 20: and then shall appear who are His, and who are otherwise. *Dr. Pocock.*

18. *Then shall ye return, and discern* &c.] Then shall you change your minds, and discern that God did always observe the actions of men. *Dr. Pocock.* Or, "then shall ye again discern;" that is, God shall give you a new proof, that He puts a difference between the good and the bad, and shall thereby fully answer your objections to His providence. *W. Lowth.*

Chap. IV. ver. 1. *For, behold, the day cometh,* &c.] The connexion of these words with the preceding is so apparent, that there seems no reason why they should have been separated, and made the beginning of a new chapter. The words themselves are an image or description of the final judgment on the Jews in their destruction, and an image or representation of the last general judgment on all mankind. The former was certainly then to come on the Jews, if not prevented by their repentance, as it was not: the latter is yet to come, but shall in God's appointed time as certainly come, as if it were already present. Of both therefore it might then be said, "Behold, the day cometh;" that is, it shall certainly come: and the description is so full of terrour, that it may be well applied both to one and to the other. The primary intention however of the Prophet seems to have been, to describe the judgment

Before CHRIST about 397. stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the [a] Sun of righteousness arise with healing *in* his wings; and ye shall go forth, and grow up as calves of the stall.

[a] Luke i. 78.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the [b] law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Before CHRIST about 397. [b] Exod. 3.

5 ¶ Behold, I will send you [c] Elijah the prophet before the coming of the great and dreadful day of the LORD:

[c] Matt. 14. Luke i. Mark i.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

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denounced upon the Jews, to whom he was peculiarly sent to reprove them for their sins, and to admonish them of the consequences of impenitence. *Dr. Pocock.*

—— *that shall burn as an oven;*] That is, it shall try every man's work, searching it as thoroughly as fire does things that are put into it. *Abp. Secker.*

—— *and all the proud,* &c.] Compare chap. iii. 15.

2. — *the Sun of righteousness arise with healing in his wings;*] The Messiah is called here "the Sun of righteousness with healing in His wings," to signify that His light clears up men's understandings, and chases away the darkness of their minds, and that His rays and kindly warmth will heal all the diseases of their souls. *W. Lowth.* Compare Isa. lx. 1—3; Rev. xii. 1.

What the sun is to the world, that Christ is to His Church. As the sun gives not only light to the world, but heat, motion, and activity to all things in it; and invigorates the earth, and makes it fruitful; so does Christ, "the Sun of righteousness," cause righteousness to spring up in His Church, and, being long since risen, He shines continually upon it, with healing in His wings or rays, even the wholesome benign influences of His Holy Spirit, whereby He heals us of our unfruitfulness, and all our spiritual distempers. *Bp. Beveridge.*

—— *and ye shall go forth, and grow up* &c.] This promise of deliverance was manifestly made good to the Christians, who were warned of God to go forth of Jerusalem, before it was invested by the Roman army: by which means they were rescued from the common destruction, that came upon the unbelievers, and continued thriving and vigorous, (compare Ps. xcii. 14,) whilst the rest of the nation were consumed with divers kinds of death. *Dr. Pocock, W. Lowth.*

3. *And ye shall tread down the wicked;* &c.] The righteous shall triumph in the destruction of the ungodly, as conquerors trample on the carcases of those that are slain in battle. Compare 2 Sam. xxii. 43; Mic. vii. 10; Zech. x. 5. *W. Lowth.*

4. *Remember ye the law of Moses* &c.] Ye are not to expect any Prophets *for the time to come, till* the forerunner of the Messiah appears: so your chief care must be to attend to the instructions which Moses has given in his law, the most solemn part of which was delivered to him in an audible manner upon mount Horeb, Exod. xix. 9; Deut. iv. 10. This your lawgiver plainly speaks of the Messiah, and instructs you to expect His coming, and to obey His commands, Deut. xviii. 15. *W. Lowth.*

5. *Behold, I will send you Elijah the prophet*] The same person who is called the "messenger" or forerunner of the Messiah, chap. iii. 1. It was the unanimous sense of the Jews, that "Elias should first come and restore all things," Mark ix. 12; John i. This they understood of the coming of Elias in person; see Ecclus. xlviii. 10. Our Saviour has interpreted this Elias to be John the Baptist, Matt. xi. 14; xvii. 12, 13. *W. Lowth.*

6. *And he shall turn the heart of the fathers to the children,* &c.] The passage may be translated, "He shall turn the heart of the fathers with the children, &c;" that is, he shall do his part to cause a national reformation, to convert fathers and children together, from their evil practices, and restore a true sense of religion, which was then dwindled into form, and so remove "the curse," the utter excision, denounced upon this land; namely Judea. In Scripture he is said to do a thing, who does every thing proper and likely to effect it, though the effect be not produced. The real Elijah in Ahab's days did no more; nor was his endeavours followed with success. *Bp. Chandler.*

The Messiah is now come, and the Jews would not know Him but rejected Him, and despitefully used Him: for which they obstinacy, that "great and dreadful day of the Lord" is also come upon them, and He "hath smitten the earth," that is, them their land, with such a curse, so terrible a destruction, as no good all that is here spoken, and shews that not one word of prophecy is fallen to the ground. They now remain an ensign to all others, who shall despise or neglect, as they did, the offers of grace. All the admonitions addressed to them, and God's methods for preparing them for the day of His coming here mentioned, equally concern us in respect of that other day His coming typified by the former; and it will be necessary for us to apply them to our own concerns, and to make use of them for our benefit, without expecting another Elias, to forewarn and convert us. We have no promise of any such, and it would be to no purpose if we had. We have Moses and the Prophets, have the admonitions of John the Baptist, and of Christ Himself and we have the example of the Jews, who were punished for their hearkening to them: and if we will not hear and be warned by them, neither will we be persuaded though Elias or John the Baptist should rise from the dead, or Christ should come again in the flesh to convert us. Sufficient to induce us to prepare ourselves, or to leave us without excuse if we do not, are those admonitions of His, extending to all generations, "Watch therefore for ye know not what hour your Lord doth come;" and again "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh," Matt. xxiv. 42, 44. *Dr. Pocock.*

The following are the Chapters from Malachi appointed for Proper Lessons, or as the portion of Scripture for an Epistle, on Holyd

CHAP. III. ver. 1—5.	Purification,	For the Epistle.
—— III.	St. John Baptist,	Morning.
—— IV.	Ditto,	Evening.

THE END OF THE PROPHETS.

PREFACE

TO THE

APOCRYPHAL BOOKS.

THE books which are admitted into our Bibles under the description of Apocryphal books, are so denominated from a Greek word which is expressive of the uncertainty and concealed nature of their original, and which seems to have been at first applied only to books of doubtful authority, but afterwards to have been employed to characterize spurious and pernicious books. These books have no title to be considered as inspired writings; and though in respect to their antiquity and valuable contents they are annexed to the canonical books, it is in a separate division, and by no means upon an idea that they are of equal authority, in point of doctrine, with them; or that they are to be received as oracles of faith, to sanctify opinions, or to determine religious controversies. It is universally allowed, that these books were not in the canon of the Jews, to whom alone "were committed the oracles of God," Rom. iii. 2; and, indeed, that they were composed after the closing of the sacred catalogue: though some writers, without a shadow of authority, have pretended that some of them, as Tobit, Judith, Ecclesiasticus, Baruch, and perhaps others, were received by the Jews into a second canon, said to be made by a council assembled at Jerusalem in the time of Eleazar the high priest, upon the occasion of sending the seventy-two interpreters to Ptolemy king of Egypt; and that the rest were canonized by a third council, assembled in the time of Sammai and Hillel. But of these councils, the Jews, tenacious as they are of traditions, have no account or memorial; and the books in question were composed after the cessation of the prophetick spirit, by persons who displayed no characters of inspiration; and some of whom seem to have disclaimed pretensions to it, (1 Macc. ix. 27; 2 Macc. ii. 30, 31; xv. 38;) and therefore they were regarded by the Jews as among the writings which they termed sacred, in an inferiour sense of that word. The books of Tobit and Judith were, indeed, supposed by the rabbinical conceits to have been derived from lower inspiration. But this was an absurd fancy, and none of the books are cited either as prophetick or doctrinal by our Saviour or His Apostles; and though some writers have pretended to discover a coincidence between certain passages contained in them, and others in the New Testament, it will be found that the evangelical writers on these occasions only accidentally concur in sentiment or expression with the authors of the Apocryphal books; or that the resemblance results from an imitation of passages in the sacred writings of the Old Testament, which the Evangelical and Apocryphal writers might equally have had in view. But indeed if any occasional allusion, or borrowed expressions could be proved, they would by no means establish the authority of the Apocryphal books; which might be referred to, as were other books, by the sacred writers, without any design to confer on them a character of Divine authority, 2 Tim. iii. 8; Heb. xii. 21; Jude ver. 14.

These Apocryphal books constituted no part of the Septuagint version of the Scriptures, as set forth by the translators under Ptolemy. It is supposed that many of them at least were received by the Jewish synagogue established at Jerusalem, which possibly might have derived its origin from the period of that translation. From the Hellenistick Jews they were probably accepted by the Christian Church: but by whomsoever, and at whatever time they were communicated, it is certain that they were not received as canonical, or enrolled among the productions of the inspired writers; since they are not in any of the earlier catalogues, and are excluded from the sacred list by the fathers of the Greek and Latin church, who flourished during the four first centuries; though they are often cited by them as valuable and instructive works, and sometimes even as divine, and as Scripture in a loose and popular sense. In the language of the primitive Church they were styled ecclesiastical, as distinguished from those infallible works which were canonized as unquestionably inspired, and also from those erroneous and pernicious writings which were stigmatized and proscribed as Apocryphal. Abundant testimonies have been produced to prove that they were not received as canonical during the four first centuries, and they have never been generally admitted into the canon of the Greek church. In the fifth century St. Austin and the council of Carthage appear to have admitted (rather in deference to popular opinion, and in compliance with that reverence which had arisen from use) most of the Apocryphal books as canonical; meaning, however, canonical in a secondary sense; as useful to be read; and still with distinction from those sacred and inspired books, which were established on the sanction of the Jewish canon, and on the testimony of our Saviour and His Apostles. After this time, other fathers and councils seem occasionally to have considered these books as canonical, and inferiour only to the sacred writings; but always with distinction, and with express declaration of their inferiority when that question was strictly agitated; till at length the council of Trent, notwithstanding the testimony of all Jewish antiquity, and contrary to the sense of the primitive Church, thought fit to pronounce them all, (except the Prayer of Manasses, and the two books of Esdras,) together with the unwritten traditions relative to faith and manners, as strictly and in every sense canonical, and of the same authority as those undoubted books which had been copied from the Jewish into the Christian canon; and received the attestation of Christ and His Apostles: of which the inspiration was manifested by the character of their composers, and proved by the accomplishment of those prophecies which they contain. This canon was confirmed by severe anathemas against all who should reject it. And from this time the Roman Catholicks have endeavoured to maintain the canonical authority of these books, though their most strenuous advocates are obliged to allow that they were not received into the canon of Ezra. They are compelled to allow a superiority, as to external sanctions, to those uncontroverted books which are exclusively canonized in the earliest and most authentick catalogues of the Christian Church; and they labour to defend the decision of the council of Trent as to the Apocryphal writings, by appealing to the authority of preceding councils, of which the canons were never generally received, and which admitted the contested books as canonical only in a subordinate and secondary sense. It is therefore upon the most just and tenable grounds that our Church has framed her sixth article; where, in agreement with all Protestant churches, she adheres in her catalogue to those writings of which there never was any doubt; and, agreeably to the doctrine of the four Patriarchal churches of Jerusalem, Alexandria, Antioch, and Constantinople, rejects those books which are styled Apocryphal in our Bibles, though she read them, as St. Jerome observes did the Western church, "for example of life and instruction of manners." And it must be confessed in general, that notwithstanding some passages of exceptionable tendency, and some relations of improbable circumstances, they are books entitled to great respect: as written

PREFACE TO THE APOCRYPHAL BOOKS.

by persons who being intimately conversant with the sacred writings, had, as it were, imbibed their spirit, and caught their pious enthusiasm. Whoever reads them with attention, must occasionally be struck by the splendid sentiments, and sublime descriptions which they contain. They sometimes likewise present us with passages borrowed from the sacred writings, and with the finest imitations of inspired eloquence; they include perhaps some scattered fragments of Divine wisdom, and some traditional precepts derived from men enlightened by a prophetick spirit. They occasionally illustrate the accomplishment of prophecy; and throw light on the Scriptures by explaining the manners, sentiments, and history of the Jews. They bear then an indirect and impartial testimony to the truth of our religion; they are venerable for their antiquity, recommended by long established approbation, and in some measure consecrated to our regard by the commendations of the church, and by being annexed to the inspired writings. Where they are defective, they may have been perhaps injured or corrupted by subsequent additions, as not being watched over with such religious care as the sacred books. Those who are disposed to profit by their perusal, will find it not difficult, by the light of the inspired books, to discriminate and select what is excellent and consistent with truth, and to reject such objectionable particulars as prove them to be the production of unassisted and sometimes mistaken men. *Dr. Gray.*

It is worthy of remark, that the Roman Catholicks find in the Apocryphal books a colour for some few points in their religion, for which they can find no support in the real Word of God: and this seems to be a principal reason why they have maintained the authority of these books as equal to that of the writings of the Old and New Testament. *Humphreys.*

In conformity to the general practice of the early Christian Churches, the Church of England still continues the use of the Apocryphal books in her publick service; though not with any design to lessen the authority of canonical Scripture, which she expressly affirms to be the only rule of faith; declaring that "the Church doth read the other books for an example of life and instruction of manners, but yet doth not apply them to establish any doctrine." Nor is there any one Sunday in the year, that has any of its lessons taken from the Apocrypha: for, as the greatest assemblies of Christians are on those days, it is wisely ordered that they should then be instructed out of the undisputed word of God. *Wheatley.*

I. ESDRAS.

INTRODUCTION.

THE first book of Esdras, or Ezra, (for the name is the same,) was certainly not written by Ezra, whose authentick work it contradicts in many particulars: and it has no pretensions to be revered as the production of an inspired person, although great part of it be extracted from the sacred writings.

It is generally supposed to have been the work of some Hellenistick Jew; that is, of a Jew resident in some country where the Greek language was spoken. It is uncertain at what time it was composed; but, since the particulars contained in it are related by Josephus, it was probably written before the time of that historian, who died about the year 93 of the Christian era. The book, though in its style it has much of the Hebrew idiom, was probably never extant in that language; at least, it was certainly not admitted into the Hebrew canon. It was annexed however to some copies of the Septuagint, or authorized Greek version; and placed in some manuscripts before the book of Ezra, that of Nehemiah being inserted between the two. Standing in that order, it was called the first book of Ezra; and the authentick work of Ezra, together with that of Nehemiah, which seems to have been joined with it, was called the second book of Ezra. This arrangement was probably adopted with reference to the chronological order of the events described. In some Greek editions, however, this book is placed, with more propriety as to its character, between the Song of the Three Children, and the Wisdom of Solomon.

This book was publickly read in the Greek Church; and was considered by many of the ancient fathers as a respectable work, but never as of equal authority with the canonical books.

The name of Ezra, it should be observed, was at all times particularly reverenced by the Jews, who were accustomed, in honour of his memory, to remark, that he was worthy that the law should have been given by his hands to Israel, if Moses had not been before him. In consequence of this reputation, numberless suspicious works were published at different times under his name, which were received as authentick by the credulous and unlearned.

The first book of Esdras begins by a description of the magnificent passover celebrated by king Josias; it afterwards relates the death of that prince, and the history of his successors till the capture of Jerusalem, all taken from the two last chapters of 2 Chronicles. In the third and fourth chapters is related a contest for a prize held before king Darius between three of his guards. Zerubbabel is declared the conqueror; and, being in consequence permitted to ask whatever he pleased, humbly implored Darius to fulfil the promise he had made of rebuilding Jerusalem and the temple; Darius immediately complied, and afforded the Jews every assistance in the accomplishment of the work.

The rest of the work, which is chiefly compiled from the histories of Ezra and Nehemiah, contains some circumstances of an improbable and contradictory character. There is nothing in it exceptionable with respect to doctrine or precept; but much doubtful matter is mixed with its accounts, and many particulars are introduced which cannot be reconciled with chronological order, and the relations of authentick Scripture. *Dr. Gray, Calmet.*

In the sixth Article of our Church, the first and second apocryphal books of Esdras are called the third and fourth books of Esdras; the canonical books of Ezra and Nehemiah being there called the first and second books of Esdras.

CHAP. I.

Before CHRIST about 625. 1 *Josias his charge to the priests and Levites.* 7 *A great passover is kept.* 22 *His death is much lamented.* 34 *His successors.* 53 *The temple, city, and people are destroyed.* 56 *The rest are carried unto Babylon.*

[a] 2 Kings 22. 21. 2 Chron. 35. 1. AND Josias held the [a] feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said,* Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

‖ Or, *Jehiel.* 8 And Helkias, Zacharias, and ‖ Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and ‖ seven hundred calves.

‖ Or, *Six hundred calves,* 2 Chron. 35. 9. 10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: [b] and thus did they in the morning.

Before CHRIST about 624.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans ‖ with a good savour,

[b] 2 Chron. 35. 12. and as of the bullocks.

‖ Or, with good speed, or, willingly. 2 Chron. 35. 13.

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment [c] of David, to wit, Asaph, Zacharias, and Jeduthun, who was [d] of the king's retinue.

[c] 2 Chron. 35. 15. *of David and Asaph.* [d] 2 Chron. 35. 15. *the king's seer.*

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and ‖ did wickedly against the Lord above all people and kingdoms, and how they grieved him ‖ exceedingly, so that the words of the Lord rose up against Israel.

‖ Or, *were ungodly.* ‖ Or, *acutely.*

25 [e] Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

[e] 2 Chron. 35. 20. about 610.

Chap. I. ver. 1. As the circumstances related in this book are for the most part repeated from the canonical books of Scripture, the reader is referred, for the notes which occur relating to them, to the passages pointed out in the margin.

Before CHRIST about 610. 26 But the king of Egypt sent to him, saying, What have I to do with thee, O *king* of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

about 610. [a]2 Kings 23. 30. 2 Chron. 36. 1. 34 [a]And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

about 610. [a]2 Chron. 36. 4. [b]Joiakim, or Eliakim.

39 Five and twenty years old was [b]Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord. Before CHRIST about 606.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

about 599. 43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

599. 46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

598. 48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore *himself*, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of

Before CHRIST 593. the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

about 588. 55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil

[b] Jer. 25. 11. & 29. 10. the [b] word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation

‖ Or, *keep sabbath.* shall she ‖ rest, until the full term of seventy years.

CHAP. II.

1 *Cyrus is moved by God to build the temple,* 5 *and giveth leave to the Jews to return, and contribute to it.* 11 *He delivereth again the vessels which had been taken thence.* 25 *Artaxerxes forbiddeth the Jews to build any more.*

about 536. [a] 2 Chron. 36. 22. Ezra 1. 1, &c. IN the [a] first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the

‖ Or, *this.* house of the Lord of Israel: for ‖ he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

Before CHRIST about 536.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with † horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

† Heb. *substance,* Ezra 1. 6.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to † Sanabassar the governor of Judea.

† Gr. *Shashbazar: the first part of the word is corruptly joined to the word going before.*

13 And this was the number of *them*; A thousand golden cups, and a thousand of silver, † censers of silver twenty nine, vials of gold thirty, and of silver [b] two thousand four hundred and ten, and a thousand other vessels.

Ezra 1. 8.
† Heb. *knives,*
[b] Ezra 1. 9, 10, *but four hundred and ten.*

14 So all the vessels of gold and of silver, which were carried away, were [c] five thousand four hundred threescore and nine.

about 522.
[c] Ezra 1. 11, *but five thousand four hundred.*

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [d] But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and † Rathumus, Beelteth-mus, and † Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

[d] Ezra 4. 7.
† *Rahumus, and the name which followeth is but an epithet to the former,* Ezra 4. 9.
† Shimshai, Ezra 4. 8.

17 To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the

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Chap. II. ver. 12. — *to Sanabassar*] Or Shashbazar, as the margin states. See note at Ezra i. 8.

17. — *in Celosyria*] The name Celosyria signifies "Hollow Syria," and it is properly applied to the valley lying between Libanus and Antilibanus. In a larger sense, the name is often made to include a considerable portion of the adjoining parts of Syria. *Calmet.*

Before CHRIST about 522

marketplaces, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and ‖ a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Before CHRIST about 522.

‖ Or, *a great number of soldiers.*

about 520.

CHAP. III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his houshold, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king *Darius* give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

Chap. III. In the third and fourth chapters follows a narration of three young men that were of Darius's guard contending for the reward of a problem, or sentence, propounded by every one of them. The arguments, it must be confessed, are weighty, and very proper on the occasion; but it is obvious that the writer makes these candidates to prescribe, as it were, to the king what gifts and rewards he shall bestow on them in token of victory: and, besides, the rewards themselves are too magnificent for such a contest, and more proper to be bestowed on a general who had gained a signal victory, or conquered divers provinces. His design in the narrative seems to have been, to embellish the account of Zerubbabel by a circumstance so honourable to him as the obtaining the prize. As the true Ezra takes no notice of it, it seems to be a traditionary story founded probably on truth, but mixed with some circumstances of less authority. *Arnald, Calmet.*

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the ‖ royal seat of judgment; and the writings were read before them.

‖ Or, council.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 *The second declareth the power of a king.* 13 *The third the force of women,* 33 *and of truth. The third is judged to be wisest,* 47 *and obtaineth letters of the king to build Jerusalem.* 58 *He praiseth God, and showeth his brethren what he had done.*

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that ‖ bear rule over sea and land, and all things in them?

‖ Or, have the command.

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither ‖ may any one depart, and do his own business, neither disobey they him in any thing.

‖ Or, can.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that † excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

† Heb. is of force.

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men;

Chap. IV. ver. 13. — *(this was Zorobabel)*] The author here speaks of Zerubbabel as one of the king's (Darius's) guards at Babylon; but, on the other hand, we learn from the true Ezra that Zerubbabel was at this time at Jerusalem, Ezra 4. 2. *Calmet.*

these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

‖ Or, *grow desperate.*

26 Yea, many there be that have ‖ run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable ‖ Bartacus, sitting at the right hand of the king,

† Jos. Ant. lib. 11. cap. 3. *Rabaces Thamasus.*

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

‖ Or, *hereat.*

31 And yet ‖ for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might ‖ be reconciled to him again.

‖ Or, *be friends with him.*

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth ‖ calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

‖ Or, *praiseth the truth,* Athanasius.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

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44. *And to send away all the vessels — which Cyrus set apart,*] It is here affirmed, that Zerubbabel entreated Darius to send to Jerusalem the holy vessels, which Cyrus intended to have sent, as if Cyrus had not executed the design: but this is contrary to what the true Ezra affirms, and to what the author of this book himself affirms at chap. vi. 18, 19. *Calmet.*

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor ‖ treasurer, should forcibly enter into their doors;

‖ Or, steward.

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city ‖ pensions and wages.

‖ Or, portions of land.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

CHAP. V.

¶ The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. about 536.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

‖ *Joachim and Zorobabel.* This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and ‖ Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 ª Who spake wise sentences before

ª *Zorobabel.*

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46. — *that thou make good the vow,* &c.] If this had been the case, that Darius had engaged himself by a solemn vow to rebuild their temple, there would have been no need to search the archives with such diligence for the decree of Cyrus to that effect, as is represented at Ezra vi. 1. *Calmet.*

47. — *and wrote letters for him unto all the treasurers* &c.] That which is here related does not accord with the true history of Ezra. For, if it had been true that Darius, when he sent back the Jews to Jerusalem under Zerubbabel, wrote to his officers residing in that country in their favour, those officers would never have sent to inquire by what authority they built the temple; nor would Zerubbabel have had recourse to the ancient permission granted by Cyrus to the Jews, rather than to this ordinance of Darius. Ezra v. 13. *Calmet.*

Before CHRIST about 536. Darius the king of Persia[a] in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

about 536. 8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and [b] Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, [c] Aspharasus, [d] Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of [e] Phoros, two thousand an hundred seventy and two; the sons of [f] Saphat, [g] four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of [h] Zathui, nine hundred forty and five: the sons of [i] Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of [k] Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of [l] Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of [m] Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of [n] Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of [o] Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of [p] Bethsamos, forty and two:

19 They of [q] Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of [r] Cirama and [s] Gabdes, six hundred twenty and one:

21 They of [t] Macalon, an hundred twenty and two: they of [u] Betolius, fifty and two: the sons of [x] Nephis, an hundred fifty and six:

22 The sons of [y] Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of [z] Annaas, three thousand three hundred and thirty.

24 The priests: the sons of [a] Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of [b] Meruth, a thousand fifty and two:

25 The sons of [c] Phassaron, a thousand forty and seven: the sons of [d] Carme, [e] a thousand and seventeen.

26 The Levites: the sons of [f] Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of [g] Salum, the sons of [h] Jatal, the sons of Talmon, the sons of [i] Dacobi, the sons of [k] Teta, the sons of [l] Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of [m] Esau, the sons of [n] Asipha, the sons of Tabaoth, the sons of [o] Ceras, the sons of [p] Sud, the sons of [q] Phaleas, the sons of Labana, the sons of [r] Graba,

30 The sons of [s] Acua, the sons of Uta, the sons of [t] Cetab, the sons of Agaba, the sons of [u] Subai, the sons of Anan, the sons of [x] Cathua, the sons of [y] Geddur,

31 The sons of [z] Airus, the sons of [a] Daisan, the sons of [b] Noeba, the sons of Chaseba, the sons of [c] Gazera, the sons of [d] Azia, the sons of [e] Phinees, the sons of Azara, the sons of [f] Bastai, the sons of [g] Asana, the sons of [h] Meani, the sons of [i] Naphisi, the sons of [k] Acub, the sons of [l] Acipha, the sons of [m] Assur, the sons of Pharacim, the sons of [n] Basaloth,

32 The sons of [o] Meeda, the sons of Coutha, the sons of [p] Charea, the sons of [q] Charcus, the sons of [r] Aserer, the sons of [s] Thomoi, the sons of [t] Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of [u] Azaphion, the sons of [x] Pharira, the sons of [y] Jeeli, the sons of [z] Lozon, the sons of [a] Isdael, the sons of [b] Sapheth,

34 The sons of [c] Hagia, the sons of [d] Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and

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[a] Zaraiah.
[b] Or, Mispar.
[c] Or, Reelaiah.
[d] Parosh. Ezra 2. 3. Neh. 7. 8. where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.
[e] Saphatiah.
[f] Or, three hundred seventy two.
[g] Zerah.
[h] Zacchai.
[i] Aggai.
[k] Bigvai.
[l] Aterkeekiah.
[m] Bezai.
[n] Bethlehem.
[o] Anniwath.
[p] Kiriathjearim.
[q] Rama.
[r] Geba.

Before CHRIST about 458
[s] Ar, or Mar.
[t] Bezai.
[u] Magbis.
[x] Lodadid.
[y] Sensal.
[z] Jedaiah
[a] Immer.
[b] Pashur.
[c] Harim.
[d] Or, the honoured artificer, according to some copies.
[e] Ulam is read, Ezra 2. 40. the sons of Jeshua, and Cadmiel, for the sons of Hodaviah.
[f] Shallum.
[g] Ater.
[h] Akkub.
[i] Hatita.
[k] Sisera.
[l] Zuth.
[m] Hasupha.
[n] Asera.
[o] Sinha.
[p] Padon.
[q] Agaba.
[r] Akkub
[s] Hagab.
[t] Shamlai.
[u] Cahiah.
[x] Gahar.
[y] Reaiah.
[z] Rezin.
[a] Necoda.
[b] Gazam.
[c] Huzza.
[d] Paseah.
[e] Besai.
[f] Asnah.
[g] Meunim.
[h] Nephusim.
[i] Bakbuk.
[k] Hakupha.
[l] Harhur.
[m] Bazluth.
[n] Mehida.
[o] Hars.
[p] Barcos.
[q] Sisera.
[r] Thamah.
[s] Neziah.
[t] Hatipha.
[u] Sotai.
[x] Sapheratha.
[y] Peruda.
[z] Jaalah.
[a] Darkon.
[b] Giddel.
[c] Shephatiah.
[d] Hattil.
[e] Pochereth Hazzebaim. Ezra 2. 57.

Before CHRIST about 536. the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of [c] Ladan, the son of [d] Ban, the sons of [e] Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of [h] Obdia, the sons of [i] Accoz, the sons of [k] Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said ‖ Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with † doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their ‖ menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

48 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, [l] five thousand five hundred twenty and five ‖ beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first ‖ gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the ‖ continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had † made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with chearfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

[c] *Delajah.* [d] *Tobiah.* [e] *Necodan.*

[h] *Hobajah.* [i] *Cos.* [k] *Barzelai.*

‖ *Nehemias, who also is Atharias:* two of one: Ezra 2. 63. Neh. 6. 9. & 10. 1.

† Heb. *Urim and Thummim.*

‖ See Neh. 7. 67.

[l] Ezra 2. 67.

‖ Or, *asses.*

Before CHRIST about 535.

‖ Or, *before the east gate.*

‖ Or, *daily sacrifice.*

† Gr. *hallowed.*

Chap. V. ver. 48. — *and made ready the altar* &c.] Thus the author of this book places the consecration of the altar, and the renewal of the sacrifices, after the departure of Zerubbabel and the second year of Darius, ver. 6; whereas the true Ezra informs us, that this happened in the reign of Cyrus, and before Artaxerxes had forbidden the continuance of the rebuilding of the temple, Ezra iii. 1—8; iv. 13. *Calmet.*

Before CHRIST about 538.

58 ‖ And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord ‖ setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

‖ See Ezra 3. 9.

‖ Or, overseers, or, encouragers of them that wrought in the house of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, ‖ according as David the king of Israel had ordained.

‖ Or, after the manner of David king of Israel.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 [m] Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

[m] Ezra 3. 12, 13.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be ‖ heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

‖ Or, discerned.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ‖ Azbazareth the king of the Assyrians, who brought us hither.

‖ Or, Esar-haddon, Ezra 4. 2. about 534.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

Before CHRIST about 534.

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, ‖ until the reign of Darius.

‖ Or, until the second year of Darius, Ezra 4. 5, 6, 7.

CHAP. VI.

1 *The prophets stir up the people to build the temple.* 8 *Darius is solicited to hinder it:* 27 *but he doth further it by all means,* 32 *and threateneth those that shall hinder it.*

NOW in the second year of the reign of Darius Aggeus and Zacharias the son of ‖ Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, ‖ which was upon them.

about 520.

‖ Or, Iddo.

‖ Or, which was called on them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [n] At the same time came unto them ‖ Sisinnes the governor of Syria and Phenice, with ‖ Sathrabuzanes and his companions, and said unto them,

[n] Ezra 5. 3.

‖ Or, Tatnai.

‖ Or, Shethar-boznai.

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

about 518.

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity

9 Building an house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

Before CHRIST about 519.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel, which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to ‖ Zorobabel and to Sanabassarus the ruler,

‖ Or, *Zorobabel, which is also Sanabassar the ruler, so as Zorobabel seemeth to be added to the text, Ezra 1. 8.*

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the ‖ records of king Cyrus:

‖ Or, *rolls.*

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a ‖ roll wherein these things were recorded.

‖ Or, *place.*

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

Before CHRIST about 518.

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, *that is,* to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That ‖ offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

‖ Or, *drink offerings.*

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

CHAP. VII.

Before CHRIST about 519.

1 *Sisinnes and others help forward the building.* 5 *The temple is finished, and dedicated.* 10 *The passover is kept.*

[a] Ezra 6. 14. THEN [a] Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with ‖ the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

‖ Or, *the decree.*

515.

5 And thus was the holy house finished in † the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

† Heb. *the third day.* Ezra 6. 15.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the ‖ chief of the tribes of Israel.

‖ Or, *tribes.*

9 The priests also and the Levites stood arrayed in their vestments, according to their † kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

† Heb. *divisions.* Ezra 6. 18.

‖ Or, *with those that, &c.*

10 And the children of Israel ‖ that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

‖ Or, *wrought.*

15 For that he had turned the ‖ counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

Before CHRIST 514.

CHAP. VIII.

1 *Esdras bringeth the king's commission to build.* 8 *The copy of it.* 28 *He declareth the names and number of those that came with him,* 61 *and his journey.* 71 *He lamenteth the sins of his people,* 96 *and sweareth the priests to put away their strange wives.*

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of ‖ Ezerias, the son of Helchiah, the son of Salum,

about 457.

‖ *Azarias.*

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of ‖ Ezias, the son of ‖ Meremoth, the son of Zaraias, the son of ‖ Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron † the chief priest.

‖ *Oziæ.* ‖ *Meraioth.* ‖ *Uzzi.* Some copies want these three names. † Heb. *was first,* Ezra 7. 1.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ‖ ministers of the temple, unto Jerusalem,

‖ Or, *Nethinims.*

6 *In* ‖ the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the ‖ prosperous journey which the Lord gave them.

‖ *See Ezra 7. 7, 8, 9.* ‖ Or, *success.*

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the ‖ commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

‖ Or, *decree.*

457.

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellers;

Before CHRIST 457.

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be ‖ found, to the Lord in Jerusalem,

‖ Or, got.

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do ‖ with the silver and gold, that do, according to the will of thy God.

‖ Or, with the rest of, Ezra 7. 18.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred ‖ cors, and an hundred pieces of wine, and other things in abundance.

‖ Or, measures, or, salt, Ezra 7. 22.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice † all those that know the law of thy God; and those that know it not thou shalt teach.

† Heb. of those that know, Ezra 7. 25.

[a] Ezra 7. 26.

24 And [a] whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

Before CHRIST 457.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellers, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, ‖ Gamael: of the sons of David, ‖ Lettus [b] the son of Sechenias:

‖ Or, Daniel. ‖ Or, Dantus. [b] Ezra 8. 2. of the sons of Sarchanias. of the sons of Phar.

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of ‖ Zaraias, and with him two hundred men:

‖ Zerahiah.

32 ‖ Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him † two hundred and fifty men:

‖ Or, Of the sons of Sechanias the son of Jaaziel. † Heb. fifty men.

33 Of the sons of Elam, Josias son of ‖ Gotholias, and with him seventy men:

‖ Or, Athaliah.

34 Of the sons of Saphatias, ‖ Zaraias son of Michael, and with him ‖ threescore and ten men:

‖ Or, Zebadiah. ‖ Or, Fourscore men.

35 Of the sons of Joab, ‖ Abadias son of ‖ Jezelus, and with him two hundred and ‖ twelve men:

‖ Or, Obadiah. ‖ Or, Jehiel.

36 ‖ Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

‖ Or, eighteen men.

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

‖ Or, Of the sons of Shelomith the son of Josiphiah.

38 Of the sons of Astath, Johannes *son of* ‖ Acatan, and with him an hundred and ten men:

‖ Or, Asgad. ‖ Or, Catan.

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jeuel, and ‖ Samaias, and with them ‖ seventy men:

‖ Or, Shemaia. ‖ Or, sixty men.

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

‖ Or, to the river called Ahava, Ezra 8. 15. ‖ Or, he numbered the people and the priests: but found none of the sons of Levi.

41 And these I gathered together ‖ to the river called Theras, where we pitched our tents three days: and then ‖ I surveyed them.

Before CHRIST 457.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and ‖ Iduel, and ‖ Masman,

44 And Alnathan, and Mamaias, and ‖ Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto ‖ Saddeus the captain, ‖ who was in the place of ‖ the treasury:

46 And commanded them that they should speak unto Daddeus, and to ‖ his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of ‖ Moli the son of Levi, the son of Israel, ‖ Asebebia, and his sons, and his brethren, who were eighteen.

48 ‖ And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I ‖ vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the † cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, ‖ Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

‖ Or, *Ariel.*

‖ Or, *Shemaiah.*

‖ Or, *Jarib.* These men's names with their generations are rightly distinguished, Ezra 8. 16.

‖ Or, *Iddo.*

‖ Or, *of.*

‖ Or, *Casiphia.*

‖ Or, *the Nethinims at the place of Casiphia.*

‖ Or, *Maehli.*

‖ Or, *Sherebiah,* Ezra 8. 18.

‖ Or, *Also Hashabiah, and with him Jeshaiah of the sons of Merari with his brethren,* Ezra 8. 19.

‖ Or, *proclaimed.*

† Heb. *substance.*

‖ *Serebias, and Hassibias.*

57 And twenty golden vessels, and † twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the ‖ beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day ‖ unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and ‖ Moeth the son of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 † Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit,* of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 [c] For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of

Before CHRIST 457.

† Heb. *two vessels,* Ezra 8. 27.

‖ Or, *dangers in the way.*

‖ Or, *unto Merimoth the son of Uriah the priest.*

‖ Or, *Noadiah the son of Binnui.*

† Heb. *Seventy seven lambs, twelve he goats for a sin offering,* Ezra 8. 35.

[c] Ezra 9. 2.

Before CHRIST 457. the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

‖ Or, have confounded. 75 For our sins ‖ are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us

† Heb. life. Ezra 9. 8. † food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have

peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore. Before CHRIST about 457.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 ‖ Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name? ‖ Or, Be not angry, &c.

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel ‖ aloft. ‖ Or, exalted, Deut. 28. 13. Baruch 2. 5.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites † of all Israel to do after these things; and so they sware. † Heb. call all Israel. Ezra 10. 5.

CHAP. IX.

3 Esdras assembleth all the people. 10 They promise to put away the strange wives. 20 The names and number of them that did so. 40 The law of Moses is read and declared before all the people. 49 They weep, and are put in mind of the feast day.

THEN Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no

Before CHRIST about 457. meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself ‖ cast out from them that were of the captivity.

‖ *utterly destroyed,* Josh. 10. 8.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude ‖ stay, and let all them of our habitations that have strange wives come at the time appointed,

‖ Or. *stand.*

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

about 456. 17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found;

Before CHRIST about 456.

19 Of the sons of Jesus the son of Josedec, and his brethren; ‖ Matthelas, and Eleazar, and ‖ *Joribus*, and ‖ Joadanus.

‖ Or. *Maseias.*
‖ Or. *Jarib.*

20 And they gave their hands to put away their wives, and to offer † rams to make reconcilement for their ‖ errors.

‖ Or. *Godolias.*
† Heb. *a ram.*

21 And of the sons of Emmer; Ananias, and Zabdeus, and [a] Eanes, and [b] Sameius, and [c] Hiereel, and [d] Azarias.

‖ Or. *Juri. Jeatun.* [a] *Hanim.* [b] *Maaseias.* [c] *Jekiel.* [d] *Ozias.*

22 And of the sons of [e] Phaisur; Elionas, Massias, Ismael, and Nathanael, and [f] Ocidelus, and [g] Talsas.

[e] *Jozabad.* [f] *Eliasus.*

23 And of the Levites; Jozabad, and Semis, and [h] Colius, who was called [i] Calitas, and [k] Patheus, and Judas, and Jonas.

[h] *Kelaiah.* [i] *Kelitah.* [k] *Pethahiah.*

24 Of the holy singers; [l] Eleazurus, Bacchurus.

[l] *Eliashib.*

25 Of the porters; Sallumus, and [m] Tolbanes.

[m] *Telem.*

26 Of them of Israel, of the sons of [n] Phoros; [o] Hiermas, and [p] Eddias, and Melchias, and [q] Maelus, and Eleazar, and [r] Asibias, and Baanias.

[n] *Parosh.* [o] *Ramiah.* [p] *Jesiah.* [q] *Misemiah.* [r] *Malchiah.*

27 Of the sons of Ela; Matthanias, Zacharias, and [s] Hierielus, and Hieremoth, and [t] Aedias.

[s] *Jehiel.* [t] *Abdi.*

28 And of the sons of [u] Zamoth; [x] Eliadas, [y] Elisimus, [z] Othonias, Jarimoth, and [a] Sabatus, and [b] Sardeus.

[u] *Zattu.* [x] *Elioenai.* [y] *Eliashib.* [z] *Mattaniah.* [a] *Zabad.* [b] *Aziza.*

29 Of the sons of Bebai; Johannes, and Ananias, and [c] Josabad, and [d] Amatheis.

[c] *Zabbai.* [d] *Athlai.*

30 Of the sons of [e] Mani; [f] Olamus, [g] Mamuchus, [h] Jedeus, Jasubus, [i] Jasael, and Hieremoth.

[e] *Bani.* [f] *Mezhulam.* [g] *Malluch.* [h] *Adaiah.* [i] *Shcal.*

31 † And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

† Of the names in ver. 31, 32, 34, 35, See Ezra 10. 30, 31, 34, &c.

32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; [k] Altaneus, and [l] Matthias, and [m] Bannaia, Eliphalat, and Manasses, and Semei.

[k] *Maiennai.* [l] *Mattithiah.* [m] *Zabad.*

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Banuus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they

Before CHRIST about 456. that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their ‖ habitations.

‖ Or, *villages.*

38 [a] And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

[a] Neh. 8. 1. about 445.

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, ‖ Ezecias, ‖ Balasamus, upon the right hand:

‖ Or, *Hilkiah.*

44 And upon his left hand stood ‖ Phaldaius, Misael, Melchias, ‖ Lothasubus, and ‖ Nabarias.

‖ Or, *Moaziah.* ‖ Or, *Pedaiah.*

45 Then took Esdras the book of the law before the multitude: for he sat † honourably in the first place in the sight of them all.

‖ Or, *Hashum.* § See Neh. 8. 4. † Heb. *above them all.*

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

Before CHRIST about 445.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, ‖ Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

‖ Or, *Hodijah.*

49 ‖ Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

‖ *Then Nehemiah, and Esdras the priest the scribe, and the Levites that instructed the people, said unto all the people,* Neh. 8. 9.

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to ‖ them that have nothing;

‖ Or, *the poor.*

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great chear;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

INTRODUCTION.

THE second book of Esdras is not now to be found in any Hebrew or Greek manuscripts. It is supposed to have been originally written in the Greek language; but is extant only in a few Latin copies, and in an Arabick version. It is generally maintained, that the work could not have been the genuine production of Ezra, as it seems to bear some intrinsick marks of having been composed after his time, and, indeed, after the period at which the prophetick spirit is reputed to have ceased; notwithstanding also the author's confident assumption of the prophetick character, his pretensions to inspiration have not been admitted. It is not, indeed, probable, that an inspired writer would have claimed a name to which he was not entitled; or have interspersed in his work those extravagant conceits and inconsistencies which occasionally disfigure and degrade this production. The book, it is true, contains much sublime instruction, many animated exhortations to righteousness, and many sentiments not unworthy of the sacred source from whence they are related to have flowed. It represents Ezra as commanded to remonstrate with the people for their disobedience; and on their contempt of God's words, as addressing himself to the heathen, whom he enjoins to prepare for that "everlasting light" which should shine upon them. It describes the Prophet as pleading with submissive piety for the removal of the afflictions of his captive countrymen; as anxiously inquiring why the chosen people of the Almighty should suffer severer punishments for their sins than the heathen, for whom they were seemingly rejected, chap. iii. 28; iv. 23—31; as lamenting the effects of entailed corruption, chap. iii. 20—22; iv. 30—32; vii. 48; as bewailing the evil propensities and condition of men, of whom a few only appear to be marked out and distinguished as objects of Divine favour, chap. iv. 12; vii. 4—54; ix. 15, 16. He is said to have been honoured with visions and Divine communications in answer to those inquiries. The boasted revelations are described in a lofty and prophetick style, in a manner similar to that adopted by Daniel, Ezekiel, and St. John. They discountenance with becoming dignity the presumptuous curiosity and complaints of man, chap. iv. 5—11; contain very elevated descriptions of God's attributes, chap. vii. 62—70; viii. 20—23, 39; xvi. 54—63; and rest the equity of His proceedings on the projected decisions of a future judgment. They impart consolatory assurances of returning favour, and represent, in an interesting vision, Jerusalem reestablished on its foundations, chap. x. 10, 27, &c. The angel likewise, in these pretended visions, reveals many striking prophecies relative to the *Messiah*, chap. ii. 34—48; the destruction of the Roman empire, chap. xi, xii; and the fate of Egypt; of Babylon, chap. xv, xvi; and of other nations; besides others of very obscure and uncertain interpretation, chap. v. 1—13; vi. 7—28.

This book was never admitted into the Hebrew canon; and there is no sufficient authority to prove that it was ever extant in the Hebrew language. Its pretended prophecies are not produced in evidence by Christian writers, striking as such testimony must have been, if they had been genuine; and the book was never publickly or generally acknowledged either in the Greek or Latin church; nor was it ever inserted in the sacred catalogue, by either councils or fathers; but it is expressly represented as Apocryphal by St. Jerome, who describes it as rejected by the Church.

From many passages occurring in this book, which bear a very manifest resemblance to doctrines, sentiments, and expressions contained in the writings of the New Testament, and from the circumstance of our Saviour being mentioned by name in much clearer terms than in the canonical books of prophecy, (see chap. vii. 28, 29,) there is reason to conclude that the whole, or at least the greater part of it, was written after the promulgation of the Gospel. The work is indeed of too mixed and mysterious a character to authorize any positive determination. Amidst passages transcribed from the Gospel, it may contain fragments of works written before the time of Christ, and many writers have considered it as a compilation of pieces, of which some at least may have been the genuine production of Ezra. *Dr. Gray.*

There may be reason to doubt whether this book in its present form was written by any one author. In the two last chapters, there is a considerable difference of style from that of the rest of the book; there is no mention of Ezra in them, and nothing which must be necessarily appropriated to the author of the immediately preceding chapters, but rather the contrary. In some ancient copies, indeed, the two last chapters of this book form a separate book under the title of the fifth book of Esdras. They are written very much in the style and manner of the ancient Hebrew Prophets. *Lee.*

CHAP. I.

1 *Ezras is commanded to reprove the people.* 24 *God threateneth to cast them off,* 35 *and to give their houses to a people of more grace than they.*

* Ezra 7. 1. THE second book of the prophet * Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of ‖ Sadamias, the son of Sadoc, the son of Achitob,

‖ Or, *Shallum.*

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes,

Chap. I. ver. 1. — *Esdras, the son of Saraias,* &c.] The genealogy here given, it should be observed, differs from that given at 1 Esdr. viii. 1, 2; and from that in the canonical book of Ezra, chap. vii. 1, 2: which has induced some to conclude that they do not refer to the same Esdras, or Ezra. *Arnald.*

in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

[a] Isa. 58. 1. 5 Go thy way, and [b] shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

10 Many kings have I destroyed for their [c] Exod. 14. 28. sakes; [c] Pharaoh with his servants and all his power have I smitten down.

[d] Numb. 21. 24. Josh. 8, & 10, & 12. 11 [d] All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

[e] Exod. 14. 29. 13 [e] I led you through the sea, and in the beginning gave you a large and safe ‖ passage; [f] I gave you Moses for a leader, and Aaron for a priest.

‖ Or, *street.* [f] Exod. 3. 10. & 4. 14. [g] Exod. 13. 21. 14 [g] I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The [h] Exod. 16. 13. Psal. 105. 40. [h] quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and [i] Numb. 14. 3. thirsty in the wilderness, [i] did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; [k] so ye did eat angels' bread.

[k] Wis. 16. 20.

20 [l] When ye were thirsty, did I not cleave the rock, and waters flowed out ‖ to your fill? for the heat I covered you with the leaves of the trees.

[l] Numb. 20. 11. Wis. 11. 4. ‖ Or, *abundantly.*

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: [m] what shall I yet do more for you? saith the Lord.

[m] Isai. 5. 4.

22 Thus saith the Almighty Lord, When ye were in the wilderness, ‖ in the river of the Amorites, being athirst, and blaspheming my name,

‖ Or, *at the bitter waters, or, waters of Marah,* Exod. 15. 23, 25.

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, [n] Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

[n] Exod. 32. 8.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 [o] Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

[o] Isai. 1. 15.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, ‖ and I should be your God; that ye would be my children, and I should be your father?

‖ Or, *as I am your God.*

30 [p] I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

[p] Matt. 23. 37.

31 [q] When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

[q] Isai. 1. 13.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and

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11. — *I have scattered the people even of Tyrus and Sidon,*] This fact of God's having scattered the people of Tyre and Sidon in favour of His people returning from Egypt, receives no confirmation from any other part of Scripture, and the relation of it here may be thought to impair the authority of this book. *Arnald.* Or it may be thought that the Canaanites are here meant, who extended as far as Tyre and Sidon. *Junius.*

22, 23. — *in the river of the Amorites, &c.*] In these two verses the writer seems to confound different historical facts; for he alludes to the miracle of Moses's sweetening the water, as having occurred at the river Arnon, Numb. xxi. 16, which was wrought in reality at the waters of Marah, Exod. xv. 25. *Calmet.*

torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [t] angel of the Lord.

Mal. 3. 1.

CHAP. II.

1 *God complaineth of his people:* 10 *yet Esdras is willed to comfort them.* 34 *Because they refused, the Gentiles are called.* 43 *Esdras seeth the Son of God, and those that are crowned by him.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my [‖] covenant.

[‖] Or, *sacrament, vel, oath.*

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember [u] what I did unto Sodom and Gomorrha;

[u] Gen. 19. 24.

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and [‖] bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

[‖] Or, *bring them up with gladness, as a door make their feet fast: for, &c.*

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known [‖] my name in Israel.

[‖] Or, *thy name, O Israel.*

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esay and Jeremy, after whose counsel I

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40. — *Aggeus, Zachary, and Malachy.*] It is observable, that these three Prophets are here mentioned, although the two former did not probably flourish as Prophets till after the return from the captivity, and Malachi not till 100 years after the decree of Cyrus. It may also be remarked, that the Prophets are here enumerated, not according to the order of the Hebrew Bibles, but according to that of the Septuagint or Greek version; circumstances which bespeak this second book of Esdras to be of later date than the time of Ezra. *Dr. Gray.*

— *which is called also an angel of the Lord.*] That Malachi was so called is among the conceits of the Jewish rabbies. *Arnald.*

have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 [b] Wheresoever thou findest the dead, † take them and bury them, and I will give thee the first place in my resurrection.

[b] Tobit 1. 17, 18. † *signing bury them.*

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and ‖ shew mercy unto them: for my wells run over, and my grace shall not fail.

‖ Or, *preach.*

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed ‖ in the feast of the Lord;

‖ Or, *for.*

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and † *shut* up those of thine that are clothed in white, which have fulfilled the law of the Lord.

† Lat. *conclude*

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 [c] I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

[c] Rev. 7. 9.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, ‖ Sir, what are these?

‖ Or, *Lord.*

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

CHAP. III.

1 *Esdras is troubled,* 13 *and acknowledgeth the sins of the people:* 28 *yet complaineth that the heathen were lords over them, being more wicked than they.*

IN the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that

I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

[a] Gen. 2. 7. 5 [a] And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

[b] Gen. 6. 12. 8 [b] And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

[c] Gen. 7. 10. 9 [c] And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, [d] Noah with his houshold, of whom came all righteous men.

[d] 1 Pet. 3. 20. 12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, [e] thou didst choose thee a man from among them, whose name was [f] Abraham.

[e] Gen. 12. 1. [f] Gen. 17. 5.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

[g] Gen. 21. 2, 3. [h] Gen. 25. 25, 26. [i] Mal. 1. 2, 3. Rom. 9. 13. 16 [g] And unto him thou gavest Isaac, and [h] unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou [i] didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

[k] Exod. 19. 1. Deut. 4. 10. 17 And it came to pass, that when thou leddest his seed out of Egypt, [k] thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, ‖ and diligence unto the generation of Israel. ‖ Or, and to all the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them. that they should keep it with diligence.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: [l] then didst thou raise thee up a servant, called David: [l] 1 Sam. 16. 13.

24 [m] Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein. [m] 2 Sam. 5. 7. 2 Sam. 13.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest *them* sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 ‖ I do not remember how this way may be left: Are they then of Babylon better than they of Sion? ‖ Or, I conceive.

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen,

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Chap. III. ver. 4. — *and commandedst the people.*] By "people" are probably here meant the different sorts of animals with which God filled the earth at the first. See Prov. xxx. 25. *Jamins.*

and I see that they ‖ flow in wealth, and think not upon thy commandments.

‖ Or, abound.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell in the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

CHAP. IV.

1 *The angel declareth the ignorance of Esdras in God's judgments,* 13 *and adviseth him not to meddle with things above his reach.* 23 *Nevertheless Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted, to understand the ‖ corruption that is evident in my sight?

‖ Or, incorruption.

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the [a] trees took counsel,

[a] Judges 9. 8. 2 Chron. 25. 18.

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for ‖ the ground is given unto the wood, and the sea also hath his place to bear his ‖ floods.

‖ Or, the land.

‖ Or, woods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as ‖ the ground is given unto the wood, and the sea to his floods: even so [b] they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth upon the heavens may only understand the things that are above the height of the heavens.

‖ Or, the land.

[b] Isa. 55. 8, 9. John 3. 31. 1 Cor. 2. 14.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come ‖ to none effect,

‖ Or, no where.

24 And we pass away out of the world as grashoppers, and our life is astonishment

and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the ‖ time of threshing come?

‖ Or, *flour.*

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when *cometh* the fruit of the floor of our reward?

‖ Or, *Jeremiel.*

36 And unto these things ‖ Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the ‖ quantity which is past did more exceed.

‖ Or, measure.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or ‖ what shall happen in those days?

‖ Or, who shall be? Manuscript.

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

1 *The signs of the times to come.* 23 *He asketh why God, choosing but one people, did cast them off.* 30 *He is taught, that God's judgments are unsearchable,* 46 *and that God doeth not all at once.*

NEVERTHELESS as concerning the tokens, behold, the days shall come,

that they which dwell upon earth ‖ shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

‖ Or, *shall be found with great wealth.*

2 But [a] iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

[a] Matt. 24. 12.

3 And the land, ‖ that thou seest now to have root, shalt thou see wasted suddenly.

‖ Or, *that thou treadest upon and seest.*

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft ‖ sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

‖ Or, *stirred.*

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not ‖ prosper.

‖ Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and ‖ upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

‖ Or, *over.*

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord.

Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will *proceed to* speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 *God's purpose is eternal.* 8 *The next world shall follow this immediately.* 13 *What shall fall out at the last.* 31 *He is promised more knowledge,* 38 *and reckoneth up the works of the creation,* 57 *and complaineth that they have no part in the world for whom it was made.*

AND he said unto me, In the beginning, when the ‖ earth was made, before the borders of the world stood, or ever the winds blew, ‖ Or, circle of the earth.

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established,

before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none *other*: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, [a] Jacob's hand held ‖ first the heel of Esau.

[a] Gen. 25. 26.
‖ Or, *From the beginning.*

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great ‖ motion; but the place where thou standest shall not be moved.

‖ Or, *earthquake.*

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be ‖ finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

‖ Or, *sealed.*

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things ‖ by day than I have heard.

‖ See chap. 13. ver. 52.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like

manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even
[a] Gen. 1. 1. the first day, and saidst thus; [b] Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

[c] Gen. 1. 14. 45 [c] Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

[d] Gen. 1. 15. Deut. 4. 19. 46 And gavest them a charge to do [d] service unto man, that was to be made.

47 Upon the fifth day thou saidst unto
[e] Gen. 1. 20. the seventh part, [e] where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living
[f] Behemoth. creatures, the one thou calledst ‖ Enoch, and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

4 *The way is narrow.* 12 *When it was made narrow.* 28 *All shall die, and rise again.* 33 *Christ shall sit in judgment.* 46 *God hath not made paradise in vain,* 62 *and is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

Chap. VI. ver. 49. *Then didst thou ordain two living creatures,* &c.] The story here related has all the appearance of being a rabbinical conceit, which the author borrowed from the fanciful writings of the Jews. *Arnald.*

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a ‖ dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

‖ Or, *steep place.*

8 And one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

‖ Or, *greater.*

13 For the entrances of the ‖ elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy

* Deut. 8. 1. * law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants: in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the ‖ former judgments: so that no man shall remain.

‖ Or, *first beginning.*

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the

Chap. VII. ver. 28. — *my son Jesus*, &c.] This and several other passages of this book speak so plainly of Jesus Christ, His coming, office, death, &c, that it seems impossible any Jews, who received this book as authentick, could remain unconverted. On this account it is inferred, that this book must have been written subsequently to the time of our Saviour, from whose history, and the writings of His Apostles, the author has transcribed several passages. *Arnald.*

reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

[b] Gen. 18. 23. [c] Exod. 32. 11.

36 Then said I, [b] Abraham prayed first for the Sodomites, and [c] Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of ‖ Achan:

‖ Or, *Achor.*

[d] 2 Sam. 24. 17. [e] 1 Chron. 6. 14. [f] 1 Kings 17. 21. & 18. 42, 45. [g] 2 Kings 19. 15.

38 And Samuel and [d] David for the destruction: and [e] Solomon for them that should come to the sanctuary:

39 And [f] Helias for those that received rain; and for the dead, that he might live:

40 And [g] Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

[h] Rom. 5. 18.

48 O thou Adam, what hast thou done? for though it was [h] thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?,

‖ Or, *a chaste life.*

52 And that the glory of the most High is kept to defend them which have led ‖ a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is ‖ security and medicine, since we shall not enter into it?

‖ Or, *fulness.*

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the ‖ condition of the battle, which man that is born upon the earth shall fight;

‖ Or, *intent.*

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, [i] Choose thee life, that thou mayest live.

[i] Deut. 30. 19.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

[k] Rom. 2. 4.

64 And that [k] he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are ‖ cured with his word, and put out the multitude of ‖ contentions,

‖ Or, *created.* ‖ Or, *concupisc.*

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 Many created, but few saved. 6 He asketh why God destroyeth his own work, 26 and prayeth God to look upon the people which only serve him. 41 God answereth, that all sect cometh not to good, 52 and that glory is prepared for him and such like.

AND he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

[a] Matt. 20. 16. 3 [a] There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and ‖ thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

‖ Or, *to give us.*

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

‖ Or, *how is the body fashioned.*

8 For ‖ when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great [b] labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

[b] Job 10. 8. Psal. 139. 14, &c.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers ‖ do languish of such diseases: but because of us sinners thou shalt be called merciful.

‖ Or, *are sick.*

32 For if thou ‖ hast a desire to have mercy upon us, thou shalt be called merci-

‖ Or, *be willing.*

ful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

[c] 1 Kings 8. 46. 2 Chron. 6. 36. 35 [c] For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the ‖ confidence of good works.

‖ Or, *substance.*

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction:

[d] Gen. 4. 4. 39 But [d] I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into ‖ hell to be forgotten:

‖ Or, *the grave.*

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And [e] said in their heart, that there is no God; yea, and that knowing they must die.

[e] Psal. 14. 1 & 53. 1.

59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

CHAP. IX.

7 Who shall be saved, and who not. 19 All the world is now corrupted: 22 yet God doth save a few. 33 He complaineth that those perish which keep God's law: 38 and seeth a woman lamenting in a field.

HE answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen [a] earthquakes and uproars of the people in the world:

[a] Matt. 24. 7.

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then ‖shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

‖ Or, they shall marvel.

10 For such as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

‖ *And now because the time of the world was come, when I was preparing the world, &c.*

18 ‖ And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: ‖ but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable did themselves.

‖ *but when the world was made, look now and then the manners of every one created were corrupted by a never failing harvest, and a law unsearchable.*

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a ‖grape of the cluster, and a plant of a great people.

‖ Or, grain.

22 Let the multitude perish then, which was born in vain; and let my ‖grape be kept, and my plant; for with great labour have I made it perfect.

‖ Or, grain.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast [b] shewed unto our fathers in the wilderness, in a place where no man ‖treadeth, in a barren place, when they came out of Egypt.

[b] Exod. 19. 9. & 24. 10. Deut. 4. 12.

‖ Or, cometh.

30 And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a

ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

CHAP. X.

1 *He comforteth the woman in the field.* 17 *She vanisheth away, and a city appeareth in her place.* 40 *The angel declareth these visions in the field.*

AND it came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my ‖ neighbours rose up to comfort me: so I took my rest unto the second day at night.

‖ Or, *neighbours.*

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the ‖ meditations wherein I was, and spake to her in anger, saying,

‖ Or, *speeches.*

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly ‖ rooted out.

‖ Or, *abolished.*

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 ‖ But the earth *not so*: for the multitude present in it according to the course of the earth is gone, as it came:

‖ *But the earth after the manner of the universe the present multitude is gone upon, as it came.*

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

[a] Chap. 4. 1. 28 Where is [a] Uriel the angel, who came unto me at the first? for he hath caused me to fall ‖ into many trances, and mine end is turned into corruption, and my prayer to rebuke.

‖ Or, into the multitude in a trance.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [b] words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

[b] Chap. 5. 20.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this ‖ vision.

‖ Or, trance.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy ‖ way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

‖ Or, purpose.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the ‖ solution:

‖ Or, interpretation.

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are *the* thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fall, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he

shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and ‖ art called with the Highest; and so are but few.

‖ Or, *art called to be with*, &c.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the ‖ high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

‖ Or, *last things.*

CHAP. XI.

1 *He seeth in his dream an eagle coming out of the sea,* 37 *and a lion out of a wood talking to the eagle.*

THEN saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested † it with the residue.

† Lat. she.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose *one* feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, *in* process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves, and to have the *rule.*

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that

remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

CHAP. XII.

3 The eagle, which he saw, is destroyed. 10 The vision is interpreted. 37 He is bid to write his visions, 39 and to fast, that he may see more. 46 He doth comfort those that were grieved for his absence.

AND it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the [a] vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that

[a] Dan. 7. 7.

there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make *them* joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the ‖ prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest. ‖ Or, people.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 *He seeth in his dream a man coming out of the sea.* 25 *The declaration of his dream.* 54 *He is praised, and promised to see more.*

AND it came to pass after seven days, I dreamed a dream by night:

‖ *a certain man as the wind.* Junius.

2 And, lo, there arose ‖ a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the ‖ thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

‖ *clouds.*

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought ‖ of them that were offered: then was I sick through great fear, and I awaked, and said,

‖ *Gathering of the things that were offered.*

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days! and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into ‖ these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

‖ Or, *this day.*

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, [a] one people against another, and one realm against another.

[a] Matt. 24. 7.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom [b] Salmanasar the king of Assyria led away

[b] 2 Kings 17. 3.

captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow passages of the river.

44 For the most High then shewed [c] signs for them, and held still the flood, till they were passed over.

[c] Exod. 14. 21. Josh. 3. 15, 16

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called ‖ Arsareth.

‖ Or. Ararath.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee

Chap. XIII. ver. 44. *For the most High then shewed signs for them, &c.*] The relation here given of the ten tribes being miraculously carried through the Euphrates, seems to have been a fond persuasion of the Jews in later times, arising from the national prejudice, that God will never cease to do miracles in behalf of His chosen people. *Arnald.*

the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

CHAP. XIV.

1 *A voice out of a bush calleth Esdras,* 10 *and telleth him that the world waxeth old.* 22 *He desireth, because the law was burnt, to write all again,* 24 *and is bid to get swift writers.* 39 *He and they are filled with understanding:* 45 *but he is charged not to publish all that is written.*

AND it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

[a] Exod. 3. 2, 8.

3 Then said he unto me, [a] In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For [b] yet greater evils than those which thou hast seen happen shall be done hereafter.

[b] Matt. 24. 7.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many ‖ box trees, and take with thee Sarea, Dabria, Selemia, ‖ Ecanus, and Asiel, these five which are ready to write swiftly;

‖ Or, *box tables to write on*: See ver. 44.

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

‖ Or, *Banias.*

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 [c] Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

[c] Gen. 47. 4.

30 [d] And received the law of life, which

[d] Acts 7. 53.

they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice
[c] Ezek. 3. 1. called me, saying, Esdras, [c] open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

‖ Or, *nine hundred and four.*

44 In forty days they wrote ‖ two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and ‖ the stream of knowledge.

‖ Or, *the lake of knowledge.*

48 And I did so.

CHAP. XV.

1 This prophecy is certain. 5 God will take vengeance upon the wicked, 12 upon Egypt. 28 An horrible vision. 43 Babylon and Asia are threatened.

BEHOLD, speak thou *in the* ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the [a] innocent and [a] Rev. 6. 10. & 19. 2. righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the

course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife ‖among their kings.

‖ Or, against

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's ‖hough.

‖ Or, paste, or litter.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and ‖make her afraid.

‖ Or, destroy.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

Chap. XV. ver. 29. — *the dragons of Arabia*]. The inhabitants of Arabia are so called from their manner of living in dens and caverns of the earth. Those who followed this mode of life were often compared to dragons by the old poets and mythologists. *Lee.*

45 And they that remain under her shall do service unto them that have put her in fear.

‖ Or, like unto Babylon.

46 And thou, Asia, that art ‖ partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands,

† Lat. death.

and saying over their † dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and ‖ mar the beauty of thy face.

‖ Or, break.

CHAP. XVI.

1 *Babylon and other places are threatened with plagues that cannot be avoided,* 23 *and with desolation.* 40 *The servants of the Lord must look for troubles:* 51 *and not hide their sins,* 74 *but leave them, and they shall be delivered.*

WOE be unto thee, Babylon, and Asia! woe be unto thee, Egypt, and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be alway mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall ‖ evils grow upon earth, sword, famine, and great confusion.

‖ Or, plagues.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, [a] their imaginations, their thoughts, and their hearts:

Luke 16. 15.

55 Which spake but the word, Let the earth be made; [b] and it was made: Let the heaven be made; and it was created.

[b] Gen. 1. 1.

56 In his word were the stars made, and he knoweth the [c] number of them.

[c] Psal. 147. 4

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, ‖ being idle, with things offered unto idols.

‖ Or, being as idle as they

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is ‖ left undressed, and is cast into the fire to be consumed therewith.

‖ Or, shall be cast out.

TOBIT.

INTRODUCTION.

THIS Book was probably written by, or at least compiled from the memoirs of, Tobit and Tobias: whom Raphael the angel had commanded to record the events of their lives, chap. xii. 20. The work appears to have been begun by Tobit, who, in the Greek, Hebrew, and Syriack editions, speaks in the first person to the fourth chapter; and by whom other parts of the book, as the prayer in the thirteenth chapter, are said to have been written: what he left unfinished was probably completed by his son; the two last verses of the book being afterwards added by some compilers who digested the materials into their present form.

It is uncertain whether this work were originally written in the Hebrew or in the Chaldaick language, with both of which Tobit and his family must have been well acquainted. The Hebrew copies published by Munster and Fagius appear to be translations comparatively modern; and as the book was extant in the Chaldaick language in the time of St. Jerome, it is possible that it was originally written in that language, though no Chaldaick copy be now extant. The most ancient copy that is known to exist is a Greek version, which was probably made by some Hellenistical Jew, and before the time of Theodotion, as it is quoted by Polycarp: from this our English translation, and probably the Syriack version, was made, as also the Latin version, which was in use before the time of St Jerome. The book, if it even existed in the Hebrew language, was certainly never in the Hebrew canon, and has no pretensions to be considered as the production of an inspired writer. But, though it has no canonical authority, it is a book respectable for its antiquity and contents.

With respect to the history contained in this book, there is no reason to question its truth, at least as to the main particulars; and the Jews do not appear to have entertained any doubts on the subject. It is written with much simplicity, and with an air of verity. The characters are described with great sincerity and effect; and the minute detail of genealogy, of time, place, and personal circumstances, while they heighten the interest, tend to demonstrate the truth and reality of the relation. Tobit then is to be considered as a real character; he was born probably during the reign of Ahaz; he was of the tribe of Naphtali, and the city of Thisbe in upper Galilee; he was carried captive to Nineveh, after the extinction of the kingdom of Israel by Enemessar or Shalmaneser, about the year of the world 3283. The history of this captive, and of his family, is here related in a very interesting manner; it is enlivened with much variety of incident, and decorated by the display of many virtues. Some of the incidents, as the ministry of the angel, the influence and defeat of the evil spirit, as well as the blindness and recovery of Tobit, have appeared so improbable to many writers, that they have chosen to consider the whole book merely as an instructive fiction designed to illustrate the relative and social charities of life, and to exhibit a pattern of virtue exercised in trials, and recompensed in this world: but there are no physical objections to the causes assigned either for the deprivation or restoration of sight to Tobit; since if they are not naturally capable of producing such effects, they might still be miraculously rendered instruments in the hands of Providence.

With respect to the agency of the angels, there is nothing inconsistent with reason, received opinions, or Scripture, in supposing a limited superintendence of superiour beings. We know indeed, that under the peculiar circumstances of the Jewish economy, the ministry of angels was manifestly employed in subserviency to God's designs; and that particular personages were occasionally favoured with their familiar intercourse. It is likewise unquestionable, that before the power and malevolence of evil spirits were checked and restricted by the control of our Saviour, their open influence was experienced; and though in the accounts of this book, invisible beings be represented as endued with corporeal affections, and described under traditionary names of Chaldean extraction; and though the whole history of their proceedings, as here furnished, be in some measure accommodated to vulgar conceptions; yet it would be a violation of all rules of just criticism, to consider the agency of these beings as a mere allegorical machinery. Indeed the events recorded are so dependent on their supposed interference, and the miraculous circumstances so incorporated with the history, that the truth of the whole account rests on the same foundation, and the particular parts cannot be separately removed. *Dr. Gray.*

CHAP. I.

1 *Tobit his stock, and devotion in his youth.* 9 *His marriage,* 10 *and captivity.* 13 *His preferment,* 16 *alms, and charity in burying the dead;* 19 *for which he is accused, and flieth,* 22 *and after returneth to Nineve.*

THE book of the ‖ words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

‖ Or, acts.

2 Who in the time of Enemessar king of [a] the Assyrians was led captive out of [a] Thisbe, which is at the right hand of that city, which is called ‖ properly Nephthali in Galilee above Aser.

‖ Or, *Kedes of Nephthali in Galilee*

[a] 2 Kings 17. 3. Judges 4. 6.

Chap. I. ver. 1. *The book of the words of Tobit,*] Meaning the history of Tobit, the book of events relating to Tobit.

2. — *of Enemessar king of the Assyrians*] Enemessar, otherwise Shalmaneser: see the margin. This invasion by the Assyrians must have been subsequent to that mentioned at 1 Chron. v. 26, under Tiglath-pileser. It is thought that it occurred about B. C. 721, and that Tobit was at the time about forty-four years old. *Arnald.*

— *Thisbe,*] This was probably the native city of Elijah. See note at 1 Kings xvii. 1.

— *at the right hand of* &c.] That is, to the south of &c; for the Jews in their description of places suppose the speaker to face the east. *Dr. Gray.*

— *which is called properly Nephthali*] Or Kadesh-nephthali. This being the principal city in the tribe of Nephthali, was, for brevity's sake, sometimes called Nephthali.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed ‖ unto the [b] heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, [c] having the firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of ‖ Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine [d] own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the [e] bread of the Gentiles.

11 But I kept † myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his † purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, ‖ at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; † whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast ‖ about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [f] fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I

‖ Or, *to the power of Baal, or, the god Baal.*
[b] 1 Kings 12. 30.
[c] Exod. 22. 29. Deut. 12. 6.
‖ Or, *Levi.*
[d] Numb. 7.
[e] Gen. 4. 32.
† Gr. *my sin.*
† Gr. *buyer.*
‖ Or, *in the [illegible] or, [illegible] of Media.*
† Gr. *the [illegible] whom [illegible] unsettled.*
‖ Or, *behind the walls.*
[f] 2 Kings 19. 35, 36. Isa. 37. 37. Ecclus. 48. 18, 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

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3. — *I did many almsdeeds* &c.] We should observe, that Tobit's misfortunes never induce him to leave the path of virtue; and his charity to his brethren under the same captivity is most extraordinary and amiable. Human prudence proceeds on maxims very different: it is natural for a captive, at a distance from his country, and reduced in his circumstances, to manage and reserve the little that remains, in order to subsist himself and his family; and to think that giving to others may be the way to bring poverty on himself: but the faith of Tobit judged otherwise, and "had respect unto the recompense of the reward." *Arnald.*

11. *But I kept myself from eating;*] Many of the Jews, and Tobit, as here appears, among them, who were carried into captivity, still retained the true worship of God; and, observing in a strange land the ordinances appointed by the law, fell not into the idolatrous usages and impieties of the heathens among whom they were dispersed. Thus they abstained from all meats and drinks that came from the heathens, and forbore to eat promiscuously with them, from the fear of contracting a pollution, and of partaking of food which had been offered to idols. *Arnald.* See Dan. i. 8, and the note there.

13. — *was his purveyor.*] Was made his steward, had the general superintendence of his house and family. *Munster.*

14. — *at Rages a city of Media*] This is thought to be the same with Ragau, mentioned at Judith i. 15. *Dr. Wells.* It was situated in the south part of Media, in the mountains which separate that country from Parthia. *Calmet.*

15. — *whose estate was troubled,* &c.] From the time of Tiglath-pileser, the Medes had continued in subjection to the Assyrians; but under Sennacherib, the Assyrian monarchy fell into decay, either by his imprudence or bad fortune. The Medes taking advantage perhaps of his long absence, revolted, and were never after brought again under the Assyrian yoke, though Esarhaddon, the successor of Sennacherib, in the course of his reign seems to have been both a valourous and successful prince. These are the troubles which prevented Tobit from going into Media according to his custom or intention. *Arnald.*

17. — *if I saw any of my nation dead,* &c.] The account given in this part of the book of Tobit of the treatment experienced by the poor Jews in their captivity, of their being often arbitrarily put to death, and their bodies left unburied, is very different from what takes place under regular governments, but is perfectly conformable to what is to this day practised in the despotick countries of the East. *Harmer.*

18. — *and fled from Judea,* &c.] It appears that Sennacherib after his return to Nineveh from his signal defeat on the angel of the Lord smiting his army, (2 Kings xix. 35,) grew cruel and tyrannical, especially towards the Jews, numbers of whom he caused to be slain and cast into the street. *Arnald.*

—— *I buried them privily;*] It was always held an act of great justice and mercy to bestow burial on the dead; the want of burial having been deemed by most nations of antiquity one of the greatest punishments that could be inflicted. Jehoiakim the son of Josiah is threatened with the want of burial, Jer. xxii. 19. St. Ambrose, speaking of this charitable action of Tobit, says, that there is not a more excellent duty than to do good to them that cannot repay, and to rescue a fellow creature from the violence of the fowls of the air and the beasts of the field. *Arnald.*

19. — *complained of me to the king, that I buried them,*] It is

buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons [a] killed him, and they fled into the mountains of Ararath; and ‖ Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and ‖ Sarchedonus appointed him next unto him: and he was my brother's son.

[a] 2 Kings 19. 37. 2 Chron. 32. 21.
‖ Or, *Esar-haddon.*
‖ Or, *Esar-haddon.*

CHAP. II.

1 *Tobit leaveth his meat to bury the dead,* 10 *and becometh blind.* 11 *His wife taketh in work to get her living.* 14 *Her husband and she fall out about a kid.*

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of [a] Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: [b] who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ‖ sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and ‖ a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna ‖ did take women's works to do.

12 And when she had sent ‖ them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence

[a] Amos 8. 10.
[b] Chap. 1. 19.
‖ Or, *swallows.*
‖ Or, *white films.*
‖ Or, *was hired to spin in the women's rooms.*
‖ Or, *her work.*

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still held to be highly criminal in despotick countries to bury without permission persons who are executed. Windus, speaking of what takes place in the empire of Morocco, says, that nobody dares bury the body of a person executed till the emperour has given orders for it. *Harmer.*

21. — *mountains of Ararath;*] In Armenia. See 2 Kings xix.

—— *Sarchedonus*] Or Esar-haddon. See the same related at 2 Kings xix.

Chap. II. ver. 1. — *I sat down to eat.*] The expression in the Greek is, "I lay down to eat:" which proves that the custom of reclining at meals, which prevailed among the Jews in our Saviour's time, had obtained at this period. *Calmet.*

It has been supposed by many, that the custom of reclining at meals was derived to the Jews from the Romans; but this passage seems to prove the contrary. *Drusius.* See the notes on Amos ii. 8; Matt. viii. 11.

2. — *bring what poor man soever thou shalt find* &c.] The Hebrews were accustomed, on their great festivals, to allow themselves better fare than ordinary; and Tobit, it appears, on such occasions, was not content with providing good entertainment for himself, but charitably gave a portion of it to the poor and stranger. *Calmet.*

6. *Remembering that prophecy of Amos,* &c.] Amos prophesied under the reign of Uzziah king of Judah, and Jeroboam II. king of Israel, about eighty years before the event here mentioned. Amos, in the place referred to, either foretells the misery of the captivity, in which the Israelites were involved under the Assyrians, of which Tobit now bewailed the accomplishment; or else Tobit accommodates the words of the Prophet to their present unhappy state and circumstances, when, instead of celebrating their feasts with joy and gladness, as was usual in their own country, they groaned under the yoke and tyranny of their oppressors, being denied even the innocent liberty and commendable right of burying their murdered countrymen, without manifestly incurring the danger of their lives. *Arnald.*

9. — *slept by the wall of my court-yard,*] It seems he was unwilling to enter his house on account of the pollution he had contracted from the dead body; since every person or thing, that touched one thus defiled, was polluted thereby. *Arnald.*

—— *being polluted,*] This pollution from touching a dead body lasted seven days, Numb. xix. 11, &c. *Calmet.*

10. — *sparrows* &c.] Rather, "swallows," as the margin states. The excrement of these animals, as appears from Pliny and other naturalists, is hot and acrimonious, and may cause blindness. *Dr. Gray, Calmet.* The Greek word here used signifies generally any small birds. *Grotius.*

11. — *did take women's works*] Such was Tobit's extreme poverty at this time, that his wife was under the necessity of seeking out an employment for the purpose of subsistence. *Arnald.*

is this kid? is it not stolen? render it to
[c] Deut. 22. 1. the owners; [c] for it is not lawful to eat any thing that is stolen.

[a] Job 2. 9. 14 [d] But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous
‖ Or. *is, all things are known to thee.* deeds? ‖ behold, thou and all thy works are known.

CHAP. III.

1 Tobit, grieved with his wife's taunts, prayeth. 11 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us
[e] Deut. 28. 15, 37. [e] for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be ‖ dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me. ‖ Or, *dismissed, or, deliverance.*

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with *sorrow* unto the grave.

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14. — *behold, thou and all thy works are known.*] She upbraids him with his tenderness of conscience, and the little good it had done him. You need indeed reproach me; behold, your disgrace is known to every one; the charities which you have exercised all your life profit you nothing; they have not kept you from blindness, which deprives you of every comfort. You had great hopes that, living so piously, you could not fail to be prosperous and happy, and that since you served God, He would most certainly repay you, chap. iv. 14. But where are your alms and righteous deeds now? Have they kept blindness or adversity from you? Have not your extensive and indiscreet charities brought us to the distressed condition we now are in? *Arnald.*

Chap. III. ver. 1. — *and in my sorrow prayed,*] We have here a further instance of Tobit's good disposition, and particular sweetness of temper; he does not return railing for railing, but, going to some retired place, (as it should seem from ver. 17,) pours forth his complaints to God of the great injustice done him, but confesses at the same time, in the spirit of humility, that his sins had deserved a worse treatment. *Arnald.*

7. — *in Ecbatane a city of Media*] Ecbatane seems to have been built not long after Babylon. We find that Semiramis the wife of Ninus, in a war against the Medes, who had then rebelled, taking an affection to the place, caused watercourses to be made to it, digging a passage through the hills with great labour and charge. Being destroyed by the injury of time, it was rebuilt by Deioces, the sixth king of the Medes, and afterwards much beautified and enlarged by Seleucus Nicanor, one of the successors of Alexander the Great in his Asian conquests. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it was said to be 180 or 200 furlongs, which make about twenty-four of our miles. The walls thereof are affirmed in the book of Judith to be seventy cubits high, fifty cubits broad, and the towers upon the gates an hundred cubits higher; all built of hewn and polished stones, each stone being six cubits in length, and three in breadth. But this is to be understood only of the innermost wall, there being seven in all about it, each of them higher than the other, and each distinguished by the colour of their several pinnacles, which gave to the eye a most pleasant prospect. It was the ordinary residence of the kings of Persia in the heat of summer, as Susa was in the cold of winter. The royal palace was about a mile in compass, and built with all the cost and skill that a stately edifice required. Some of its beams are said to have been of silver, and the rest of cedar, which were strengthened with plates of gold. Josephus, the Jewish historian, relates, that it was built by the Prophet Daniel, which must be understood no otherwise, than that he overlooked the work, or contrived the model, appointed to do so by the order of Darius the Mede, to whom the building of the same is ascribed by others. Neglected at length by the kings of the Parthian race, it became a ruin. *Dr. Wells.*

8. — *whom Asmodeus the evil spirit had killed,*] The name Asmodeus seems to be derived from a Hebrew word which signifies "to ruin, to destroy, to make desolate;" and therefore most properly belongs to those evil spirits whose *aim it is* to ruin and destroy the souls of men. It has been thought by some that the evil spirit here mentioned is the demon of impurity, and that God permitted him to punish with death those who approached Sara with evil and criminal dispositions. *Calmet.*

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,.

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near ‖ kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

‖ Or, brother.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

Tobit giveth instructions to his son Tobias, 20 *and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, [a] but honour her all the days of thy life, and do that which shall please her, and grieve her not.

[a] Exod. 20. 12. Ecclus. 7. 27.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 [b] Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

[b] Prov. 3. 9. Eccles. 3. 1. & 14. 13. Luke 14. 13.

8 If thou hast abundance, [c] give alms accordingly: if thou have but a little, be not afraid to give according to that little:

[c] Ecclus. 25. 10.

9 For thou layest up a good treasure for thyself against the day of necessity.

10 [d] Because that alms do deliver from death, and suffereth not to come into darkness.

[d] Ecclus. 29. 13.

11 For alms is a good gift unto all that give it in the sight of the most High.

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11. — *toward the window,*] Toward the window which opened towards Jerusalem. See Dan. vi. 10. *Arnald.*

15. — *neither any near kinsman,* &c.] That is, her father had no son to inherit his substance, nor any near kinsman or relation, neither brother, nor brother's son, to whom, as the law required, she might dispose of herself in marriage. Those women of Israel, who had no brothers of the same blood, were enjoined by the law of Moses to marry the next of kin, Numb. xxvii. 8, &c. *Arnald.*

17. — *Raphael was sent to heal them*] The name "Raphael" signifies "the medicine of God," or "the God who heals." *Calmet.*

—— *came down from her upper chamber.*] It seems to have been customary among the devout persons of the Jewish nation of both sexes, to set apart some upper room where they might attend the business of prayer without noise or disturbance: see Dan. vi. 10; Acts i. 13: or else this might be a female apartment, where she sat to work; for it was the custom of antiquity to assign the uppermost rooms to the women, that they might be secluded from all intrusion and interruption. *Arnald.*

Chap. IV. ver. 3. — *when he had called him, he said,* &c.] The advice which Tobit in this chapter gives his son, when he presumed that death was approaching, and that God had heard his petition to be removed from the miseries of life, has always been esteemed an excellent abridgment of moral duties. The precepts are very plain and obvious, and require only sincerity and a good disposition to apply them. We should observe, that he enters on this advice before he settles his worldly affairs. *Arnald.*

4. — *bury her by me in one grave.*] The ancient patriarchs expressed the same care and concern respecting their interment in this particular. Thus Abraham purchased the cave of Machpelah for the burying-place of Sarah, Gen. xxiii. 19, and was afterwards himself deposited in the same, Gen. xxv. 10: Isaac and Jacob with their wives were buried there also, Gen. xlix. 31. *Arnald.*

10. — *alms do deliver from death,* &c.] Meaning, that charity, through the blessing of God, often proves the means and occasion of long life, as seems to be more fully expressed at chap. xii. 9; or the meaning may be, that charity is effectual for procuring God's favour and mercy, and will make the latter days of the beneficent man easy and comfortable: or, lastly, that charity wipes away sins, and delivers from death, the consequence of them. *Arnald.*

—— *to come into darkness.*] Our Saviour expresses the state of the wicked in death by a similar term, "outer darkness," Matt. viii. 12; xxii. 13. *Calmet.*

[c] 1 Thess. 4. 3. 12 Beware of all [c] whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

[f] *Lev.* 19. 13. Deut. 24. 14, 15. 14 Let not the [f] wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

[g] Matth. 7. 12. Luke 6. 31. 15 [g] Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

[h] Luke 14. 13. 16 [h] Give of thy bread to the hungry, and of thy garments to them that are naked; [i] Matt. 6. 1. and according to thine abundance [i] give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

4 Young Tobias seeketh a guide into Media. 6 The angel will go with him, 12 and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

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13. — *in lewdness is decay* &c.] The word, translated "lewdness," signifies rather, "idleness, unprofitableness;" and to this the observation seems to be applied. *Arnald.*

14. *Let not the wages — tarry with thee,*] In conformity with this was the merciful provision of the Mosaick law, not to let "the wages of him that is hired abide all night until the morning," Levit. xix. 13; Deut. xxiv. 15. *Calmet.* See also James v. 4.

15. *Do that to no man which thou hatest:*] This precept is extremely similar to that admirable precept, which our blessed Lord sanctioned by His authority at Matt. vii. 12. *Calmet.* See the notes there.

—— *go with thee in thy journey.*] Some other copies read "in any of thy ways." But perhaps Tobit may have had particular respect to the journey on which he was about to send his son, and may have given him a caution against excess in drinking, to which the thirst arising from travelling in a warm climate would especially tempt him. *Arnald.*

17. *Pour out thy bread on the burial of the just,*] See the note on Jer. xvi. 7.

21. — *thou hast much wealth, if thou fear God,*] This sentiment is so exalted, that, as has been observed upon it, it might be thought to *have* been spoken by some Christian father to his son, in the times of the Gospel. Tobit had lost his sight, was a captive, and reduced to low circumstances; and yet in the full assurance of faith, from the good treasure of his heart, he pronounces this encouraging maxim to all others in the like distressed circumstances, "Thou hast much wealth, if thou fear God." God will either return with advantage to a persecuted and afflicted servant what he may at any time have lost, especially for the sake of His truth, and bless his latter end, as He did that of Job, with the greater flow of prosperity; or, having proved his soul by a great trial of afflictions, reserve for him a treasure in the heavens, with which temporal goods are not worthy to be compared. How happy would the case of the poor be, if, like Tobit they had ever this excellent maxim in their minds, which he then gives in charge to his son! It may not be amiss to observe, and place in one view, the several admirable precepts given by a religious father to his son in this chapter. 1. To remember God; and to praise Him devoutly for His blessings. 2. To pay a reverence and regard to parents for the kindness received from them. 3. To shew charity to the poor. 4. To avoid fornication, and every species of lewdness. 5. To abhor all pride. 6. To be just towards all, and in particular to give the labourer his hire. 7. To honour good and just men, and to pay a respect to their memory by a decent funeral. 8. To ask counsel of the wise, and follow it. 9. To trust in God's goodness, even in the midst of poverty *Arnald.*

Chap. V. ver. 3. — *the handwriting,*] Containing the acknowledgment of the debt.

5. *But he knew not;*] He knew not that he was an angel, having assumed a human form. *Arnald.*

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in, and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 ‖ Be not greedy to add money to money: but let it be as refuse in respect of our child.

‖ Or, *Let not money be added, but be the ransoming of our son.*

19 ‖ For that which the Lord hath given us to live with doth suffice us.

‖ Or, *So long as God hath granted us to live, this is sufficient.*

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, 10 *and to marry Sara the daughter of Raguel:* 16 *and teacheth how to drive the wicked spirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

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11. — *Dost thou seek for a tribe or family,*] His meaning seems to be, Why dost thou trouble thyself about my tribe or family? Content thyself, without any further inquiry, that thou hast a good guide for thy son. *Arnald.*

12. — *I am Azarias,* &c.] The name Azarias signifies "God's help or assistance:" Raphael was manifestly sent on this occasion for the purpose of being a guide and assistance to Tobias on his journey, and therefore he prudently concealed his quality of an angel, that he might more conveniently execute his commission. *Stackhouse.*

14. — *a drachm a day,*] We cannot discover with any certainty the value of this drachm. It is inferred from Matt. xvii. 24, that the Greek drachm was a fourth part of the Hebrew shekel: thus allowing the shekel to be about two shillings and fourpence of our money, the drachm was equal to about sevenpence of our money. On the other hand, if we suppose the translation of the book of Tobit from the Chaldee into Greek to have been made by some Alexandrian Jew, then we must understand the Alexandrian drachm to be meant, which was equal to half a Hebrew shekel, or about one shilling and twopence of our money. *Arnald.*

16. — *and the young man's dog with them.*] The mention of Tobit's dog has been frequently represented as a ludicrous and unnecessary particular. But there is often as much want of taste as of candour in criticism of this nature. The introduction of such incidental particulars is not unusual in the most admired works of antiquity. *Dr. Gray.*

17. — *is he not the staff of our hand,* &c.] This is a Hebrew expression, to which there is a similar phrase at Numb. xxvii. 17. The sense is, Is he not the staff of our age in managing our affairs and taking care of us? *Arnald.*

20. — *my sister;*] It was often the custom of the Jews to call their wives by this name, as being descended by the same common stock with themselves from their ancestors, Abraham, Isaac, and Jacob. *Grotius.*

21. — *the good angel will keep him company.*] It was the common persuasion of the ancient Hebrews, that every man has a guardian angel, who watches over his preservation. *Calmet.*

Chap. VI. ver. 1. — *to the river Tigris,*] This river runs from Nineveh towards Adiabene, which is the route of persons going to Media. *Grotius.*

2. — *a fish leaped out*] It is quite uncertain of what species was the fish here mentioned. The gall of the fish called Callionimus is efficacious in removing specks and obstructions of the sight. But this fish seems to be too small to correspond with this

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and ‖ drew it to land.

‖ Or, *cast it upon the land.*

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till *they drew near to* Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

‖ Or, *inheritance.* * Numbers 27. 8. & 36. 8.

11 For to thee doth the ‖ * right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ‖ ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

‖ Or, *embers*

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was ‖ effectually joined *to her.*

‖ Or, *vehemently.*

CHAP. VII.

11 *Raguel telleth Tobias what had happened to his daughter:* 12 *and giveth her in marriage unto him.* 17 *She is conveyed to her chamber, and weepeth.* 18 *Her mother comforteth her.*

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife,

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description. Bochart contends for the Silurus, the Sheat-fish, or Sturgeon, called also the Glanis. This the naturalists describe as large and voracious: and its liver was famous for removing suffusions and dimness. But it is objected that this fish, as having no scales, could not be eaten consistently with the restrictions of the Levitical law; Lev. xi. 10, 11. The livers of many other fishes may have the same medicinal qualities. *Dr. Gray.*

12. — *cannot marry her to another according to the law of Moses,*] According to the precept in the Mosaick law, Numb. xxvii. 8, a woman who, having no brother, succeeded to the inheritance of her father, ought to marry her nearest kinsman. But the penalty of death here mentioned is no where denounced in the law. A preferable sense seems to be that of the Geneva version, "Else he would deserve death," instead *of* "but *he* shall be guilty of death." In some copies this clause is wholly omitted. *Arnald.*

16. — *the ashes of perfume,*] Perfumes were usually burnt at marriages. See note at Cant. iii. 6. Indeed, at *all feasts*, it is the common custom of the East to use *censers* of different perfumes. *Sir J. Chardin.*

17. — *pray to God — who will have pity on you,*] This seems sufficiently to intimate, that the expulsion of the evil spirit was effected by the Divine power, although it is related as having been effected by a natural cause, the smoke of the fish. *Stackhouse.*

—— *for she is appointed unto thee from the beginning;*] Meaning, she belongs to thee, according to the law, and is thine by Divine appointment and designation. *Arnald.*

How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them chearfully; and after that they had killed ‖ a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

‖ Or, *a sucking ram*, or, *lamb*, Junius.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the ‖ manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

‖ Or, *law.*

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after * the law of Moses, and lead her away to thy father. And he blessed them;

* Numbers xxx. 6.

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she ‖ received the tears of her daughter, and said unto her,

‖ Or, *licked.*

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead: 15 but finding him alive, praiseth God, 19 and maketh a wedding feast.

AND when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ‖ ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*.

‖ Or, *embers.*

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him

Chap. VII. ver. 7. *And blessed him,*] As it was customary for aged persons to do to those who were younger than themselves, Gen. xlix. 28; Mark x. 16. *Grotius.*

13. — *and gave her to be wife to Tobias.*] We have here an instance of the very simple mode of celebrating a marriage in ancient times. It is the father who performs the ceremony, and joins the right hands of the two parties; as the Latin translation expresses it: a custom, which was common in Media, where this took place, in confirming all alliances and treaties. *Calmet.*

Chap. VIII. ver. 3. *The which smell* &c.] The supposed effect of fumigation on demons was agreeable to vulgar notions. We should observe, that the perfume is described as having been rendered efficacious by faith, prayer, and continence; (ver. 6, 5, &c.); and it seems that the burning of the entrails of the fish was enjoined rather as a sign and intimation, than as a physical cause, of the defeat of the evil spirit, as in John ix. 6. *Dr. Gray.*

— *into the utmost parts of Egypt,*] The evil spirit was sent to those places where the dominion of Satan was especially established among idolaters, Zech. v. 11. *Bp. Wilson.*

— *and the angel bound him.*] We read of the binding of evil spirits in some parts of Scripture; see Rev. xx. 2; 2 Pet. ii. 4; Jude ver. 6. We are not to understand the expression literally, as if the evil spirit were confined or locked up within certain limits of space; but only that his power of doing mischief, and of executing his wicked intentions, was restrained within limited bounds. As when God permits any person to be tempted, the power of the tempter is limited to that person, and to the place where he is. *Calmet.*

[a] Gen. 2. 7. [b] 18. 22.

[b] Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 *Tobias sendeth the angel unto Gabael for the money* 6 *The angel bringeth it and Gabael to the wedding.*

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and ‖ Tobias blessed his wife.

‖ Or, *Gabael blessed him. Tobias blessed his wife.* Junius.

CHAP. X.

1 *Tobit and his wife long for their son.* 7 *She will not be comforted by her husband.* 10 *Raguel sendeth Tobias and his wife away, with half their goods,* 12 *and blesseth them.*

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said *unto him*, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and de-

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19 — *he kept the wedding feast fourteen days.*] Rejoicings at the Jewish weddings were esteemed so absolutely necessary, that the husband could not by any means be excused from them, but was obliged to continue them seven days at least; even the sabbath day itself being accounted no hindrance. It appears from several passages of Scripture, that the usual time of the marriage feast was seven days. See Gen. xxix. 27; Judg. xiv. 10, 12; Tob. xi. 19. It is to be observed however, that although the time was usually limited to a week, yet the parents of the espoused were at liberty to prolong it, if they thought fit; and perhaps Raguel doubles the usual time by keeping the feast for fourteen days, from the satisfaction he felt at the escape of his son-in-law from the power and evil intentions of the demon. *Arnald.*

Chap. IX. ver. 5. — *bags which were sealed*] See notes at 2 Kings xii. 10; Job xiv. 17. It is the custom of Persia always to seal up bags of money; and the money of the king's treasure is not told, but is received by bags sealed up. *Sir J. Chardin.*

Chap. X. ver. 6. — *take no care, for he is safe.*] To the great concern expressed by his wife at the long absence of her son, and the apprehension of his death, Tobit calmly and tenderly replies that she ought not to be thus discouraged and dejected; he was persuaded, through a faith and trust in God, that his son was safe and that some unforeseen accident on Gabael's part, and not any misfortune, had occasioned the delay. We cannot but admire the exemplary patience of Tobit on all occasions, who, though poor blind, old, and almost childless in every sense, yet never desponds or charges God foolishly. *Arnald.*

TOBIAS ANOINTS HIS FATHER'S EYES.

ceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee ‖ of special trust; wherefore do not entreat her evil.

‖ Or, *to be safely kept.*

CHAP. XI.

6 *Tobias' mother spieth her son coming.* 10 *His father meeteth him at the door, and recovereth his sight.* 14 *He praiseth God,* 17 *and welcometh his daughter in law.*

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity *on me:* for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobit gave thanks before them,

10. — *and half his goods,*] The dowry which the Jewish brides brought to their husbands was different according to the circumstances of their parents. As Sarah was an only child, and disposed of in marriage according to her parent's wishes, and agreeably to the determination and appointment of the Mosaical law, Raguel gives her half his substance in the present, and engages to bestow the remainder at his death, chap. viii. 21. *Arnald.*

12. — *restore thee, my dear brother,*] Grant thee a safe return. "Brother" is used as an expression of tenderness and affection. *Arnald.*

Chap. XI. ver. 1. — *till they drew near unto Nineve.*] The meaning seems to be, that the whole company went together till they came within a day's, or some hours' journey of Nineveh; and then Tobias and Raphael went on before to prepare for their reception in his father's house. *Arnald.*

6. — *when she espied him coming,*] The words may be properly rendered, "when she perceived that he was coming," perhaps discovering him by the dog, ver. 4. Allowing this to be the meaning, it explains the reason of the dog being mentioned, and the incident is by no means low or ridiculous, but rather natural, and familiar. *Dr. Gray.*

13. *And the whiteness pilled away*] We must understand the Divine power to have particularly concurred with the natural means, for the cure of Tobit's blindness. For although the gall of the fish may have had this natural power, yet it could not have effected so instantaneous a cure without special Divine interference. *Dr. Grey.*

because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

‖ Junius, who is also called Nasbas.

18 And Achiacharus, ‖ and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them, 15 and telleth them that he was an angel, 21 and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and ‖ honourably to shew forth the works of God; therefore be not slack to praise him.

‖ Or, with honour.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which *is* good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, † to go and cover the dead, thy good deed was not hid from me: but I was with thee.

† Gr. to go and bury.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 * All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

* Gen. 18. 2. & 19. 3. Judg. 13. 16.

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18. — *Achiacharus, and Nasbas his brother's son,*] Achiacharus is mentioned at chap. i. 22. as his brother's son. Thus it has been conjectured, that the expression here should be, "Achiacharus, who was also Nasbas, his brother's son." *Arnald.*

19. — *Tobias' wedding was kept*] His wedding was celebrated, or the entertainments on account of his wedding were continued, for seven days. See note at chap. viii. 19.

Chap. XII. ver. 7. — *it is honourable to reveal the works of God.*] Implying, that the more the works of God are made manifest and revealed, the more they promote His honour and glory, and call for a larger tribute of praise and thanksgiving. *Arnald.*

9. — *shall be filled with life:*] Though life eternal is not expressly mentioned here, yet it is implied, and forms the true sense of the passage. Almsgiving is not a natural means of procuring a long and happy life, though God, by bestowing His blessing on the charitable man, is often pleased so to order it. Tobit himself was an instance of the poverty to which those may sometimes be reduced, who shew the greatest zeal in exercising works of charity. The following verse confirms this sense, "they that sin are enemies to their own life;" that is, they bring upon themselves death and destruction, or they expose themselves to eternal misery. *Calmet, Arnald.*

12. — *I did bring the remembrance* &c.] The opinion, that the angels, as ministers of God, presented to Him the supplications of men, was extremely ancient. *Arnald.*

15. — *one of the seven holy angels,*] We find the seven angels, or spirits, mentioned at Rev. i. 4; iv. 5; v. 6. According to some opinions, seven is here put for an indefinite number, since we have frequent mention of an infinite number of angels before the throne of God; Dan. vii. 10; Rev. v. 11; but it is more probable that seven principal angels are meant, the most exalted, most glorious, and chief of the heavenly host, that hold the first rank in the hierarchy of angels, and are as princes in the court of the sovereign Lord of the universe. *Arnald.*

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

[a] Deut. 32. 39. 1 Sam. 2. 6. Wis. 16. 13.

2 [a] For he doth scourge, and *hath* mercy: he leadeth down *to* hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, ‖ he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

‖ Or, *he will lay a scourge upon the works of thy children.*

10 Give praise to the Lord, *for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and ‖ let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

‖ Or, *to make.*

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* they which love thee, *for* they shall rejoice in thy ‖ peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

‖ Or, *prosperity.*

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls and towers and battlements with pure gold.

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20. — *write all things — in a book.*] It has commonly been believed, that Tobit and Tobias wrote their own history; an opinion which has been principally founded *on* the command here given by the angel. *Arnald.*

Chap. XIII. ver. 2. — *he leadeth down to hell,*] The expression seems taken from the song of Hannah, 1 Sam. ii. 6, "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up." What consolation do these words administer to one of sound faith; and how refreshing is it to the afflicted servants of God, to be assured that the chastisement, by which He proves their virtue, tends to their good, and will end happily at last! *Arnald.*

6. — *declare his might and majesty to a sinful nation.*] By "a sinful nation" he seems to mean the Israelites, now captive *on* account of their sins. Thus he blesses God and magnifies His power and justice, not for His favours, but for His chastisement sent upon an ungrateful people, laden with iniquity, who had rendered themselves unworthy of His mercy. In this he acts as is becoming the true servants of God, who bless Him even for the afflictions with which He is pleased to visit them, and acknowledge the justice of His conduct towards them, even though He does not distinguish their lot from that of sinners. *Arnald.* Or, by declaring "His might and majesty to a sinful nation," may be meant, that he was then publishing the wonderful works of God to the Assyrians, for the purpose of converting them from their idolatries to the religion of the true God. *Grotius.*

10. — *that his tabernacle may be builded in thee again*] Tobit seems here to refer to Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen," and prays for its accomplishment. There is no necessity of supposing, in regard to this or any other expression, that Tobit possessed the gift of prophecy; he seems, on the contrary, entirely to ground his observations on the writings of the inspired Prophets who preceded him. *Arnald.*

11. *Many nations shall come from far &c.*] He seems here to refer to Ps. lxxii. 10, 11.

16. — *with sapphires, and emeralds, &c.*] This description seems to be taken from *Is.* liv. 11, 12. *Grotius.*

17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth instructions to his son, 8 specially to leave Nineve. 11 He and his wife die, and are buried. 12 Tobias removeth to Echatane, 14 and there died, after he had heard of the destruction of Nineve.

SO Tobit made an end of praising God. 2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he ‖ increased in the fear of the Lord God, and praised him.

‖ Or, *did more and more fear.*

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

[a] Ezra 3. 8. & 6. 14.

5 [a] And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it ‖ for ever with a glorious building, as the prophets have spoken thereof.

‖ *for ever* is not in the Roman copy.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖ saved, but the other had his reward: for he went down into darkness. ‖ Manasses gave alms, and escaped the snares of death ‖ which they had set for him: but Aman fell into the snare, and perished.

‖ Or, *preserved.* ‖ Junius readeth, *Nisibe.* ‖ Roman, *which he had set.*

11 Wherefore now, my son, consider what alms doeth, and how righteousness

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18. — *all her streets shall say,* &c.] In the Latin copies, it is expressed, "through all her streets Alleluiah shall be sung." *Calmet.*

—— *Alleluia;*] See note at Ps. cv. 45.

Chap. XIV. ver. 2. — *was eight and fifty years old*] The different copies vary considerably respecting Tobit's age at this time; and also respecting his age, and that of Tobias, when they respectively died, ver. 11, 14. *Arnald.*

4. — *which Jonas the prophet* &c.] Jonas did not actually prophesy the destruction of Nineveh; but he foretold generally the revenge which God would take upon the Assyrians for their repeated provocations, chap. ii, iii; and though, as is well known, his first prediction against the city, that it should be destroyed in forty days, was not at that time fulfilled, on account of the repentance and humiliation of the inhabitants, yet it was to be inferred, that the same judgments still hung over the city, to be put in execution whenever the people should return to their wicked and abandoned ways. *Arnald.*

The prophecy of Jonas at chap. iii. 4 of his book, may be supposed to include the destruction of Nineveh by the Medes and Babylonians. Its accomplishment was protracted, but not frustrated.

It should be observed, that in this instance Tobit does not pretend to the spirit of prophecy himself, but speaks entirely from what had been before delivered by Jonas. *Dr. Gray.*

—— *Jerusalem shall be desolate,* &c.] He says this on the authority of those inspired Prophets, who had foretold this desolation of Jerusalem, and of the house of God, Mic. iii. 12; Jer. xxvi. 18. *Arnald.*

In this and the subsequent verse, Tobit mentions four great events of futurity, the knowledge of which he derived from the Prophets; namely, 1st, The end of the Jewish age or state, and a long captivity of his nation ensuing upon it. 2dly, A general return from that captivity. 3dly, The rebuilding gloriously of the city and temple: and lastly, the conversion of all the Gentiles from idolatry, when the horn or kingdom of his people should be exalted. *Bp. Chandler.*

6. — *and shall bury their idols.*] The destruction of idolatry is often mentioned by the Prophets as a principal circumstance in their description of the flourishing state of the Church, which should come to pass in aftertimes. See Is. i. 29; Jer. iii. 17; Zech. xiii. 2; Mic. v. 12, 13. *Arnald.*

10. — *Aman — Achiacharus — Manasses*] Who these persons were, is wholly unknown; it has been conjectured, that this "Achiacharus" is the nephew of Tobit, mentioned at chap. i. 21; xi. 18; but this is quite uncertain. *Arnald.*

"Aman" here mentioned, was certainly not Haman, the proud enemy of Mordecai, Esth. iii. 5; nor was this Manasses the husband of Judith, Judith viii. 2; but some predecessor or contemporary of Tobit, with whose history we are unacquainted. *Dr. Gray.*

doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he ‖ buried him honourably.

‖ Or, *they.*

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he ‖ inherited their substance, and his father Tobit's.

‖ Or, *possessed.*

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

15. — *he heard of the destruction of Nineve.*] This remarkable event is generally placed in the twenty-ninth year of king Josiah, and the fixing it to this time exactly agrees with the account given by the heathen historians. *Arnald.*

—— *by Nabuchodonosor and Assuerus:*] Nabuchodonosor appears to have been a name among the Babylonians commonly given to their kings, as that of Pharaoh was among the Egyptians: or at least the Jews called by this name all the princes that reigned beyond the Euphrates; and in this instance it seems to mean Nabopolassar the father of Nebuchadnezzar. Also, that the Assuerus here mentioned was Astyages, appears from the book of Daniel, chap. ix. 1. For Darius the Mede, who was Cyaxares the son of Astyages, is there called the son of Ahasuerus. *Dean Prideaux.*

JUDITH.

INTRODUCTION.

THE author and the period of this history are both uncertain. Some commentators imagine that it was written by Joacim or Eliakim whom they conceive to have been high priest in the reign of Manasseh; and that it was translated into Chaldee for the use of those Jews in the captivity of Babylon, who had forgotten their own language. Others attribute the work to Joshua, the son of Josedech, the companion of Zerubbabel. But by whomsoever, or in whatever language it was produced, the original is not now extant. The Hebrew copy, which some have professed to have seen at Constantinople, was probably a work of modern composition; and our English translation, as well as the Syriack, is made from a Greek version which existed probably long before the time of Theodotion, as it seems to have been known to Clemens Romanus. The most probable opinion is, that the book was originally written in Chaldee, by some Jew of Babylon; and it might possibly have been designed to enliven the confidence of the Jews during the captivity, and to invigorate their hopes of a deliverance.

The circumstances described in this history must have occurred previously to the destruction of Jerusalem, since the Persians are represented as still subject to the Assyrian empire; and Nineveh, which is here mentioned as the capital of Nabuchodonosor's empire, was overthrown before that destruction; and upon the impending invasion of Holofernes, the Jews are said in this book to have been troubled "for Jerusalem, and for the temple of the Lord their God." Usher therefore, Lloyd, and Prideaux, have agreed on considering the history as coeval with the time of Manasseh, placing it in about the forty-fourth year of his reign, in the year of the world 3348. *Dr. Gray.*

Still, though the history cannot with consistency be assigned to any other time than that of Manasseh, there are some objections to the period, which may be attributed to corruptions which have taken place in the copies we possess, or to the obscurities which necessarily hang over a period so distant, and so little illustrated by the remains of ancient history.

It appears from the accounts of Origen and St. Jerome, that the Jews reckoned this book among their apocryphal writings. It is nowhere cited by our Saviour or His Apostles; nor was it received as canonical by any of the Christian fathers, or the more ancient councils.

This book presents an interesting scene of ambition frustrated, and of intemperance punished. The history is written with great grandeur and animation, and the Assyrian and Hebrew manners are well described. The prayer and hymn of Judith, (chap. ix. and xvi.) are composed with much piety. If the address, with which she accomplished her designs, should be thought to partake too much of an insidious character; we may be permitted at least to admire the heroick patriotism and piety which prompted her to undertake the exploit: the urgency and importance of the occasion will likewise excuse the indiscreet exposure of her person to intemperate passions; and in the general description of her character, she may be allowed to have presented an exemplary display of the virtues which become the widowed state. *Dr. Gray.*

CHAP. I.

2 Arphaxad doth fortify Ecbatane. 5 Nabuchodonosor maketh war against him, 7 and craveth aid. 12 He threateneth those that would not aid him, 15 and killeth Arphaxad, 16 and returneth to Nineve.

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain *in the borders* of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hy-

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Chap. I. ver. 1. — *the reign of Nabuchodonosor,*] Supposed to be named Saoschudinus by heathen authors. See the preface to this book, and note at Tobit xiv. 15.

—— *of Arphaxad,*] Probably Deioces, mentioned by heathen writers, the founder of Ecbatane. *Dr. Gray.*

2. — *built in Ecbatane walls*] See note at Tobit iii. 7.

5. — *the plain in the borders of Ragau.*] Meaning probably the plains which lie about Rages, in Media; See note at Tobit i. 14.

daspe, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 Holofernes is appointed general, 11 *and charged to spare none that will not yield.* 15 *His army and provision.* 23 *The places which he won and wasted as he went.*

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

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6. — *king of the Elymeans,*] The Elymeans bordered on Media, and perhaps were included in its limits. The Latin copies read, "king of the Elicians." *Calmet.*

—— *the sons of Chelod,*] Who these were, is wholly unknown. There is considerable variation as to the proper names here mentioned in the different versions. *Calmet.*

8. — *the great plain of Esdrelom,*] Or Esdraelon, chap. iii. 9, otherwise Jezreel. See the note at Judg. vi. 33. The name Jezreel was moulded into Esdraela by the Greeks, which was the name of the town in Eusebius's time, and the adjoining plain is still denoted by the name of the plain of Esdraelon. Mr. Maundrell says, that two clans of Arabs were encamped upon it when he went over it. *Dr. Wells.*

9. — *all the land of Gesem,*] Meaning the land of Goshen, in lower Egypt, where Joseph placed his father and brethren, when they came down to live in that country, Gen. xlvii. 27. *Calmet.* It has been thought improbable by some commentators, that Nabuchodonosor should summon the people to his assistance, from such remote countries as Egypt, &c. But it is by no means difficult to believe, that so imperious a prince as Nabuchodonosor is described to be, should send his orders to these remote people, although he had no power to enforce them; which indeed sufficiently appears from the next verse. *Arnald.*

12. — *sware by his throne and kingdom,*] This was anciently esteemed a most solemn, sacred, and inviolable oath. Herodotus mentions, that the Scythians particularly used this form when a more solemn oath than ordinary was to be taken. It appears from the Gospel, Matt. v. 34; xxiii. 22, that the Jews sometimes swore by God's throne, which was virtually swearing by God Himself. And it is related by Tavernier, that the Persians use a similar oath to this day. *Calmet, Arnald.*

—— *to the borders of the two seas.*] Meaning probably the Mediterranean and the Red sea. It seems to have been an ancient method of describing Egypt, to call it the country bordering on the two seas. Nor has this expression been disused in later ages. It is remarkable, that the title given to Ali Bey, by the sheriff of Mecca, in gratitude for his having been raised by Ali to that honour, was "Sultan of Egypt, and the two seas." *Harmer.*

Chap. II. ver. 1. *And in the eighteenth year,*] It is remarkable, that the dates in the Latin copies of this book precede by five years those of the Greek, from which our translation is made. The Latin copy mentions at ch. i. ver. 13, that the battle at Ragau took place in the twelfth year of Nabuchodonosor; and affirms that what is here related took place in the thirteenth, instead of the eighteenth. Thus both agree in giving to the events of this second chapter a date subsequent by one year to that of the battle. *Arnald.* The dates given in the Latin copy are probably the true dates. *Dean Prideaux.*

—— *on all the earth.*] This expression is of course not to be taken literally, but to be considered as including those people and

2 So he called unto him all his officers, and all his nobles, and communicated with
*1 Sam. 20. 7. & 23. 17. them his secret counsel, and *concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his
† Gr. second man. army, which was † next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them,
‖ After the manner of the kings of Persia, to whom earth and water was wont to be given, to acknowledge that they were lords of land and sea. *Herodotus.* that they prepare for me ‖ earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three

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nations only, who had refused to obey his summons. The words "whole earth" or "world" often occur in this qualified sense. See particularly Luke ii. 1. *Arnald.*

6. — *called Holofernes*:] Some annotators are of opinion, that the word "Holofernes" is of Persian extract, in the same manner as Irsaphernes, Intaphernes, &c; but others imagine, that this general was a native either of Pontus or Cappadocia. Polybius makes mention of one of that name, who having conquered Cappadocia, soon lost it again by endeavouring to change the ancient customs of the country, and to introduce drunkenness, together with feasts and rites to Bacchus. Whereupon Casaubon conjectures, that this was the same Holofernes that commanded Nebuchadnezzar's forces; and it must be owned, that his riot and debauchery, as well as the rapidity of his conquests, make him not unlike him. *Arnald.*

7. — *prepare for me earth and water*:] See the margin. Darius king of Persia, when he wished to make trial whether the Greeks would submit to him, sent heralds to all their cities to demand earth and water. It appears from this account, that the custom of making this demand was not peculiar to the Persians, but was common to other nations of the East. *Arnald.*

11. — *let not thine eye spare them*;] A Hebrew expression, meaning that no compassion should be shewn them. *Calmet.*

12. — *whatsoever I have spoken, that will I do &c.*] When we consult that Divine light which teaches us, that men can do nothing but as God shall please to enable them, or shall allow to be done; one cannot help being surprised at the vanity of the Assyrian prince, who, flushed with the conceit of his victory over Arphaxad, and the advantages hitherto gained, resolves upon the vast attempt of subduing the whole earth, as if his power was invincible, and his project, founded either on pride, ambition, or resentment, could not fail of success. From the secrecy and well concerted measures of his expedition, and the number of forces ready to engage in it, he assures himself of conquest, not considering that success depends on God's good pleasure, who often delights to defeat the unjust designs and unwarrantable enterprises of such princes, who aim at establishing their own glory and greatness upon the ruin of innocent and less powerful states. The event of this history in particular shews the vanity of such presumptuous boasting, in defiance of the Most High; and that even weak and inconsiderable means will have the power, by God's appointment, to stop the career, and confound the pride of the mighty. *Arnald.*

14. — *the army of Assur*;] The army of Assyria. See Gen. x. 11.

20. — *like locusts*,] See notes at Exod. x. 4, 15; Joel ii. 2.

days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

1 They of the sea coasts intreat for peace. 7 Holofernes is received there: 8 yet he destroyeth their gods, that they might worship only Nabuchodonosor. 9 He cometh near to Judea.

SO they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against ‖ Esdraelon near unto ‖ Judea, over against the † great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

‖ Or, *Esdrelom.* ‖ Or, *Dotea, Dothan, Junius.* Gen. 37. 17. † Gr. *great saw.*

CHAP. IV.

4 The Jews are afraid of Holofernes, 5 and fortify the hills. 6 They of Bethulia take charge of the passages. 9 All Israel fall to fasting and prayer.

NOW the children of Israel, that dwelt in Judea, heard all that Holofernes

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21. — *the plain of Bectileth,*] The situation of this place is wholly unknown. *Calmet.*

—— *near the mountain which is* &c.] It is probable that Taurus and Antitaurus are here meant, as these are large mountains bordering on Cilicia. *Arnald.*

23. — *Phud and Lud,*] Egypt and Lydia. *Arnald.*

—— *Rasses,*] The Latin copy gives Tharsis. *Calmet.*

—— *the children of Ismael,*] Or the Arabians. The writer of this book seems here to have connected places together without proper regard to their order and situation. *Arnald.*

24. — *the river Arbonai,*] Meaning perhaps the river Aboras or Chaboras, a well-known river which falls into the Euphrates. *Calmet.*

25. — *the borders of Japheth,*] Some have thought Japhia or Joppa to be here meant by Japheth. *Calmet.*

28. — *Sur — Ocina, — Jemnaan;*] "Sur" or Syria: "Ocina" is perhaps Accho or Ptolemais: "Jemnaan" is Jamnia, (1 Macc. iv. 15,) or Jamnes, a maritime town in Palestine. *Calmet.*

Chap. III. ver. 8. — *cut down their groves;*] Where they used to sacrifice to idols. *Arnald.*

—— *that all tongues and tribes should call upon him as god.*] Observe of what folly and impiety the human heart is capable, when pride and ambition have obtained possession of it; and when prosperity has so blinded it as to make it forget itself. *Calmet.* The insolence of affecting Divine honours was common to many Assyrian princes, as appears from their histories; nor was this folly and impiety confined to them; Alexander the Great, and many of the Roman emperours, shewed a similar ambition of passing for gods. *Arnald.*

9. — *near unto Judea,*] Rather, "near unto Dothaia," or Dothaim, a place to the north of Samaria, and south of Jezreel or Esdraelon. *Calmet.* See chap. iv. 6.

—— *the great strait of Judea.*] "The great strait of Judea" seems to be the chain of mountains which separated the kingdom of Israel from that of Judah. It is known from the history, (1 Kings xv. 17; 2 Chron. xvi. 1,) that there were formerly forts in the defiles of these mountains, for the purpose of preventing the inhabitants of Israel from going to Judah and Jerusalem. *Calmet.*

10. — *Scythopolis,*] See the note on 1 Macc. v. 52.

the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people ‖ of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

‖ Or, out of Judea.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against ‖ Esdraelon toward the ‖ open country, near to Dothaim,

‖ Or, Estrelom.
‖ Or, plain.

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, ‖ for two men at the most.

‖ Or, two against all.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ‖ ancients of all the people of Israel, which dwelt at Jerusalem.

‖ Or, common

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and

Chap. IV. ver. 3. *For they were newly returned from the captivity,*] This passage, together with that at chap. v. 18, 19, has led many to conclude, that the events here related occurred subsequent to the Babylonish captivity. It should be observed however, that this passage is entirely omitted in the Latin translation of this book; and that the captivity here spoken of may be, not the great Babylonish captivity, but one which was slight in comparison, when Manasseh was carried captive to Babylon; at that time, what *is* here related of the country being desolate, the people dispersed, and the temple profaned, really happened; and upon Manasseh's restoration to his kingdom, through God's blessing upon his exemplary penitence, the temple was purified, and the service of the sanctuary restored to its ancient dignity, 2 Chron. xxxiii. 12—14. *Arnald.*

4. — *Belmen, — Choba, — Esora,*] "Belmen" is perhaps Abelmaim, in the tribe of Naphtali: "Choba" may be Cocheba, a village in Galilee, and "Esora" may be Hazor, a place in upper Galilee, Josh. xi. 1. *Calmet.*

6. — *Joacim the high priest,*] Called Eliakim in the Latin copies. *Calmet.*

—— *Bethulia,*] It is evident from this text, and from chap. vii. 3, that this place was near to Dothaim, or Dothan, and to Esdraelon, supposed to be Jezreel; hence we may form a good conjecture at its situation. Brocard says, that from the place, which was taken for Bethulia when he travelled the Holy Land, to Tiberias on the sea of Galilee, was one league, and that the latter lay to the south east of the former. *Dr. Wells.* They pretend still to shew the remains of the encampment of Holofernes, chap. vii 3, near the place, now supposed to be the ancient Bethulia. *Calmet.*

—— *Betomestham,*] Probably the same as Bethshemeth, or Betsames, which in the Syriack pronunciation would be Betomes *Calmet.*

9. *Then every man — cried to God &c.*] We should reflect upon the behaviour of the Israelites on this occasion, who, while they used every precaution of defence against their enemies, still did not place their whole confidence in human policy and foresight; but, according to the direction of the high priest, had recourse to prayer, humiliation, and fasting, for the purpose of obtaining the favour of God, which alone could render them invincible. And it was this profound humiliation before God, which alone could avail to oppose and subdue the pride and haughtiness of Holofernes. Other nations had hastily submitted through the very terrour of his name, but this people, providing better for their safety, humbled themselves in the sight of God, and thereby obtained the help of His mighty hand, and were enabled to triumph over their enemies. *Arnald.*

14. — *Joacim the high priest, &c. — had their loins girt with sackcloth,*] The high priest was forbidden by the law to mourn for the death of his nearest kin, Lev. xxi. 10, 11; but publick calamities, such as affected the very being of the state, admitted of an exemption from the ordinary rule. The Prophet Joel, in such a time of distress, exhorts that the priests, the ministers of the altar, should "gird themselves, lament and how], and lie all night in sackcloth," Joel i. 13. *Arnald.*

cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

5 Achior telleth Holofernes what the Jews are, 8 and what their God had done for them; 21 and adviseth not to meddle with them. 22 All that heard him were offended at him.

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified † all the tops of the high hills, and had laid impediments in the champaign countries:

† Gr. *all the top.*

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

[a] Chap. 6. 5, & 11. 9.

5 [a] Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

[b] Gen. 11. 31.

7 [b] And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

‖ Or, *went out of*

8 For they ‖ left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

[c] Gen. 12. 1.

9 Then [c] their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in [d] brick, and made them slaves.

[d] Exod. 1. 8.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the [e] Egyptians cast them out of their sight.

[e] Exod. 12. 31, 33.

13 And [f] God dried the Red sea before them,

[f] Exod. 14. 21.

14 And [g] brought them † to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

[g] Exod. 19. 1.
† Gr. *into the way of the wilderness of Sina.*

15 So they dwelt in the land of the Amorites, and they *destroyed by their* strength all them of Esebon, and passing over Jordan they possessed all the hill country.

[h] Joshua 12. 8.

16 [h] And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

[i] Judges 2. 11. & 3. 8.

18 [i] But when they departed from the way which he appointed them, they were [k] destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

[k] 2 Kings 25. 1, 11.

Chap. V. ver. 1. — *had laid impediments in the champaign countries:*] Meaning, that they had laid stakes and other sharp instruments in the ground, which it was the practice to employ in war for the purpose of retarding the progress of an enemy, by wounding the legs and feet; on this account it was customary to wear on the legs *greaves* of brass, 1 Sam. xvii. 6. *Arnald.*

3. — *ye sons of Chanaan,*] Holofernes, it appears, was but imperfectly acquainted with the origin of the Moabites and Ammonites; they were not properly "sons of Chanaan," that name belonging to the Phenicians. *Calmet.*

—— *who this people is,*] It seems impossible that Holofernes could have been really ignorant who the Jews were; but he must have wished to be informed accurately respecting their origin, character, the extent of their country, &c; or perhaps his questions proceeded from affected ignorance, to shew in what contempt he held this people. *Calmet, Arnald.*

4. — *all the inhabitants of the west.*] The inhabitants who lay west with respect to the Assyrians.

6. — *are descended of the Chaldeans:*] As claiming Abraham for their father, who was a Chaldean. *Arnald.* Respecting what follows, see the marginal references.

16. — *and the Sychemite,*] Meaning the Hivites, to whom the country about Sichem belonged. *Calmet.*

18. — *and the temple — was cast to the ground,*] See the note at chap. iv. 3. Allowing this to be meant of the events in the reign of Manasseh, it is not true that the temple was then de-

[1] Ezra 1. 1, 3.

19 But [1] now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and ‖ are seated in the hill country; for it was desolate.

‖ Or, *have their dwellings.*

20 Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power † for a strong battle.

† Gr. *against a mighty army.*

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

3 Holofernes despiseth God. 7 He threateneth Achior, and sendeth him away. 14 The Bethulians receive and hear him. 18 They fall to prayer, and comfort Achior.

AND when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

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stroyed, but only profaned. See 2 Kings xxi; 2 Chron. xxxiii. But, as these words were spoken by a stranger, an Ammonite, he may have mentioned without grounds the actual destruction of the temple, as Rabshakeh does, 2 Kings xviii. 22, with regard to Hezekiah's taking away the altar of the Lord. *Arnald.*

From the expressions here used respecting *the Jews by* Achior, *the general* of the Ammonites, it appears how famous and how well known in those days was the distinguishing providence of God towards the Jewish nation; and how certainly even strangers expected mercies and judgments upon them, according to their obedience or disobedience to their God, the God of Israel, and according to those ancient promises and threats, which had ever assured them of such conduct of the Almighty towards them. *Whiston.*

20. — *if there be any error*] Any sin or transgression. *Arnald.* This speech of Achior to Holofernes was framed and grounded on the confessed observations of those times; and contained such advice as a faithful counsellor, well acquainted with the affairs of the Jews, should have given to his lord, who did not so well understand them. *Bp. Patrick.*

Chap. VI. ver. 2. — *hirelings of Ephraim,*] A contemptuous name for the Jews; as also that at ver. 5, the "nation that came out of Egypt," intimating that they were a race of slaves. We are reminded by this speech of Holofernes, conceived in the spirit of military pride, and expressed in terms of the most impious insolence, of the words of Goliath the Philistine, defying the armies of Israel, 1 Sam. xvii, and of those of Rabshakeh, "whom the king of Assyria sent to reproach the living God," 2 Kings xix. 4. But the event in every instance shewed, that the confidence of such profane boasters was but vain; their blasphemies drew down upon them the judgments of God, and their overthrow made it appear, that "the Lord, He is the God; the Lord, He is the God." *Arnald.*

5. — *an hireling of Ammon, which hast* &c.] That is, who hast been hired by the Jews to prophesy falsely, in order to discourage my army, and hast this day betrayed thy perfidiousness and treachery. *Arnald.*

9. — *let not thy countenance fall:*] The meaning here seems to be, If thou art assured of the truth of what thou sayest, do not betray alarm, and let not signs of conscious guilt and confusion appear on thy countenance; if thou art a true prophet, there is no occasion for fear; but if by the event thou art detected to be a false one, thy perfidiousness must draw on thee more severe punishment. *Arnald.*

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

CHAP. VII.

1 *Holofernes besiegeth Bethulia, 7 and stoppeth the water from them. 22 They faint, and murmur against the governors, 30 who promise to yield within five days.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth ‖ over Dothaim even to Belmaim, and in length from Bethulia unto † Cyamon, which is over against Esdraelom.

‖ *from Dothaim.* Jonius. † Gr. *beau field.*

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of

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19. — *of those that are sanctified unto thee this day.*] The meaning is, Hear the supplications of those who have prepared and sanctified themselves in this time of calamity, and who join in the holy offices of fasting and praying, in order to implore Thy help and mercy against an insulting and proud enemy, who defies even Thy Almighty power. *Arnald.*

Chap. VII. ver. 2. — *was an hundred and seventy thousand footmen,*] Thus his army had been increased by reinforcements since his departure from Nineveh, when his force was stated at "an hundred and twenty thousand footmen," chap. ii. 5. *Calmet.*

3. — *and in length from Bethulia &c.*] The camp of Holofernes, it seems, was so long as to take up all the plain of Esdraelon, which is described to have been sixteen miles in length. *Arnold.*

5. — *when they had kindled fires upon their towers,*] It was usual in Judea to make signal by fire on the tops of the mountains, in order to give notice of the approach of the enemy. See Jer. vi. 1, and the note there. *Arnald.*

the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not *trust* in their spears, but in the height of the mountains where*in* they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall *give* up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them *five* thousand of the *Assyrians, and* they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, *that is* upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way *to* escape out from among them.

20 Thus all *the* company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the ‖ cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. ‖ Or, *pits*

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all *the* elders,

24 God be [a] judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. [a] Exodus 5. 21.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of *Holofernes*, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against *you the* heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, ‖ that he do not according as we have said this day. ‖ Or, *lest he do*, meaning Holofernes.

29 Then there was great weeping with

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8. — *of the children of Esau,*] The Idumeans. *Calmet.*

28. — *that he do not according as we have said*] The meaning of these words has been variously conjectured, and, after all, with no great success. The verse in the Latin version stands thus: "We entreat you by heaven and earth this day, and the God of our fathers, who punishes us according to our sins, that you would deliver our city over to the army of Holofernes, and consign us to a speedy death by the sword, rather than to a lingering one by thirst." *Calmet.*

one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

CHAP. VIII.

1 *The state and behaviour of Judith a widow.* 12 *She blameth the governors for their promise to yield,* 17 *and adviseth them to trust in God.* 28 *They excuse their promise.* 32 *She promiseth to do something for them.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of ‖ Samael, the son of Salasadai, the son of Israel.

‖ Or, *Samalial.*

2 And Manasses was her husband, of her tribe and kindred, who died in the barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; ‖ and she remained upon them.

‖ Or, *and she kept them.*

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all * the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

* Chap. 7. 30, 31.

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

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30. — *let us yet endure five days.*] We meet with a similar instance to this in the sacred writings at 1 Sam. xi. 3, where, upon the threats of Nahash, king of the children of Ammon, the elders of Israel desire a respite of seven days to send messengers to all the coasts of Israel; and promise to surrender themselves if in that time none should come effectually to their relief. And in that instance the event answered, for "the Spirit of the Lord came upon Saul," and stirred him up to come to their assistance within the expected time, and they proved victorious. *Arnald.*

Chap. VIII. ver. 2. — *of her tribe and kindred.*] That is, of the tribe of Simeon, as Judith was, chap. ix. 2. Thus Anna and Tobias were of the same tribe and kindred, Tobit iii. 15, 17; vi. 12. And Joseph and Mary were both of the house and lineage of David, and as such were espoused, Luke ii. 4. *Arnald.*

3. — *stood overseeing them that bound sheaves.*] It appears from 2 Kings iv. 18, that in those times persons of note used to employ themselves in their fields in overlooking their labourers. *Arnald.*

—— *the heat came upon his head,*] It is known from various sources, that the scorching heat of the sun in warm climates has often proved fatal in this manner.

4. — *was a widow — three years and four months.*] Meaning, not that this was the whole period of her widowhood, for she lived to be aged, and was never married afterwards, but that she had been so long a widow when the events here to be related occurred. *Arnald.*

5. — *she made her a tent upon the top of her house.*] She probably did this for the purpose of being private and secure from interruption in her devotions, according to what is recorded of St. Peter, Acts x. 9. Respecting the flat roofs of the Eastern houses, see notes at Deut. xx. 8; Judges xvi. 27; and Neh. viii. 16.

6. — *she fasted all the days — save the eves &c.*] This was a great instance of her pious disposition, and of her regard to the memory of her husband. This strictness and severity of life was customary among the Jewish women. See the account of Anna at Luke ii. 37, 38. As to the solemn feasts, the sabbaths, and the new moons, the Jews seem to have carefully observed these in their worst as well as in their best state, from their earliest to their latest times. But at what time the regard, which is here mentioned as paid to the eves of the sabbaths and new moons, first began, has been much controverted. It seems clear, that the custom of observing the eves of festivals in the Christian Church was derived from the same custom in the Jewish. *Arnald.* Perhaps the custom of observing the eve of a festival arose from the cautious wish to keep duly the whole of the festival, and to prevent there being any remains of antecedent sorrow on that day. *Grotius.* Or the following reason may be assigned for the fast being dispensed with on the eve of a festival. A festival was held to begin between the two evenings; that is, between three and six o'clock in the afternoon. Now, as the fast of the Hebrews did not end before sunset, it was manifestly not possible to observe a fast on the eve of a festival, because then it could not be continued beyond three in the afternoon, and therefore could not be a proper and legitimate fast. *Calmet, Arnald.*

10. — *the ancients of the city.*] Meaning certain officers or magistrates called by this name. *Arnald.*

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not ‖bind the counsels of the Lord our God: for [b] God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor ‖people, nor city, among us, which worship gods made with [c] hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the ‖slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to [d] Abraham, and how he tried Isaac, and what happened to [e] Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

‖ Or, *engage.*
[a] Numb. 23. 19.
‖ Or, *town.*
[c] Judges 2. 11. & 4. 1. & 6. 1.
‖ Or, *fear.*
[d] Gen. 22. 1.
[e] Gen. 28. 7.

12. — *who are ye that have tempted God* &c.] To tempt God, in Scripture language, frequently signifies to distrust His power, truth, or providence, after sufficient demonstrations and reasons given for encouragement to depend upon them. See Is. vii. 12; 1 Cor. x. 9, 13. And this distrust they had shewn by confining their expectations of help from God to such a limited period as five days, as if He could not afford relief if He did not do so precisely within the *time* fixed by them, contrary to the fine sentiment expressed at ver. 15. *Arnald.*

13. — *now try the Lord Almighty,* &c.] That is, try if you can find out in this, or in any other matter of consequence, what the mind of the Lord is; the result must be, that you cannot pretend to do so with any certainty. *Arnald.*

21. *For if we be taken so,* &c.] She insinuates, *that on the preservation* of the city of Bethulia depended even that of the holy city Jerusalem, and consequently of the temple and altar, and the regular performance of their religious service; that therefore it would be an instance both of weakness and of rashness to resolve to deliver up the city if not relieved within a limited period, since their whole nation and religion would be involved in the common danger. *Arnald.*

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judith humbleth herself, 2 and prayeth God to prosper her purpose against the enemies of his sanctuary.

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

[a] Gen. 34. 2, 25, &c.

2 O Lord God of my father [a] Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 [b] Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

[b] Judges 4. 21, & 5. 26.

11 [c] For thy power standeth not in multitude, nor thy might in strong men: for

[c] Judg. 7. 2. 2 Chron. 14. 11. & 16. 8. & 20. 6.

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33. — *with my waitingwoman:*] The word in the original signifies rather a companion, a lady of honour, than a servant. *Calmet.* In the Greek, the same word is applied to the women that attended both Pharaoh's daughter, Exod. ii. 5, and queen Esther, Esth. iv. 4. *Stackhouse.*

Chap. IX. ver. 1. — *and uncovered the sackcloth*] The Syriack version explains the meaning of this expression: "She tore her upper garments so as to uncover the sackcloth underneath." *Calmet.*

2. *O Lord God of my father Simeon, to whom &c.*] She alludes to the vengeance taken on the Shechemites by Simeon and Levi, for the defilement of their sister Dinah. See Gen. xxxiv, and the notes there. By the expression "to whom Thou gavest a sword," we are not to understand it to be implied that God approved the action which they committed. He gave them a sword in the same sense as He gives it to tyrants and robbers, permitting them to execute their purposes, and using them as instruments of His justice, and as means to carry into effect the ends of His moral government. *Calmet.*

5. *For thou hast wrought &c.*] Meaning, As Thou wast the author of all the miracles done in our forefathers' days, so Thou art no less the author of those that are now to come to pass, and shall hereafter: all events succeed one another by the ordering of Thy wise providence, which has so disposed them according to Thy eternal counsel. *Arnald.*

10. *Smite by the deceit of my lips &c.*] That is, Grant success to the stratagem which I am meditating, to lead the enemy into an errour by my words, and to inspire their chief with love for me, in such a manner as may prove a snare for his destruction. It may well be asked, How could Judith beseech God to favour her in such a design, which was contrary to the laws of God, however it might be deemed fair and allowable in the opinions of those times? Certainly we cannot approve either the prayer or the action of Judith; we may commend her good intentions, and may allow that the uprightness of her design might abate much of her crime. Yet no excuse of this kind can avail to justify her. A falsehood told with so much solemnity, and carried on through her whole conversation with Holofernes, is indefensible; nor can the employment of her beauty to inflame his passion, and thereby to expose her person to his attack, admit of any justification. *Calmet.*

11. — *thy power standeth not in multitude,*] Meaning, Thou givest victory whenever Thou art pleased, without regard to the number of the combatants. *Calmet.*

thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

3 Judith doth set forth herself. 10 She and her maid go forth into the camp. 17 The watch take and conduct her to Holofernes.

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her
† Gr. *mitre.* head, and put on a †tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and
‖ Or, *wrapped, or, packed.* with fine bread; so she ‖folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him,

Chap. X. ver. 2. — *went down into the house,*] She had probably been praying in "the tent upon the top of her house," mentioned at chap. viii. 5.

3. — *washed her body, — and anointed herself*] Such was the custom of the Jews, first to wash and then to anoint themselves. So Naomi says to Ruth, "Wash and anoint thyself," Ruth iii. 3: so also David, after the death of his child, 2 Sam. xii. 20. The anointing was applied to the head, especially on festivals and other solemnities. Of this, instances occur very frequently in Scripture. See, among other passages, Eccles. ix. 8; Luke vii. 46. *Arnald.*

5. — *with parched corn,*] See note at 2 Sam. xvii. 28.

— *with fine bread;*] The words in the original properly mean "pure bread;" that is, perhaps, bread unfermented and free from leaven. She seems to have taken her provisions with her, that she might not be obliged to partake of the food of the Gentiles, which the law taught her to regard as polluted and defiled. See chap. xii. 2. *Arnald.*

18. — *to declare words of truth;*] See note at chap. ix. 10.

be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men ‖ to accompany her and her maid; and they brought her to the tent of Holofernes.

‖ Or, *and they prepared a chariot for her.*

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art ‖ excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

‖ Or, *in favour.*

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia ‖ saved him, and he declared unto them all that he had spoken unto thee.

‖ Or, *got him.*

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

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21. — *rested upon his bed under a canopy.*] We observe here an instance of the effeminate manners of warriours in the East; this description being more suited to the softness of an Eastern monarch, than to a soldier. *Arnald.*

22. — *came out before his tent with silver lamps* &c.] Their tents generally consisted of an inner apartment, and an antichamber; and by his coming out before his tent, it is probably meant that he came out into his antichamber to receive Judith. The silver lamps were carried before him, either because it was always customary to carry fire before him, as it was before the kings of Persia; or rather, because the light of the lamps was wanted, in consequence of the darkness of the inner tent. *Calmet.*

23. — *she fell down upon her face,*] This act of pretended reverence was an artifice to work upon his vanity, for the purpose of recommending herself to his favour, and thereby drawing him into her snare. *Arnald.*

Chap. XI. ver. 6. — *God will bring the thing perfectly to pass*] That is, God will execute what He has decreed and purposed, and will grant a complete victory. The expression seems to be equivocal. Holofernes probably understood her to speak of a victory to himself over the Israelites, while Judith meant that the victory should be obtained over him. *Arnald.*

7. *As Nabuchodonosor — liveth,*] This custom of swearing by the life of their kings, or of some person of high rank and dignity, was usual amongst Eastern nations. Thus Joseph swears by the life of Pharaoh, Gen. xlii. 15; Abner by the life of Saul, 1 Sam. xvii. 55. *Calmet.*

10. — *our nation shall not be punished, — except* &c.] This was

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as ‖ open his mouth at thee: for ‖ these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

‖ Or, *to bark*.

‖ Or, *I have told them*

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shall be renowned through the whole earth.

CHAP. XII.

2 Judith will not eat of Holofernes' meat. 7 She tarried three days in the camp, and every night went forth to pray. 13 Bagoas doth move her to be merry with Holofernes, 20 who for joy of her company drunk much.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

[a] Gen. 43. 32. Dan. 1. 8. Tobit 1. 11.

2 And Judith said, I [a] will not eat thereof, lest there be an offence: but provision

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an observation, the truth of which the Jews experienced in every stage of their state, from their first becoming a nation to their ceasing to be so, by the captivity of the twelve tribes; their obedience or disobedience respectively ruined or saved them. *Arnald.*

11. — *even death is now fallen upon them*, &c.] There is some obscurity in this and the following verses, as they stand in our translation. The drift of Judith's speech is to the following effect: The elders of Bethulia have judged it already allowable, and in case of necessity lawful, to eat what at other times is forbidden by the law; for form's sake indeed they have sent deputies to Jerusalem for a dispensation from the Jewish Sanhedrim, of which from their own practice in a similar case they are assured. But even now the inhabitants of Bethulia are guilty, and will suffer as such for their guilty intention. Judith's design was without doubt to impose on Holofernes, as is plain from chap. ix. 10. 13; and her story was framed to agree with what Achior had before told him, that if the Hebrews had sinned, or should sin against their God, he might easily overcome them. She now shews that there was such sin in their hearts, as would stir up the anger of their God the moment they should commit it; that the execution of it waited only the return of the messengers with the license instantly expected; that they would then be immediately given up to destruction, and even Jerusalem itself and all Judea, as the sin would hereby become general, be a prey and spoil unto him. *Arnald.*

19. — *I will lead thee through the midst of Judea,*] Her reserved meaning is, that the head of Holofernes should be carried in triumph through Judea, while he understands her to signify, that he himself was to go thither in triumph. *Arnald.*

—— *a dog shall not so much as* &c.] A proverbial expression, taken from Exod. xi. 7. *Calmet.*

23. — *thy God shall be my God.*] Probably Holofernes was not in earnest in saying this, but only intended to flatter Judith, perceiving that she was a woman of piety, and attached to her religion; and he hoped in this manner to gain her affections. *Calmet.*

Chap. XII. ver. 2. — *I will not eat thereof, lest there be an offence:*] That is, lest I draw upon me the indignation of God;

shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

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lest I incur guilt and blame by slighting the institutions of my forefathers. The Divine law had not forbidden them the use of every thing belonging to Gentiles; but she seems to have used the caution here related on the present occasion, either in consequence of prohibitions imposed by the traditions of the Jews, or from some peculiar scrupulousness of mind, or from the fear of giving offence to others, or from the circumstance of idolatrous invocations and prayers having been offered up over the meats which were served up to Holofernes. Daniel is similarly scrupulous, Dan. i. 8, 12; and also Tobit, chap. i. 11. See also 2 Macc. vi. 21—23. *Calmet.*

6. — *may go forth unto prayer.*] It was customary to retire apart for prayer, in order that it might be performed with greater earnestness and without interruption; but the true reason of Judith's proceeding on this occasion seems to have been founded on artifice. By this pretext she induced Holofernes to think, that what was contrived for his ruin was most advantageous to his designs; and under the appearance of praying for victory to him in his undertaking, she opened a way to triumph more securely over the great enemy of her country. *Arnald.*

7. — *washed herself in a fountain of water*] Purification, or washing the hands and body before prayers and sacrifices offered to the Deity, was a very ancient religious ceremony, as well among the Egyptians, Greeks, and Romans, as among the Jews. The Jews even to this day wash their hands before they enter into the synagogue to pray; and it appears from Mark vii. 2—4, that, when they returned from the market, or other publick place, they performed this ceremony with great exactness, to purify themselves from any defilement which they might have contracted among strangers. With the same view, it is probable, Judith, remaining all day in the camp of the Assyrians, took the opportunity of the night to wash herself, that she might be purified from any defilement which she might have contracted by mixing amongst the heathens. *Arnald.*

9. — *until she did eat her meat at evening.*] Thus she fasted during the whole day, for the purpose of giving effect to her prayers, by conciliating the favour of God. *Calmet.*

10. — *and called none of the officers*] In order that he might be more at liberty, and might have no persons to witness his intemperate conduct. *Calmet.*

11. — *Bagoas the eunuch,*] The name of "Bagoas" was very common, as applied generally to an eunuch. Pliny mentions, that at Babylon eunuchs were generally called by this name: Quintus Curtius calls Alexander's eunuch by the same: Josephus mentions, that Herod had one called by the same title; and indeed it often signified generally a chief officer in the prince's court. *Calmet, Arnald.*

15. — *laid soft skins on the ground*]. It was the custom to spread skins or carpets on the ground, to prevent injury from the damp, when they sat or lay down. The modern Arabs sit in this manner on carpets in their tents. Sir J. Chardin says, that it is now common in Persia to lay first on the ground a covering of felt or skin, and then, over that, to place a rich carpet. *Harmer.*

—— *that she might sit*] The Greek word properly means, "that she might recline or lie down." *Arnald.* See note at Tobit ii. 1.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

CHAP. XIII.

2 *Judith is left alone with Holofernes in his tent.* 4 *She prayeth God to give her strength.* 8 *She cut off his head while he slept,* 10 *and returned with it to Bethulia.* 17 *They saw it, and commend her.*

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with [a] wine.

[a] Eccl^us. 31. 20, 25.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast

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Chap. XIII. ver. 3. — *and to wait for her coming forth,*] It seems that her attendant was waiting at her tent door, in order to attend her out of the camp to prayers, as on former nights: for it does not appear from the whole history that Judith had communicated her design to her woman, but rather that she had taken on herself the whole risk. *Calmet.*

6. — *the pillar of the bed,*] By which the canopy or curtain was supported. *Calmet.*

—— *his fauchion*] The Greek word means a particular kind of short sword, which was used by the Persians. *Calmet.*

9. — *the canopy*] The Greek word thus translated means properly the thin curtains of fine network used by the ancients in warm climates, for the purpose of warding off the troublesome swarms of flies and other insects, without excluding the fresh air. *Arnald.*

this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

Achior heareth Judith shew what she had done, and is circumcised. 11 *The head of Holofernes is hanged up.* 15 *He is found dead, and much lamented.*

THEN said Judith unto them, Hear me now, my brethren, and take this * head, and hang it upon the highest place of your walls. * 2 Mac. 15. 34.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ‖ *straits* of the mountain. ‖ Or, *ascents.*

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 ‖ Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments. ‖ Then.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

19. *For this thy confidence shall not depart* &c.] That is, As long as mention shall be made of God's omnipotence, so long and often shall they instance it in this single act, the deliverance of His people by one single woman, effected through the mighty prevalence of her faith. *Arnald.*

Chap. XIV. ver. 10. — *and circumcised the flesh* &c.] Meaning, that he became a convert to the Jewish religion. *Arnald.*

18. — *the slaves*] They call them so, as an expression of contempt.

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 *The Assyrians are chased and slain.* 8 *The high priest cometh to see Judith.* 11 *The stuff of Holofernes is given to Judith.* 13 *The women crown her with a garland.*

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard *it*, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, ‖ chased them with a great slaughter, until they were past Damascus and the borders thereof.

‡ Or, *overcame.*

6 And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

1 *The song of Judith.* 19 *She dedicateth the stuff of Holofernes.* 23 *She died at Bethulia a widow of great honour.* 24 *All Israel did lament her death.*

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her ‖ this song of praise.

‖ Or, *this praising.*

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a ‖ new psalm: ‡ exalt him, and call upon his name.

‡ Or, *psalm and praise.*

Chap. XV. ver. 4. — *to Betomasthem,*] Perhaps the same as Betsames or Bethshemeth. The other places here mentioned are wholly unknown to us. *Calmet.*

10. — *blessed be thou* &c.] In a similar manner to this, Deborah the prophetess called Jael "blessed above women" for accomplishing the destruction of Sisera, Judg. v. 24. *Arnald.*

11. — *spoiled the camp the space of thirty days:*] Perhaps, considering the largeness of the camp of the Assyrians, the many valuable things which might be concealed in their flight, the time it would cost the Bethulians to search diligently, and to bring the spoils home to be distributed equally amongst the people, and according to the prescription of the law, Numb. xxxi. 27, this space of thirty days may not be deemed more than sufficient. *Calmet, Stockhouse.*

13. — *a garland of olive*] As the olive was a tree in much esteem among the ancients, its boughs were used on certain festival occasions. It was deemed by them an emblem of peace, and as such, it was now very pertinently applied to distinguish and adorn her who was on this occasion the happy procurer of it to the Israelites. *Arnald.*

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the [a] multitude whereof stopped the torrents, and their horsemen have covered the hills.

[a] Chap. 2. 19.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a † tire, and took a linen garment to deceive him.

† Or, *mitre.*

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were ‖ daunted at her hardiness.

‖ Or, *confounded.*

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but ‖ they were astonished: these lifted up their voices, but they were overthrown.

‖ *the Assyrians.*

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

‖ Or, *a song of praise.*

13 I will sing unto the Lord ‖ a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that

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Chap. XVI. ver. 4. — *came out of the mountains from the north,*] Though Assyria, and the other provinces beyond the Euphrates, were not directly north of Judea, yet the Prophets usually describe their armies as coming from the north; the reason of which seems to have been, that they entered Judea by the defiles of the mountains of Libanus and Hermon, which lay north of Judea. *Arnald.*

—— *the multitude whereof stopped the torrents,*] The Hebrews express *torrents* and *vallies* by the *same* word; so that the *sense* here may be, that the Assyrian armies covered all the vallies. *Calmet.*

7. — *neither did the sons of the Titans*] The Titans were famous giants in the mythological fables of antiquity. The person who translated this book of Judith into Greek was probably familiar with this name, as a common name of giants, and used it in this passage accordingly. *Calmet.*

9. *Her sandals ravished his eyes,*] The beauty of the feet was discovered by the shape and size of the ancient sandals, which were made extremely rich, and adorned with jewels. See Isa. iii. 18; Cant. vii. 1. *Arnald.*

10. *The Persians — the Medes*] It hence appears, that there were some of both these nations in the army of Holofernes. Perhaps these had become subject to Nabuchodonosor after his victory over king Arphaxad, or Phraortes, chap. i. 13. *Calmet.*

17. — *in putting fire and worms in their flesh;*] The general meaning is, they shall be a lasting monument of God's justice, like Sodom, set forth for an example of the Divine vengeance, and of that eternal fire which is prepared for the ungodly: see Mark ix. 44; Ecclus. vii. 17. We meet with an expression of the like import at Is. lxvi. 24. *Arnald.*

19. — *dedicated all the stuff — unto the Lord.*] As an acknowledgment that the victory proceeded from Him. We have frequent instances in Scripture of the spoils of the enemy being dedicated to God. See 1 Sam. xxi. 9; 2 Sam. viii. 12, &c. *Arnald.*

Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the ‖ cave of her husband Manasses.

‖ Or, *sepulchre.*

24 And the house of Israel lamented her [b] seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

[b] Gen. 50. 10.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

24. — *seven days:*] The accustomed time of mourning for the dead. See Ecclus. xxii. 12; Gen. l. 10; 1 Sam. xxxi. 13.

25. — *none that made — Israel — afraid* &c.] It seems probable that we should not understand this in a literal sense, but consider it as a general description of the effects of Judith's heroism; for there was no period of uninterrupted peace in the Jewish history, of so long continuance as that here described. *Dr. Grey.*

The history represents Judith as a woman of great courage, but it no where intimates that she was without faults. The manner of her preparation for her enterprise, and the success which attended it, may make us presume that its design was originally from God; but then the continued train of falsehood and dissimulation, with which it was carried on, must needs persuade us, that the means of conducting it were left to the woman, who has given on this occasion a remarkable specimen of sagacity and artifice. *Stackhouse.*

THE REST OF THE CHAPTERS

OF THE

BOOK OF ESTHER,

WHICH ARE FOUND NEITHER IN THE HEBREW, NOR IN THE CHALDEE.

INTRODUCTION.

THE chapters entitled "The rest of the chapters of the Book of Esther" are not extant in the Hebrew nor in the Chaldee language, but only in the Greek and Latin copies. It is at least very doubtful whether they ever existed in the Hebrew language; it is certain, that they never were admitted into the canon of the Hebrew Scriptures. They appear to have been additions subsequently made in various parts of the Greek copies of the canonical book of Esther, by some person who was desirous of giving embellishment to the history, and who inserted in the body of the work such traditionary circumstances as his inquiry could furnish. It is manifest, on considering the canonical book, that it is a complete and perfect work; and these Apocryphal parts, which are introduced into the Greek copies, will appear to those who take the pains to examine them, to be superfluous and cumbrous additions. They are written in a different style from that of the authentick chapters, and in part consist of particulars contained in them. The first chapter, which in the Greek copies is annexed to the tenth of the canonical chapters, consists of an interpretation of a pretended dream of Mordecai, which contains some fanciful conceits, and was furnished probably by the same person that fabricated the dream in the following chapter. The intimation contained in the first verse of the second or eleventh chapter, was possibly written by some Jew of Alexandria; it was not in the ancient Italick version. The dream which is related in this eleventh chapter, and which in the Greek is placed before the canonical part, is evidently the reverie of some inventive writer; and was afterwards prefixed to the work. It does not form a proper introduction to the book; besides, in the fifth verse of the second canonical chapter, Mordecai is introduced as a person not before mentioned; his genealogy and other particulars respecting him are described in that and the succeeding verse, with a minuteness which must have been quite redundant, if the second verse of the eleventh chapter had been authentick. The account of the devices, and of the discovery of the two eunuchs who conspired against the life of Artaxerxes, is a repetition, with some alterations, of what is related in the second chapter of the authentick part, Esther ii. 21—23, and could not properly be prefixed (as it is in the Greek) to the canonical book, which opens the history as if nothing had been previously communicated. The sixth or fifteenth chapter contains a description of Esther's appearance before the king, and reception by him, which is borrowed from the fifth chapter of the genuine history, and embellished with some extraneous particulars. So likewise the prayers of Mordecai and Esther, contained in the thirteenth and fourteenth chapters, as well as the letter in the thirteenth chapter, and that in the sixteenth, which concludes the Apocryphal book, are all obviously fictitious inventions designed by some rhetorical writer to decorate and complete the history. Our Church judiciously adheres to the chapters which are contained in the Hebrew: which are indisputably authentick, and furnish an entire and valuable history. The adventitious parts are however suffered to continue in our Bibles as profitable in a subordinate degree. They deserve not to be incorporated with the genuine history, though they illustrate the characters, and dilate on the virtues displayed for our instruction by the sacred writer. *Dr. Gray.*

Part of the Tenth Chapter after the Greek.

5 Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots,

Chap. X. ver. 4. — *Mardocheus*] This is the Greek mode of expressing the name of Mordecai, as it occurs in the genuine book of Esther.

7. — *Aman.*] Or Haman, as the name occurs in the genuine book of Esther.

one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

CHAP. XI.

2 *The stock and quality of Mardocheus.* 6 *He dreameth of two dragons coming forth to fight,* 10 *and of a little fountain, which became a great water.*

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And, behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity, tribulation and anguish, affliction and great uproar, upon earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

2 *The conspiracy of the two eunuchs is discovered by Mardocheus,* 5 *for which he is entertained by the king, and rewarded.*

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 [1] And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the *king*; and so he certified the king of them. [1] Esth. 21. & 6.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And *the king* made a record of these things, and Mardocheus also wrote thereof.

5 So *the* king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people because of the eunuchs of the king.

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12. — *and justified his inheritance.*] In the Latin copies, "and had compassion on His inheritance." *Calmet.*

Chap. XI. ver. 1. — *of the reign of Ptolemeus and Cleopatra,— this epistle of Phurim,*] By the epistle of Phurim or Purim, seems clearly to be meant the book of Esther, which gives the history and the occasion of the feast of Purim or lots, Esth. ix. It has been doubted, who is the Ptolemy here mentioned. Some suppose to be meant Ptolemy Philometor, who shewed peculiar regard to the Jews, as also did Cleopatra his queen, on which account she may be mentioned here, contrary to the custom of the Hebrews, who seldom mention the names of females in assigning dates. But this Ptolemy did not live till some time after the Greek translation of the Scriptures, called the Septuagint, was completed. Others conceive that Ptolemy Philadelphus is meant in the seventh year of whose reign it is supposed that the Septuagint version was executed. Huetius thinks, that the translation by Lysimachus, here mentioned, was executed before the reign of Ptolemy Philadelphus, and that the seventy-two translators adopted his work into their translation of the Scriptures. *Calmet. Dr. Gray.*

—— *Lysimachus*] He was possibly an Hellenistical Jew residing at Jerusalem. *Dr. Gray.*

2. — *of Artaxerxes the great,*] Called Ahasuerus at Esth. i. 1. See the preface to the canonical book of Esther.

3. — *in the city of Susa,*] See note at Nehem. i. 1.

Chap. XII. ver. 1. — *Gabatha and Tharra,*] Their names are given Bigthan or Bigthana and Teresh, at Esth. ii. 21; vi. 2.

CHAP. XIII.

1 *The copy of the king's letters to destroy the Jews.*
6 *The prayer of Mardocheus for them.*

Joseph. Antiq. lib. 11. cap. 6.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settle my subjects continually in a quiet
‖ Or, *mild.* life, and making my kingdom ‖ peaceable, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now when I asked my counsellers how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and stedfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably
‖ Or, *be settled.* intended by us, cannot ‖ go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the
‖ Or, *second from us.* affairs, and is ‖ next unto us, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and ‖ destroy not the mouths of
‖ Or, *shut, or, stop not.* them that praise thee, O Lord.

18 All Israel in like manner cried most
† Gr. *mightily.* † earnestly unto the Lord, because their death was before their eyes.

CHAP. XIV.

The prayer of queen Esther for herself and her people.

QUEEN Esther also, being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

Chap. XIII. ver. 6. — *the fourteenth day of the twelfth month Adar*] The thirteenth day is mentioned at Esth. iii. 12; viii. 12; ix. 1. We must either suppose an errour to have been made in this Apocryphal book, or else both the thirteenth and the fourteenth to have been fixed upon for the days of the slaughter. *Calmet.*

Chap. XIV. ver. 2. — *all the places of her joy*] In the Latin copies, "all the places in which she was wont to delight." *Calmet.*

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 [a] For my danger is in mine hand.

[a] 1 Sam. 28. 21. Job 13. 14. Psal. 119. 109.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the †idols, and to magnify a fleshly king for ever.

† Gr. vain things.

11 O Lord, give not thy sceptre unto them that † be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

† Gr. be not.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the ‖ nations, and Lord of all power.

‖ Or, gods.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of † all the heathen.

† Gr. every stranger.

16 Thou knowest my necessity: for I abhor the sign of my † high estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am † private by myself,

† Gr. proud. † Gr. vain, or, private.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day † that I was brought hither to this present, but in thee, O Lord God of Abraham.

† Gr. of my change.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 Esther cometh into the king's presence. 7 He looketh angrily, and she fainteth. 8 The king doth take her up, and comfort her.

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself ‖ daintily;

‖ Or, delicately.

4 And the other followed, bearing up her train.

5 And she was ‖ ruddy through the perfection of her beauty, and her countenance was chearful and ‖ very amiable: but her heart was in anguish for fear.

‖ Or, rosecoloured. ‖ Or, as amiable or, loving

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went ‖ before her.

‖ Or, was low or, by her.

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4. *For my danger is in mine hand.*] For the danger to which I am exposed presses close upon me. See similar expressions at the places referred to in the margin.

8. — *they have stricken hands with their idols.*] Meaning, They have entered into a covenant with, they have formed an alliance with, their idols.

11. — *unto them that be nothing.*] That is, to idols which are mere vanities. See Jer. ii. 13. *Calmet.*

13. — *before the lion:*] Before the king Ahasuerus. The Hebrews often speak in this manner. See Ps. vii. 2; x. 9; xvii. 12.

16. — *I abhor the sign of my high estate.*] Meaning the royal diadem. The sentiments here uttered by queen Esther convey a high idea of the greatness of her mind, inasmuch as she did not forget herself amidst the splendour of a prosperous fortune, and was not elevated above herself, even by royalty. *Calmet.*

8 Then God changed the spirit of the king into mildness, who † in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

† Gr. in anagony.

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though our commandment be ‖ general: come near.

‖ Or, as well thine as mine.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

‖ Or, she fell in a swoon.

15 And as she was speaking, ‖ she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by Aman to destroy the Jews, 22 and commandeth the day of their deliverance to be kept holy.

Jos. Antiq. l. 11. c. 6.

THE great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all ‖ our faithful subjects, greeting.

‖ Or, well affected to our state.

2 Many, the more often they are honoured with the great bounty of † their gracious princes, the more proud they are waxen,

† Gr. their benefactors.

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of ‖ lewd persons, ‖ that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

‖ Or, naughty.

‖ Or, that never used prosperity.

5 Oftentimes also fair speech ‖ of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

‖ Or, of our friends, put in trust to manage the affairs

6 Beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

Chap. XV. ver. 9. — *I am thy brother,*] An expression of kindness and affection.

13. — *I saw thee, — as an angel of God,*] Meaning, that the majesty of his countenance appeared to her like that of an angel. We find similar expressions at 1 Sam. xxix. 9; 2 Sam. xiv. 17. *Calmet.*

Chap. XVI. ver. 4. — *with the glorious words*] With the proud boastful words.

10. — *Aman, a Macedonian,*] At Esth. iii. 1, and in this Apocryphal book, chap. xii. 6, he is called Haman the Agagite. Josephus thinks, that instead of "Macedonian" in this passage, we ought to read "Amalekite," which corresponds with the term Agagite. Or perhaps the term "Macedonian" may be here used generally for a stranger or foreigner, since this Apocryphal book of Esther may probably have been written at a time when all Asia was filled with the name and fame of the Macedonian nation. *Calmet.*

Certainly, the expression at ver. 14, of Aman's desire of transferring the kingdom of the Persians to the Macedonians, is adapted to the sentiments and circumstances of a later period of history than the time of Esther, as it seems to refer to the periods when the Persians and Macedonians were at war. *Dr. Gray.*

16 And that they be children of the most high and most mighty living God, who hath ‖ ordered the kingdom both unto us and to our progenitors in the most excellent manner.

‖ Or, *prospered.*

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

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24. — *not only unpassable for men, but* &c.] Expressions similar to this frequently occur in the Prophets to denote a total destruction, a desolation without hope of reestablishment, Jer. ix. 10; xii. 4; xxxii. 43; Ezek. xiv. 18; xxv. 13, &c. *Calmet.*

THE WISDOM OF SOLOMON.

INTRODUCTION.

THE works of Solomon in general were emphatically styled the Books of Wisdom, and were so cited by the Fathers; and in the ecclesiastical language the Book of Wisdom comprehends not only all the authentick books of Solomon, but also Ecclesiasticus, and this which is called "the Book of Wisdom," or according to the Greek "the Wisdom of Solomon." The author of this book assumes the title, and speaks in the character, of that monarch; but though the book may perhaps contain some sentiments selected from his works, and others ascribed to him by tradition, it cannot be received as an inspired book, and it was certainly composed long after the time of Solomon.

The copy, which has the highest pretensions to be considered as the original, is in Greek prose. But in whatever language the book was written, it has always been esteemed as a treasure of wisdom. It was composed in imitation of the style of Solomon; though perhaps designed not to pass for his work, but to communicate such instructions as might be consistent with this assumed character. The antiquity and high importance of the book appear to have excited great reverence in the ancient church: but the Fathers in general, however they might be dazzled by particular passages, or might consider them as fragments of inspired writings, represent this book as inferiour to the canonical books; they esteem it as a work of admirable tendency, and as of a scriptural character, but not as absolutely derived from the suggestions of the Holy Spirit.

The book was probably written by an Hellenistical Jew; but, whether before or after Christ, has been disputed. Grotius is of opinion that it was originally written in Hebrew by a Jew, who lived at some time intermediate between Ezra and Simon the Just; and that it was translated by a Christian with some freedom and with additions of evangelical doctrine. But the style, as St. Jerome has observed, indicates rather the artificial contexture of Grecian eloquence, than the terseness and compressive simplicity of the Hebrew language. The book is also replete with allusions to Greek mythology, and with imitations of Grecian writers; with whose works, and especially with those of Plato, the author appears to have been intimately acquainted. Upon the whole, there is reason to believe that the work was written previously to the birth of Christ. It is probable that, since it professes to be the production of Solomon, it was published under the Jewish dispensation, as indeed by the generality of writers it was thought to be. And the supposed resemblances between passages in this book, and others in the New Testament, may be thought on examination to be either imitations of similar passages in the sacred books of the Old Testament; or such casual coincidences of sentiments or expressions, as may be found between all works treating of the same subject.

Though this work be not derived from that infallible Spirit, of which the stamp and character are to be found only in the sacred books, it was evidently the production of a pious and enlightened mind; of one, who by application to revealed wisdom had acquired some portion of its excellence, and learned to imitate its language. And except in some few passages, where we are tempted to suspect a taint of false philosophy, chap. viii. 20; or some fictitious additions to the accounts of sacred history, chap. xvi. 17—19; xvii. 3—6; there is nothing in the book inconsistent with the accounts, or unfavourable to the designs, of revelation: it offers much sublime admonition to the princes and leaders of mankind; it paints in very eloquent description the folly and consequences of idolatry; it overthrows many pernicious errours, and delivers just information concerning a future life and judgment. The six first chapters, which form as it were a preface to the book, are a kind of paraphrase of the nine first chapters of the book of Proverbs; in the seventh and eighth chapters the author proposes himself as an example under the name of Solomon; the ninth chapter is a paraphrase of the prayer which Solomon made to the Lord at the beginning of his reign; and from the tenth chapter to the end is a continuation of the same prayer dilated; which, though extended to a considerable length by the intermixture of nice disquisitions and extraneous discourse, is still apparently imperfect. The style of the book is various; although sometimes turgid, it is not seldom elegant and sublime; it abounds in epithets and poetical imagery. The author often imitates the sententious periods of Solomon, but with less success, says Bishop Lowth, than the author of the succeeding book. *Dr. Gray.*

CHAP. I.

2 *To whom God sheweth himself,* 4 *and wisdom herself.*
6 *An evil speaker cannot lie hid.* 12 *We procure our own destruction:* 13 *for God created not death.*

[a] 1 Kings 3. 2. Isai. 56. 1.

[a] LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not; and sheweth himself unto [b] such as do not [b] distrust him.

[b] Deut. 4. 29. 2 Chron. 15. 4.

3 For froward thoughts separate from

Chap I. ver. 1. — *in simplicity of heart*.] With sincerity and singleness of heart, as Coverdale renders it, in opposition to double-mindedness, which the Scripture so frequently condemns. *Arnald.*

2. — *that tempt him not*;] *Those* are here said to "tempt God," who do not trust in Him. *Grotius.* Or rather "tempting God" may be understood, most agreeably with the context, of every instance of hypocrisy and disguise. *Arnald.*

3. *For froward thoughts* &c.] The sense of the whole verse seems to be to this effect: Guileful thoughts set us at a distance from God and His truth; He is too great and powerful a Being to be treated with art or craft; and when men presume so to act towards Him, they are sure to suffer for their folly. *Arnald.*

God: and his power, when it is tried, ‖ reproveth the unwise.

‖ Or, *maketh manifest.*

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

[c] Jer. 4. 22.

5 [c] For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ‖ will not abide when unrighteousness cometh in.

‖ Or, *is vanished, or, sheweth itself.*

6 For wisdom is a [a] *loving* spirit; and *will* not acquit a blasphemer of his ‖ words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

[a] Gal. 5. 22.

‖ Or, *lips.*

7 For the Spirit of the Lord filleth the world: and that which ‖ containeth all things hath knowledge of the voice.

‖ Or, *upholdeth.*

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the ‖ manifestation of his wicked deeds.

‖ Or, *reproving.*

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for *there is* no word so secret, that shall go for nought: and the mouth that ‖ belieth slayeth the soul.

‖ Or, *slandereth.*

12 Seek not death in the error of your life: and pull not upon yourselves [c] destruction with the works of your hands.

[c] Deut. 4. 20.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 *The wicked think this life short, 5 and of no other after this: 6 therefore they will take their pleasure in this, 10 and conspire against the just. 21 What that is which doth blind them.*

FOR the *ungodly* said, reasoning with themselves, but not aright, [a] Our life is short and tedious, [b] and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

[a] Job 7. 1.

[b] Matth. 20. 28. 1 Cor. 15. 32.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the ‖ soft air,

‖ Or, *moist.*

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dis-

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5. — *the holy spirit of discipline*] An Hebraism for the Spirit which instructs and informs. *Budwell.*

6. *For wisdom is a loving spirit;*] That is, is benevolent to mankind, and therefore will not suffer a blasphemer to escape with impunity, for that would be an injury to mankind in general. *Clarius.*

7. — *hath knowledge of the voice.*] Namely, of the voices of all men, and is acquainted with all things that can be uttered by the tongue. *Clarius.* See Ps. cxxxix. 4.

10. *For the ear of jealousy heareth all things:*] That is, God overheareth every thing; especially complaints against the dispensations of His providence cannot be kept secret from Him, who is "jealous" of His own honour. *Arnald.*

11. — *which is unprofitable;*] That is, very mischievous and hurtful. Compare Prov. xx. 23; Rom. i. 28. *Arnald.*

12. *Seek not death in the error of your life:*] Do not commit sin, and so bring death upon yourself. *Castellio.*

13. *For God made not death:* &c.] Man in his state of innocence had the pleasing prospect of immortality; and if he had continued upright, his obedience would have been crowned with it. *Arnald.*

14. *For he created all things, that they might have their being:*] And not that they might perish; He created all things originally perfect and good. *Calmet.*

—— *and the generations of the world were healthful;*] The world at the beginning was so created that there was no evil in it. For "God saw every thing that He had made, and, behold, it was very good." *Budwell.*

—— *and there is no poison of destruction in them,*] As the author is speaking of the original state of the creation, the sense would be better if we were to read, "there *was* no poison;" namely, when God created them. *Arnald, Calmet.*

16. — *called it to them:*] Namely, death. What follows about the wicked making a covenant with death, is an allusion to Isaiah, chap. xxviii. 14, 15. The words as they now stand are intricate, and seem to have suffered a transposition. The following alteration would make the construction clear: "Ungodly men with their words and works called it to them; and looking upon it as their friend, they made a covenant with it, and consumed away, because they deserved to share in it." *Arnald.*

Chap. II. ver. 1. — *Our life is short and tedious.*] Rather, "short and painful," as the original signifies. Compare Gen. xlvii. 9; Job xiv. 1. *Arnald.*

2. *For we are born at all adventure:*] That is, by mere fortune and chance, without any providence and design of God. *Budwell.* This language is very natural, and adapted to the character of the speakers; namely, materialists and infidels. *Arnald.*

persed as a mist, that is driven away with the beams of the sun, and ‖ overcome with the heat thereof.

Or, *pressed.*

5 [c] For our time is a very shadow that passeth away; and after our end there is no returning: for ‖ it is fast sealed, so that no man cometh again.

[c] 1 Chron. xxix. 15.

‖ Or, *he.*

6 Come on therefore, let us enjoy the good things [d] that are present: and let us ‖ speedily use the creatures like as in youth.

[d] Isai. 22. 13. & 56. 12. 1 Cor. 15. 32.

‖ Or, *earnestly.*

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our ‖ voluptuousness: let us leave tokens of our *joyfulness* in every place: for this *is* our portion, and our lot is this.

‖ Or, *filthy.*

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made [e] to reprove our thoughts.

[e] John 7. 7. Ephes. 5. 13, 14.

15 [f] He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

[f] Isaiah 53. 3.

16 We are esteemed of him as ‖ counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

‖ Or, *false coin.*

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the [g] son of God, he will help him, and deliver him from the hand of his enemies.

[g] Ps. 89. 8. Matt. 27. 43.

19 Let us [h] examine him with despiteful- ness and torture, that we may know his meekness, and prove his patience.

[h] Jer. 11. 19.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor † discerned a reward for blameless souls.

† Or, *preferred, or, esteemed the reward.*

23 For God created man to be immortal, and made him to be an [i] image of his own eternity.

[i] Gen. 1. 26, 27. 5. 1. Eccl[us]. 17. 3.

24 [k] Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

[k] Gen. 3. 13.

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5. —*for it is fast sealed,*] A metaphor taken from the practice of sealing things for the purpose of greater security. Thus Darius sealed the stone upon the mouth of the lions' den, Dan. vi. 17. In the same manner death is here said to be sealed, so that there can be no return to life. *Budwell.*

6. — *speedily*] Eagerly, bestowing our whole care and desire upon the enjoyment. *Budwell.* See the margin.

—— *like as in youth.*] Let us live when we are old, as we lived while we were young. *Grotius.*

8. *Let us crown ourselves with rosebuds.*] At the feasts of the ancients, not only the guests, but the waiters and even the drinking bowls, were crowned with flowers, and the rooms were strewed with them. *Arnald.*

11. *Let our strength be the law of justice:*] So that we may esteem just whatever we are able to do; and may measure "the law of justice," not by the equity of the case, but by our own power. *Clarius.*

14. *He was made to reprove our thoughts.*] Rather, "He is a reprover of our schemes and designs." *Arnald.*

16. — *as counterfeits:*] As adulterated coin; that is, spurious children, aliens from the communion of the children of God. *Budwell.* See the margin.

18. *For if the just man be the son of God, he will help him,* &c.] The expressions from ver. 16 to 21 very much resemble those of the Psalmist, Ps. xxii. 8. Compare likewise Matt. xxvii. 43; where the insulting language used by the Jews to our Saviour on the cross much resembles the expressions here. Some of the Fathers of the Church understood the passage as a prophecy of Christ's passion: but without regarding it as a direct prophecy, we may apply it by way of accommodation to our Saviour, who in Scripture is called "the Just One," by way of eminence, and in a very particular and appropriate manner calls God "His Father." *Arnald.*

20. — *for by his own saying he shall be respected.*] Rather, "for his trial shall be according to his own words," alluding to ver. 16. *Arnald.* It shall appear, whether he be patient and blessed at the last, as he boasteth. *Castellio.*

21. *Such things they did imagine,*] That is, "Thus did they reason," with reference to ver. 1, where the same word is used in the Greek. *Arnald.*

—— *their own wickedness hath blinded them.*] Not unlike what St. Paul says of the wicked, 2 Cor. iv. 4. It is very observable, that a course of sin and a state of darkness are reciprocal terms in Scripture. *Arnald.*

24. — *they that do hold of his side do find it.*] They, who having forsaken God follow the devil, by experience find death to be the consequence. *Budwell.* It appears from the whole tenour of these chapters, that the death which wicked men "covenant with," and at last "take part with," is all along to be understood of death or misery eternal. And if such as "hold of the devil's side," that is, imitate and copy after *him, shall have part* in this "second death," Rev. xxi. 8, let the libertine and free-thinker, who are equally the subject of this chapter, beware and tremble. *Arnald.*

CHAP. III.

1 *The godly are happy in their death, 5 and in their troubles: 10 the wicked are not, nor their children: 15 but they that are pure are happy, though they have no children: 16 for the adulterer and his seed shall perish.*

[a] Deut. 33. BUT [a] the souls of the righteous are in the hand of God, and there shall no torment touch them.

[b] Chap. 5. 4. 2 [b] In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the [c] Rom. 8. 24. 2 Cor. 5. 1. 1 Pet. 1. 13. sight of men, yet is their [c] hope full of immortality.

5 And having been a little chastised, they shall be greatly ‖ rewarded: for God [d] proved them, and found them ‖ worthy for himself.

‖ Or, benefited. [d] Exod. 16. 4. Deut. 8. 2.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

‖ Or. meet.

7 And in the time of their visitation [e] Matt. 13. 43. [e] they shall shine, and run to and fro like sparks among the stubble.

[f] Matt. 19. 28. 1 Cor. 6. 2. 8 They [f] shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: ‖ and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

‖ Or, and such as be faithful shall remain with him in love.

10 But the [g] ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

[g] Matt. 25. 41.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are ‖ foolish, and their children wicked: ‖ Or, without understanding.

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she [h] shall have fruit in the visitation of souls. [h] Isa. 54. 1.

14 And *blessed is* the [i] eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given † the special gift of faith, and an inheritance ‖ in the temple of the Lord more acceptable to his mind. [i] Or, chamberlain. † Gr. the choice gift. ‖ Or, lot.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not ‖ come to their perfection, and the seed of an unrighteous bed shall be rooted out. ‖ Or, have no increase.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of ‖ trial. ‖ Or, answer.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaste man shall be crowned. 3 Bastard slips shall not thrive. 6 They shall witness against their parents. 7 The just die young, and are happy. 19 The miserable end of the wicked.*

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because *it is* ‖ known with God, and with men. ‖ Or, approved.

Chap. III. ver. 5. — *having been a little chastised,*] "A little," in comparison with the magnitude of the rewards which await them. See Hom. viii. 18; 2 Cor. iv. 17. *Badwell.*

— *worthy for himself.*] Not absolutely so, but according to the bountiful and gracious judgment of God. See Acts xiii. 46; Rev. iii. 4; xvi. 6. *Grotius.*

7. — *and run to and fro like sparks among the stubble.*] And run their course, like sparks catching among the stubble. *Calmet.*

8. *They shall judge the nations,*] They shall exercise authority, as judges.

13. — *Wherefore blessed is the barren that is undefiled,* &c.] This is to be understood of the barren *wife*, that is chaste and free from adultery, whose great commendation in Scripture is "the bed undefiled," Heb. xiii. 4. No reflection is here intended against marriage, nor any preference given to a continual celibacy: the comparison is between married persons only; namely, a barren wife, and a fruitful adulteress. *Arnald.*

— *she shall have fruit in the visitation of souls.*] She shall have a reward better than offspring in the day of judgment. *Grotius.*

14. *And blessed is the eunuch,* &c.] See Is. lvi. 3; and the note there.

— *the special gift of faith.*] Rather, "a gift" or rewa "for his faith" or fidelity. *Grotius, Arnald.* A "special "chosen gift;" that is, no trivial and ordinary one, but such follows, namely, "an inheritance in the temple of the Lo *Badwell.*

16. — *they shall not come to their perfection,*] God often den any offspring, or grants an unhappy one to adulterers. *Gro* According to the marginal reading, the sense is the same as Deut. xxiii. 2. *Arnald.*

19. *For horrible is the end of the unrighteous generation.*] Wh is said in this and the following chapter, of the sad prospect a miserable fate of the children of adulterers, is to be understoo spoken, not absolutely, but of such as being abandoned and d bauched themselves, follow the vicious courses of their pare And indeed there is often an hereditary taint in wicked and bauched families, and some particular sins run as it were in blood, the seeds of future wickedness. Hence holy Job, speak of such wicked parents, says in very strong and significant ter that they lay or treasure up iniquity for their children, Job xxi. 19. *Calmet, Arnald.*

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; [a] yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

[a] Matt. 7. 19.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful [†] beds are witnesses of wickedness against their parents in their trial.

† Gr. *sleeps.*

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 [b] He pleased God, and was beloved of him: so that living among sinners he was translated.

[b] Gen. 5. 24. Heb. 11. 5.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth [†] undermine the simple mind.

† Or. *pervert.*

13 He, being made [‖] perfect in a short time, fulfilled a long time:

‖ Or, *sanctified,* or, *consummated.*

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And [‖] when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

‖ Or, *to the casting up of the account.*

CHAP. V.

1 *The wicked shall wonder at the godly, 4 and confess their error, 5 and the vanity of their lives. 15 God will reward the just, 17 and war against the wicked.*

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a [‖] proverb of reproach:

‖ Or, *parable.*

4 [a] We fools accounted his life madness, and his end to be without honour:

[a] Chap. 3. 2.

5 How is he numbered among the chil-

Chap. IV. ver. 7. — *though the righteous be prevented with death,*] Though he be surprised, quickly carried off, by death. *Calmet.*

— *shall he be in rest.*] His death should not be considered as an evil, but God will convey him to a place of rest. *Calmet.*

10. *He pleased God,* &c.] This passage is undoubtedly to be understood of Enoch, whom, being the first example of eminent sanctity, God was pleased to translate, as He had condemned the first instance of transgression, to shew His great detestation of sin. *Arnald.*

13. *He, being made perfect* &c.] Measuring his life, not by the number of his years, but by the perfection of his goodness, by his consummate virtue and extraordinary sanctity; in the corrupt age in which he lived, he may be allowed, to all useful purposes of living, to have fulfilled an honourable age. *Arnald.*

16. *Thus the righteous — shall condemn the ungodly*] By leaving without excuse the wicked that outlive him, and grow old in their wickedness. *Arnald.* As the men of Nineveh, Matt. xii. 41. *Grotius.*

Chap. V. ver. 2. *When they see it, they shall be troubled with terrible fear,*] The wicked shall be confounded at the sight of him whom they so much abused, and shall behold with amazement the sudden and wonderful turn of Providence in favour of the righteous, beyond what they expected or thought of; and from the happiness conferred on the righteous, shall anticipate their own misery. To give the more lively impression of this, the author represents them both as standing together before the judgment seat of God. *Arnald.*

dren of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We ‖ wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

‖ Or, *filled ourselves*, or, *surfeited*.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are [b] passed away like a shadow, and as a post that hasted by;

[b] 1 Chron. 29. 15. Chap. 2. 5.

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 [c] Or as when a bird ‖ hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

[c] Prov. 30. 19. ‖ Or, *flieth*.

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 [d] For the hope of the ungodly is like † dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the ‖ smoke which is [e] dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

[d] Job 8. 14. † Gr. *thistled wind*. ‖ Or, *chaff*. [e] Psal. 1. 4. & 103. 16. Prov. 10. 25. & 11. 7. James 1. 10, 11.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious ‖ kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

‖ Or, *the word taken in proper*. 2 Macc.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on [f] righteousness as a breastplate, and true judgment instead of an helmet.

[f] Isa. 59. 16, 17.

19 He shall take ‖ holiness for an invincible shield.

‖ Or, *equity*.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast *as* out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 Kings must give ear. 3 They have their power from God, 5 who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: 24 for a wise prince is the stay of his people.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For [a] power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

[a] Rom. 1. 1, 2.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

9, 10, 11, 12.] We meet with several of these comparisons with respect to the shortness of his life and its enjoyments, in Job ix. 25, 26; and among the memorable sayings of Agur, Prov. xxx. 19, "The way of an eagle in the air, and the way of a ship in the midst of the sea," are noticed as so obscure and uncertain as to leave no traces behind them. The images are very natural, and placed in different lights to be more affecting: they seem compassionately designed to warn others, "lest they also come into that place of torment." *Arnald.*

17. *He shall take to him his jealousy* &c.] Having finished his discourse concerning the righteous, the author returns to describe the punishments which God shall inflict upon the wicked in the universal judgment: these punishments are described by figures taken from earthly things, as being more level to our understandings. *Grotius.*

20. — *the world shall fight with him against the unwise.*] The same in effect with that sentence in the 17th verse, "He shall make the creature," that is, the creation, "His weapon for the revenge of His enemies." It is observed in the book of Job that all the works of nature are prepared by God to be His instruments, either for judgment or for mercy, chap. xxxvii. 12, 13 xxxviii. 23. *Arnald.*

22. — *a stone bow,*] A machine for throwing stones, called by the Romans *balista*. *Arnald.* See the notes on 2 Chron. xxvi. 1

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no [b] man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be ‖judged holy: and they that have learned such things shall find ‖ what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of ‖discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 *All men have their beginning and end alike.* 6 *He preferred wisdom before all things etc.* 8 *God gave him all the knowledge which he had.* 22 *The praise of wisdom.*

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, [a] being compacted in blood, of the [a] Job 10. 10. seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 [b] For all men have one entrance into [b] Job 1. 21. 1 Tim. 6. 7. life, and the like going out.

7 Wherefore I prayed, and understand-

[b] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Eccl[us] 35. 12,—16. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

‖ *Or, justified.* ‖ *Or, a defence.*

‖ *Or, nurture.*

Chap. VI. ver. 5. — *for a sharp judgment shall be to them that be in high places.*] The meaning is, that, if kings and princes pervert the design of their institution, and violate the rules of justice, they will be punished in a greater degree, in proportion to their superiour station, and to the importance of their trust. *Arnald.*

6. — *mighty men shall be mightily tormented.*] For to whom much has been given, of him shall be required the more. *Badwell.*

13. *She preventeth them*] She anticipates them.

17. *For the very true beginning of her &c.*] The several degrees are here set down, by which a person well disposed towards wisdom may rise to the perfection of it. The first step is the desire of discipline or instruction: which proceeds from the good opinion that a man entertains of it, and the love that he bears to it. And this love is the cause of his perseverance and willing obedience: and obedience will produce the reward of happiness, which consists in incorruption, that is, in a state of immortality, and "a crown of glory that fadeth not away," 1 Pet. v. 4. *Arnald.*

22. — *I will tell you,*] Namely, in the two following chapters. *Grotius.*

Chap. VII. ver. 1. *I myself also*] Solomon is here personated, as speaking of himself. *Dr. Isham.*

6. — *and the like going out.*] The meaning is plain, that all are born, and all must die; not that all depart by the same means or in the same manner, as our version seems to intimate. *Arnald.*

ing was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any † Gr. *stone of unreturnable price.* † precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

[c] 1 Kings 3. 13. Matt. 6. 33. 11 [c] All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

† Gr. *without envie.* † Gr. *without envy.* 13 I learned † diligently, and do communicate *her* † liberally: I do not hide her riches.

14 For she is a treasure unto men that ‖ Or. *enter Friendship with God.* never faileth: which they that use ‖ become the friends of God, being commended for the gifts that come from learning.

‖ Or. *God grant.* ‖ Or. *are to be spoken of.* 15 ‖ God hath granted me to speak as I would, and to conceive as is meet for the things that ‖ are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, † one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, † Gr. *only begotten.*

23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the ‖ breath of the power of God, and a pure ‖ influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her. ‖ Or. *vapour.* ‖ Or. *stream.*

26 For she is the [d] brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. [d] Heb. 1. 3.

27 And being but one, she can do all things: and remaining in herself, she ‖ maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets. ‖ Or. *renewed.*

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, *she is* found before it.

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12. — *because wisdom goeth before them:*] That is, wisdom not only brings them with her, but conducts them, like their leader and commander. *Arnald.*

—— *I knew not that she was the mother of them.*] I had neither expected nor hoped for such great blessings from her. *Grotius.*

15. — *to speak as I would,*] With such facility and propriety of language, as may best express the thoughts and conceptions of the mind. *Badwell.*

17. — *to know how the world was made,* &c.] Divine wisdom, imparted by God and contained in sacred history, teaches us in few words these great truths; that the world was the work of God's power, that it was made in time, that He made it out of nothing, that His providence continues it in being, and that His infinite wisdom is no less displayed in the beauty, symmetry, and contrivance of the world, than His omnipotence in the act of creation. *Arnald.* The author designed by this eulogium to set forth the superiority of Divine wisdom, and to advance it above the theology or philosophy of the heathens. *Calmet.*

18. *The beginning, ending, and midst of the times:*] That is, of the seasons; their beginning, continuance, and ending, and their successive and regular returns. *Grotius, Arnald.*

22. *For wisdom, which is the worker of all things, taught me:*] What is said in this book concerning wisdom is to be understood, sometimes of uncreated wisdom, and sometimes of wisdom created and inspired into man. *Calmet.* This distinction is very necessary for the right understanding of the present chapter. *Arnald.*

—— *manifold,*] In the distribution of gifts and graces. *Dr. Isham.*

—— *which cannot be letted,*] Which cannot be impeded in its operation. *Calmet.*

23. — *going through all understanding, — spirits.*] That is, *intellectual* "spirits." Wisdom, as a Divine attribute, penetrates, not only into things corporeal, but into things spiritual and intellectual. *Arnald.*

24. — *is more moving than any motion:*] Is nimbler than any thing else. *Dr. Isham.*

25. — *therefore can no defiled thing fall into her.*] From the excellent purity of her nature, she is totally exempt from all manner of earthly pollution. *Grotius.*

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 He is in love with wisdom: 4 for he that hath it hath every good thing. 21 It cannot be had but from God.

‖ Or, *profitably.*

WISDOM reacheth from one end to another mightily: and ‖ sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth, I desired ‖ to make *her* my spouse, and I was a lover of her beauty.

§ Or, *to marry her to myself.*

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

‖ Or, *teacher.* § Or, *chooser.*

4 For she is ‖ privy to the mysteries of the knowledge of God, and a ‖ lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

[a] Exod. 31. 3. 6.

6 And if [a] prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

† Gr. *will.*

9 Therefore I purposed to take her to me to live with me, knowing that she † would be a counseller of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

[b] Job 29. 8, 9, 10, 11.

12 [b] When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

‖ Or, *govern.*

14 I shall ‖ set the people in order, and the nations shall be subject unto me.

‖ Or, *appear.*

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall ‖ be found good among the multitude, and valiant in war.

‖ Or, *Break open into mine house.*

16 ‖ After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

[c] Prov. 7. 3.

17 Now when I considered these things in myself, and [c] pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a ‖ good report; I went ¶ Or, *about* seeking how to ‖ take her to me.

‖ Or, *marry her.*

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I ‖ prayed unto the Lord, and besought him, and with my whole heart I said,

‖ Or, *went.*

CHAP. IX.

1 A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.

O GOD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should [a] have dominion over the creatures which thou hast made,

[a] Gen. 1. 28.

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30. *For after this cometh night:* &c.] Night constantly succeeds the day, and therefore the light is as constantly interrupted by darkness. But Divine wisdom admits of no such privation or inequalities; it has no mixture of light and darkness, of good and evil; but is always the same, "yesterday, and to day, and for ever," Heb. xiii. 8. *Arnald.*

Chap. VIII. ver. 1. — *reacheth from one end to another*] That is, governs the whole course of actions. *Dr. Isham.*

8. — *foreseeth signs and wonders.*] This seems to refer to astronomy and the heavenly appearances. *Dr. Isham.*

19. — *I was a witty child.*] That is, naturally well disposed towards wisdom, and of a good capacity for receiving her instructions. *Arnald.*

20. *Yea rather, being good, I came into a body undefiled.*] This sentence seems agreeable to the opinion, that souls of men pre-existed and descended into suitable bodies; which was a notion of the Pythagoreans and Platonists, and of the Jewish doctors and rabbinical writers. *Arnald.* It appears from John ix. 2, that many of the Hebrews had imbibed it. *Grotius.*

8 And order the world according to equity and righteousness, and execute judgment with an upright heart:

a 1 Kings 3. 9. 4 Give [a] me wisdom, that sitteth by thy throne; and reject me not from among thy children:

Psal. 116. 16. 5 For I [b] thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

a 1 Chron. 29. 5. 2 Chron. 1. 9 7 Thou hast chosen me to be a [a] king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

c Prov. 8. 22. John 1. 1, 2, 3, 10. 9 And [c] wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me ‖ in her power.

‖ Or, *by her power, or, glory.* 12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

f Jos. 40. 19. Rom. 11. 34. 1 Cor. 2. 16. 13 For [f] what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are

‖ Or, *fearful.* ‖ miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are † before us: but the things that are in heaven who hath searched out?

† Gr. *at hand.*

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

1 *What wisdom did for Adam,* 4 *Noe,* 5 *Abraham,* 6 *Lot, and against the five cities,* 10 *for Jacob,* 13 *Joseph,* 16 *Moses,* 17 *and the Israelites.*

SHE preserved the first formed father of the world, that was created alone, and brought him out of his fall,

a Gen. 1. 28. 2 And [a] gave him power to rule all things.

b Gen. 4. 8. 3 [b] But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

c Gen. 7. 21. 4 For whose cause the [c] earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

d Gen. 11. 9. 5 Moreover, [d] the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and [e] kept him strong ‖ against his tender compassion toward his son.

e Gen. 22. 16. ‖ Or, *in.*

f Gen. 19. 16. 6 [f] When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon † the five cities.

† Gr. *Pentapolis.*

7 Of whose wickedness even to this day

Chap. IX. ver. 8. — *of the holy tabernacle, which thou hast prepared*] That is, of the heavenly and eternal tabernacle which God shewed to Moses, Exod. xxv. 40, as the Apostle interprets, Heb. viii. 5. *Junius.*

16. — *the things that are in heaven who hath searched out?*] The writer here argues very justly from our ignorance of natural things, which we every day see and experience, to our imperfect views and conjectures of things spiritual and invisible. "If I have told you earthly things," saith our blessed Saviour, "and ye believe not, how shall ye believe, if I tell you of heavenly things?" John iii. 12. It is a very just observation, therefore, of Lord Bacon, that "he laboureth in vain, who shall endeavour to draw down heavenly mysteries to human reason: it rather becomes us to bring our reason to the adorable throne of Divine truth." If this observation were but well weighed, the great advocates for the all-sufficiency of reason would surely be more modest and humble, nor would the credibility of mysteries be so obstinately disputed. *Arnald.*

Chap. X. ver. 1. — *and brought him out of his fall,*] That is, afforded him a remedy after it. *Dr. Isham.*

4. *For whose cause*] That is, on account of sinners like Cain. *Dr. Isham.*

5. — *and kept him strong*] Kept him (Abraham) firm to his obedience, notwithstanding that trial. *Dr. Isham.*

6. — *the fire which fell down upon the five cities.*] On Sodom and Gomorrah, and the neighbouring cities. See the notes on Gen. xix.

the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt *is a* monument of an unbelieving soul.

8 For regarding not wisdom, they *got* not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

[z] Gen. 37. 28. & 39. 7. Acts 7. 10.

13 [z] When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and ‖ power against those that oppressed him; as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

‖ Or, *the power of them that ruled over him.*

[a] Exod. 1. 12. & 12. 42. ‖ Or, *holy.*

15 [a] She delivered the ‖ righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and [b] withstood dreadful kings in wonders and signs;

[b] Exod. 5. 1.

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a ‖ light of stars in the night season;

‖ Or, *flame.*

[c] Exod. 14. 21, 29. Psal. 78. 13.

18 [c] Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and [d] praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

[d] Exod. 15. 1.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAP. XI.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, 23 but he is merciful to all.

SHE prospered their works in the hand of the holy prophet.

2 [e] They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

[e] Exod. 16. 1.

3 [f] They stood against their enemies, and were avenged of their adversaries.

[f] Exod. 17 10, 11.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then [g] how thou hadst punished their adversaries.

[g] Exod. 7. 20.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

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10. *When the righteous*] Meaning Jacob. See Gen. xxviii. 5, 12.

13. — *the righteous*] Meaning Joseph. See the marginal references.

16. — *of the servant of the Lord,*] Of Moses, here called "the servant of the Lord" by way of eminence, as he is in many places of Scripture. *Arnald.*

21. *For wisdom opened*] For wisdom openeth, is wont to open, as many versions render, and as seems the proper force of the original. *Arnald.*

Chap. XI. ver. 6. — *running river troubled with foul blood,*] Alluding to the miraculous corruption of the waters of the Nile caused by Moses, Exod. vii. 20.

11. *Whether they were absent or present, they were vexed alike.*] The Egyptians were equally tormented in the absence and presence of the Israelites. When they were in Egypt, the Egyptians were visited with ten different plagues on their account; and were envious and uneasy at their prosperity, after their departure. *Arnald.*

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited,

‖ Or, perceived. they ‖ had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is

‖ Or, little weight. as a ‖ little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP. XII.

2 *God did not destroy those of Canaan all at once.* 12 *If he had done so, who could controul him?* 19 *But by sparing them he taught us.* 27 *They were punished with their gods.*

FOR thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those ‖ old inhabitants of thy holy land,

‖ Or, ancient.

4 Whom thou hatedst for doing most odious works of ‖ witchcrafts, and wicked sacrifices;

‖ Or, sorceries.

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy ‖ colony of God's children.

‖ Or, new inhabitance.

8 Nevertheless even those thou sparedst as men, and didst send * wasps, forerunners of thine host, to destroy them by little and little.

* Exod. 23. 28. Deut. 7. 2.

9 Not that thou wast unable to bring

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13. *For when they heard* &c.] When they (the Egyptians) understood the Israelites to be assisted and furnished with a supply of those things, with the want of which they were punished, they at length acknowledged the power and avenging hand of God. *Arnald.*

14. *For whom they rejected*] Moses whom they rejected.

15. — *unreasonable beasts*] Or, irrational animals: such as frogs, flies, lice, and locusts. *Arnald, Calmet.*

25. — *if not called by thee?*] If not commanded to continue in existence by Thee. *Dr. Isham.*

Chap. XII. ver. 1. *For thine incorruptible Spirit is in all things.*] This verse seems necessarily connected with the last of the foregoing chapter; and contains the reason why God is a "lover of souls," because His Spirit dwelleth with or in all men, even with the wicked, till they, through their own fault, force it to depart. *Arnald.*

5. — *devourers of man's flesh,*] Though there are too many instances of the Canaanites sacrificing both men and children to their idols, yet it is not sufficiently clear either from Scripture or from profane history that they ate their unhappy victims. *Calmet.*

6. — *souls destitute of help:*] That is, their helpless children. *Dr. Isham.*

the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

[b] Gen. 9. 25. 11 For it was a [b] cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

[c] Rom. 9. 20. 12 For who shall say, [c] What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‖ against thee, to be ‖ revenged for the unrighteous men?

‖ Or, *in thy presence.* ‖ Or, *a revenger.* [d] 1 Pet. 5. 7. 13 For neither is there any God but thou that [d] careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: [e] thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

[e] Job 10. 2.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a ‖ full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

‖ Or, *perfect.*

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own ‖ abominations.

‖ Or, *abominable idols.*

[f] Chap. 11. 15.; Rom. 1. 23. 24 [f] For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAP. XIII.

1 *They were not excused that worshipped any of God's works.* 10 *But most wretched are they that worship the works of men's hands.*

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16. *For thy power is the beginning of righteousness,* &c.] Among men, supreme power is very commonly united with the greatest severity: but Thy supreme authority is tempered with supreme lenity and compassion; so that in proportion as Thou art more powerful, Thou behavest with more gentleness and clemency towards Thy creatures. *Budwell.*

17. — *among them that know it*] And yet act in defiance of it. *Arnald.*

21. *With how great circumspection didst thou judge*] Rather, as some versions render, "wilt Thou judge?" With how much more wariness and caution wilt Thou punish Thine own people the Jews, with whose fathers Thou didst enter into covenant, and didst make to them therein goodly and precious promises? *Arnald.*

24. — *held them for gods, which even among the beasts of their enemies were despised,*] The words "of their enemies" are superfluous: the sense is complete without them: "esteemed as gods creatures that are vile even amongst beasts." *Arnald.*

26. *But they that would not be reformed* &c.] Intimating, that those who will not be reformed by those gentler methods wherein God may be said only to dally with them, shall afterwards feel a heavier and much sorer vengeance. *Arnald.*

27. *For, look, for what things* &c.] The sense seems to be, For whereas, when corrected only, they were displeased and angry, seeing themselves yet more severely dealt with, and punished on account of those whom they thought to be gods, they acknowledged the true God, whom before they denied: and "therefore," or to the end that they might acknowledge Him, "came extreme damnation upon them," that is, they were cut off by an utter destruction. *Arnald.*

[a] Rom. 1. 19.

SURELY vain are all men by nature, who are ignorant of God, and [a] could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

[b] Deut. 4. 19. & 17. 3.

2 [b] But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

[c] Rom. 1. 21.

7 For being [c] conversant in his works they ‖ search *him* diligently, and believe their sight: because the things are beautiful that are seen.

‖ Or, *seek.*

8 Howbeit neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

[d] Isa. 44. 13.

11 [d] Now a ‖ carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

‖ Or, *timberwright.*

12 And after spending the ‖ refuse of his work to dress his meat, hath filled *himself*;

‖ Or, *chips.*

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed *it* by the skill of his understanding, and fashioned *it* to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set *it* in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for *life* prayeth *to* that which is dead: for aid humbly beseecheth † that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

† Gr. *that hath no experience at all.*

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

CHAP. XIV.

1 *Though men do not pray to their ships, 5 yet are they saved rather by them than by their idols. 8 Idols are accursed, and so are the makers of them. 14 The beginning of idolatry, 23 and the effects thereof. 30 God will punish them that swear falsely by their idols.*

AGAIN, one preparing himself to sail, and about to pass through the raging

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Chap. XIII. ver. 2. — *or the circle of the stars,*] Some think the zodiack, or starry circle, to be meant. Many of the constellations, especially those in the zodiack, were worshipped of old, particularly by the Egyptians. *Arnald.*

6. — *they are the less to be blamed:*] Are not so absurd as other idolaters, ver. 10. *Dr. Isham.*

9. — *that they could aim at the world;*] That is, that they could be able in some measure to comprehend the different parts of the world. *Badnell.* Could understand the fabrick and parts of the world. *Dr. Isham.*

10. — *the work of an ancient hand.*] The antiquity of the idol was thought of great importance: its venerable rust added not a little to its divinity. Even a stone badly cut has had veneration paid to it, merely because it was ancient. Whole nations, says Calmet, have adored for a succession of ages an ancient block of marble badly finished, or a figure in wood, rotten and worm-eaten. *Arnald.*

14. — *colouring it red,*] The custom of painting idols of a red colour seems to have been extensive among the heathens, and to have prevailed in the East in later times. Niebuhr mentions having found, in a pagode on the Malabar coast, two figures, which were the objects of worship, rubbed with a red colouring. *Harmer.*

18. *For health he calleth upon that &c.*] Many primitive writers of the Christian Church have exposed at large the folly and absurdity of idol worship; yet by none is this so happily executed as by the author of this book, in the whole of this passage, and especially in the two concluding verses. In these the contrast is so beautiful, and the contraries are so happily and justly placed to illustrate each other, that a person of taste cannot fail immediately to discern and admire the justness and elegance of the description. *Arnald.*

waves, calleth upon a piece of wood more
‖ Or, *ship.* rotten than the ‖ vessel that carrieth him.
‖ Or, *vessel, or, ship.* 2 For verily desire of gain devised ‖ that,
and the workman built it by his skill.
3 But thy providence, O Father, gover-
[a] Exod. 14. 22. neth it: for thou hast [a] made a way in the
sea, and a safe path in the waves;
4 Shewing that thou canst save from all
danger: yea, though a man went to sea
without art.
5 Nevertheless thou wouldest not that
the works of thy wisdom should be idle,
and therefore do men commit their lives to
a small piece of wood, and passing the
rough sea in a weak vessel are saved.
[b] Gen. 6. 4. & 7. 10. 6 [b] For in the old time also, when the
proud giants perished, the hope of the
world governed by thy hand escaped in a
weak vessel, and left to all ages a seed of
generation.
7 Blessed is the wood whereby right-
eousness cometh.
[c] Psal. 115. 8. Baruch 6. 4. 8 But [c] that which is made with hands is
cursed, as well it, as he that made it: he,
because he made it; and it, because, being
corruptible, it was called god.
[d] Psal. 5. 5. 9 [d] For the ungodly and his ungodliness
are both alike hateful unto God.
10 For that which is made shall be pu-
nished together with him that made it.
‖ Or, *to, or, by.* 11 Therefore even ‖ upon the idols of
the Gentiles shall there be a visitation:
because in the creature of God they are
[e] Jer. 10. 8. Hab. 2. 18. become an abomination, and [e] † stumbling-
† Gr. *scandals.* blocks to the souls of men, and a ‖ snare to
‖ Or, *trap.* the feet of the unwise.
12 For the devising of idols was the be-
ginning of *spiritual* fornication, and the in-
vention of them the corruption of life.
13 For neither were they from the be-
ginning, neither shall they be for ever.
14 For by the vain glory of men they
entered into the world, and therefore shall
they come shortly to an end.
15 For a father afflicted with untimely
mourning, when he hath made an image of
his child soon taken away, *now* honoured
him as a god, which was then a dead man,
and delivered to those that were under him
ceremonies and sacrifices.

16 Thus † in process of time an ungodly † Gr. *in time.*
custom grown strong was kept as a law,
and graven images were worshipped by the
commandments of ‖ kings.
‖ Or, *tyrants.* 17 Whom men could not honour ‖ in
‖ Or, *in sight.* presence, because they dwelt far off, they
took the counterfeit of his visage from far,
and made an express image of a king
whom they honoured, to the end that by
this their forwardness they might flatter
him that was absent, as if he were pre-
sent.
18 Also the singular diligence of the ar-
tificer did help to set forward the ignorant
to more superstition.
19 For he, peradventure willing to please
one in authority, forced all his skill to make
the resemblance † of the best fashion. † Or, *to the better.*
20 And so the multitude, allured by the
grace of the work, took him now for a god,
which a little before was but honoured as
a man.
21 And this was an occasion to deceive
the world: for men, serving either cala-
mity or tyranny, did ascribe unto stones
and stocks the incommunicable ‖ name. ‖ *of God.*
22 Moreover this was not enough for
them, that they erred in the knowledge of
God; but whereas they lived in the great
war of ignorance, those so great plagues
called they peace.
23 For whilst they [f] slew their children [f] Deut. 18. 10. Jer. 7. 9. & 19. 4.
in sacrifices, or used secret ceremonies, or
made revellings of strange rites;
24 They kept neither lives nor marriages
any longer undefiled: but either one slew
another traiterously, or grieved him by
adultery.
25 So that there reigned in all men
‖ without exception blood, manslaughter, ‖ Or, *confusedly.*
theft, and dissimulation, corruption, un-
faithfulness, tumults, perjury,
26 Disquieting of good men, forgetful-
ness of good turns, defiling of souls, chang-
ing of ‖ kind, disorder in marriages, adul- ‖ Or, *sex.*
tery, and shameless uncleanness.
27 For the worshipping of idols † not to † Gr. *nameless.*
be named is the beginning, the cause, and
the end, of all evil.
28 For either they are mad when they

Chap. XIV. ver. 7. — *blessed is the wood* &c.] Blessed is the wood which serves for good and righteous purposes; and blessed is the ark in particular which preserved so righteous a person as Noah. *Arnald.*

8. — *that which is made with hands*] For the purpose of being worshipped.

17. — *took the counterfeit of his visage from far,*] That is, framed a picture or statue of him, when at a distance. *Dr. Isham.*

21. — *serving either calamity or tyranny,*] That is, being either captives or slaves. *Dr. Isham.*

— *the incommunicable name.*] The name which eminently and by way of distinction belonged to the God of Israel, the one absolute and only true Being; which God challenges as His own peculiar name, Exod. iii. 14. *Arnald.*

22. — *in the great war of ignorance,*] By this expression are meant those scenes of wrath, strife, and dissension, of war in our own bosoms, and quarrels with our neighbours, which arise from ignorance of duty; such as are described in ver. 24.

be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, ‖ giving heed unto idols, and also unjustly swore in deceit, despising holiness.

‖ Or, devoted.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers,* 14 *and of the enemies of God's people;* 15 *because, besides the idols of the Gentiles,* 18 *they worshipped vile beasts.*

BUT thou, O God, art gracious and true, longsuffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

‖ Or, *turneth a reproach to the foolish.*

5 The sight whereof ‖ enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

[a] Rom. 9. 21.

7 For the [a] potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when *his* [b] life which was lent him shall be demanded.

[b] Luke 12. 20.

9 Notwithstanding his care is, not that he shall ‖ have much labour, nor that his life is short: but striveth to excel gold-smiths *and* silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things,

‖ Or, *be sick, or, die.*

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our † time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

† Or, *life.*

13 ‖ For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

‖ Or, *So.*

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw ‖ breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

‖ Or, *air.*

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much

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29. — *they look not to be hurt.*] They expect not to be punished for their perjury. *Dr. Isham.*

31. *For it is not the power of them by whom they swear:* &c.] Our version is somewhat obscure: the meaning is, that idolaters and false swearers shall certainly be punished, yet not by any act or power of their idols, who can take no cognizance of perjury or falsehood; but by the just vengeance of Almighty God, the revenger of injustice, and of idolatry and false worship. *Arnald.*

Chap. XV. ver. 2. — *if we sin, we are thine,* &c.] The meaning he expresses is this: If we sin, we are in the hand of God, and under the power of His vengeance; if we sin not, we are also in His hand, to receive a recompense from Him. *Arnold.*

10. *His heart is ashes,*] His heart rests on that which is most vile and mean. *Arnald.*

14. — *all the enemies of thy people,*] Meaning the surrounding idolatrous nations, Syrians, Egyptians, and others, who tyrannized over the Jews at the time when the author of this book is thought to have lived. *Calmet.*

as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to take it from them. 5 He stung with his serpents, 12 but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

THEREFORE by the like were they punished worthily, and by the multitude of beasts [a] tormented.

[a] Numb. 21. 6. chap. 11. 15, 16.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even [b] quails to stir up their appetite:

[b] Numb. 11. 31.

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon ‖ these, and they perished with the [c] stings of crooked serpents, thy wrath endured not for ever:

‖ Or, *thy people.*
[c] Numb. 21. 6. 1 Cor. 10. 9.

6 But they were troubled for a small season, that they might be admonished, having a [d] sign of salvation, to put them in remembrance of the commandment of thy law.

[d] Numb. 21. 9.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For [e] them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

[e] Exod. 8. 24. & 10. 4. Rev. 9. 3. &c.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were † pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be ‖ continually mindful of thy goodness.

† Gr. *stung.*
‖ Or, *never drawn from.*

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou [f] leadest to the gates of hell, and bringest up again.

[f] Psal. 105. Deut. 32. 39. 1 Sam. 2. 6.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

16 [g] For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

[g] Exod. 9. 23.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world [h] fighteth for the righteous.

[h] Judges 5. 20.

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19. — *in respect of beasts:*] That is, of other beasts. *Arnald.* Almost all beasts are preferable in point of beauty to serpents and crocodiles, which the Egyptians held in such great veneration. *Calmet.*

—— *but they went without the praise of God and his blessing.*] That is, says Calmet, they are not of the number of those whom God praised and blessed: they have, by being perverted to idolatry, lost in some measure God's benediction, and withal that original goodness and beauty, of which they were possessed in common with other creatures, when they first came out of the hand of their Creator, Gen. I. 31. Or the sense may be, All created beings, animate and inanimate, praise God in their beauty, and derive it from His hand as a blessing; but odious and deformed objects, such as for their ugliness are called monsters, proclaim not their Maker's praise, as not having received from His bounty those amiable and good qualities, which are to be esteemed blessings. *Arnald.*

Chap. XVI. ver. 2. — *meat of a strange taste,*] Meat to which they had not been accustomed. *Dr. Isham.*

3. *To the end that they,*] Meaning the Egyptians.

—— *lothe even that, which they must needs desire;*] Through the disagreeableness of the animals sent among them, particularly the frogs, which tainted and spoiled their meat, the Egyptians loathed the thoughts and the desire even of necessary food and refreshment. *Arnald.*

—— *but these, suffering*] The Israelites suffering.

6. — *having a sign of salvation,*] Namely, the brasen serpent. See John iii. 14. *Dr. Isham.*

7. *For he that turned himself toward it* &c.] Meaning, that the brasen serpent had no natural power to effect a cure in those who beheld it, but that the power of God gave this supernatural effect in recompense for their faith and obedience. *Calmet.*

15. — *to escape thine hand.*] To be out of the reach of Thy power either in body or soul. *Dr. Isham.*

17. — *the fire had more force in the water, that quencheth all things:*] The fire, sent from heaven to punish the Egyptians, continued burning though mixed with rain and hail; and instead of being quenched by the water, became the more violent for it. *Arnald.*

—— *the world fighteth for the righteous.*] See the note on chap. v. 20.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

[i] Exod. 16. 14. Numb. 11. 7. Psal. 78: 25. John 6. 31.

20 [i] Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

[k] Judges 6. 4.

21 For thy [k] ‖ sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, ‖ tempered itself to every man's liking.

‖ Or, manna.

‖ Or, was tempered.

[l] Chap. 19. 20.

22 [l] But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all ‖ fashions, and was obedient to thy grace, that nourisheth all things, according to the desire ‖ of them that had need:

‖ Or, things.

‖ Or, of them that prayed.

[m] Deut 8.3. Matt. 4. 4.

26 That thy children, O Lord, whom thou lovest, might know, that [m] it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 12 *The terrors of an ill conscience.*

FOR great are thy judgments, and cannot be expressed: therefore ‖ unnurtured souls have erred.

‖ Or, souls that will not be reformed.

2 For when unrighteous men thought to oppress the holy nation; they being shut up ‖ in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] ‖ exiled from the eternal providence.

‖ Or, under their roofs.

‖ Or, fugitives.

3 For while they supposed to lie hid in their secret sins, they were scattered ‖ under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] ‖ apparitions.

‖ Or, is.

‖ Or, sights.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 [a] As for the illusions of art magick,

[a] Exod. 7. 12. & 8. 7, 19.

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18. — *that it might not burn up the beasts*] The frogs, lice, and other vermin, mentioned in Exod. viii. *Grotius.*

21. *For thy sustenance declared thy sweetness*] That is, the manna, the sustenance sent by Thee to Thy people, sweet in its flavour, was both an instance and an emblem of Thy tender love and kindness to them. *Arnald.*

22. *But snow and ice endured the fire*, &c.] A comparison is carried on here between the effect of the lightning mixed with hail upon the fruits of the Egyptians, and that of the fire upon the manna of the Israelites; expressing that as the former burnt intensely and unusually for the destruction of their trees and plants, so the latter lost, or, as the author expresses it, "forgot its own strength," for the preservation and nourishment of the Israelites. *Arnald.*

24. *For the creature that serveth thee*, &c.] He speaks of the element of fire, which was fiercer and more powerful amidst the water, when it was ordered to afflict the Egyptians, but abated its fury to contribute to the good and advantage of the Israelites. *Arnald.*

28. *That it might be known, that* &c.] That, as it was necessary to collect the manna before sunrise, that it might not be melted, so those who wish for the blessings and favour of God, should rise with the sun to pray to Him and to bless His name. *Calmet.*

Chap. XVII. ver. 1. — *therefore*] That is, for want of considering these judgments. *Dr. Isham.*

2. — *exiled from the eternal providence.*] From the common blessings of God's providence, light, heat, and the sight of the heavens. *Calmet.*

3. *For while they supposed* &c.] The true rendering seems to be, While they thought or flattered themselves that they lay hid in their secret sins, under a dark veil of forgetfulness, they themselves were darkened, or overtaken by this plague of darkness. *Arnald.*

7. *As for the illusions of art magick*, &c.] The magicians themselves were not able to assist them, nor to remove this plague of darkness. *Arnald.*

they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents,

‖ Or, refusing to look upon. 10 They died for fear, ‖ denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that

‖ Or, wherein they could do nothing. night, ‖ which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or

¶ Or, desert. shepherd, or a labourer in the ‖ field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

‖ Or, hideous. 19 Or a ‖ terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

CHAP. XVIII.

4 Why Egypt was punished with darkness, 5 and with the death of their children. 18 They themselves saw the cause thereof. 20 God also plagued his own people. 21 By what means that plague was stayed.

NEVERTHELESS thy saints had a very great [a] light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. [a] Exod. 10. 23.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 [b] Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. [b] Exod. 13. 21. & 14. 24. Psal. 78. 14. & 105. 39.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the ‖ uncorrupt light of the law was to be given unto the world. ‖ Or, incorruptible.

5 [c] And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water. [c] Exod. 1. 16.

6 [d] Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. [d] Exod. 11. 4.

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10. — *denying that they saw the air*, &c.] Rather, as in the margin, "refusing to look upon" the air. They closed their eyes, and durst not look up to the darkness, which could not escape their notice, as it enveloped them on every side. *Grotius, Arnald.*

13. *And the expectation from within, being less*, &c.] This verse, both in the original and in the translation, is unintelligible. By a slight alteration it may be rendered thus: "And the expectation of lesser evil, when it is from within;" that is, when it cometh from the mind or the imagination, "looketh upon it as greater, through ignorance of the cause which occasioneth the torment." *Arnald.*

18. *Whether it were a whistling wind*, &c.] Here is a description of the panick of the Egyptians under the miraculous darkness, which was so great that nothing could stir without causing alarm to them. *Arnald.*

21. — *an image of that darkness* &c.] Of that darkness which is reserved for them hereafter; alluding to the future punishment which awaited the Egyptians. *Calmet.*

—— *were they unto themselves more grievous*] By reason of the terrours and darkness of their minds. *Dr. Isham.*

Chap. XVIII. ver. 1. — *thy saints*] Meaning the Israelites.

—— *whose voice they hearing*, &c.] The preferable sense seems to be, The Israelites heard the cries of the Egyptians without seeing their shape; and returned thanks to God that they themselves were not involved in the same darkness and misery. *Calmet.*

2. *But for that they did not hurt them* &c.] The sentence is obscure. The sense seems to be, that the Egyptians thanked the Israelites for not revenging themselves upon them in their state of darkness, who had provocations enough, and had been so long oppressed by them. *Arnald.*

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

[e] Exod. 12. 21—28.

9 [e] For the righteous children of good men did sacrifice secretly, and with one consent made ‖ a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

‖ Or, *a covenant of God, or, league: See Psalm 50. 5.*

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

[f] Exod. 11. 5. & 12. 29.

11 [f] The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

‖ Or, *imaginations.*

17 Then suddenly ‖ visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the [g] multitude in the wilderness: but the wrath endured not long.

[g] Num. 16. 46.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and ‖ parted the way to the living.

‖ Or, *cut off.*

24 [h] For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

[h] Exod. 28. 6, 9.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

CHAP. XIX.

1 *Why God shewed no mercy to the Egyptians, 5 and how wonderfully he dealt with his people.* 14 *The Egyptians were worse than the Sodomites.* 18 *The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had ‖ intreated to be gone.

‖ Or, *cast out by intreaty.*

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the

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20. *Yea, the tasting of death touched the righteous also,*] From the destruction of the Egyptian firstborn, the author takes occasion to mention the overthrow of the Israelites in the wilderness; and, by a comparison of God's dealings with the Egyptians, and with His own people, it appears, that the former were punished without mercy, but that no sooner does Aaron appear in favour of the offending Israelites, than through his intercession the wrath of God is stayed. *Arnald.*

21. — *the blameless man*] Aaron.

22. — *the destroyer,*] The angel appointed to destroy. *Dr. Isham.*

24. — *was the whole world,*] Was a symbol of the whole world *Dr. Isham.* The whole world is said to be in the garment of the high priest, because the high priest under the law was a type of Christ, as the Apostle to the Hebrews teaches. *Junius.*

Chap. XIX. ver. 1. *As for the ungodly,*] The Egyptians.

punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely,* a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground

‖ Or, *lice.* brought forth ‖ flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from

‡ Or, *comfort.* the sea for their ‡ contentment.

13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed † in † Gr. *by themselves.* themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

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6. *For the whole creature* &c.] The sense of the passage is, that the elements were so altered in their operations, and diversified in their effects through the power of God, that there seemed to be, as it were, a new creation; for there was nothing but miracle, either when God would punish His enemies, or protect His chosen. *Arnald.*

14. — *but these brought friends into bondage,*] These (the Egyptians) made slaves of strangers (the Israelites) who had before been benefactors to them. *Arnald.*

17. — *with blindness*] That is, with darkness. *Dr. Isham.*

18. *For the elements were changed* &c.] They were changed by God from their constant course, as easily as a musician can change tunes on instruments. *Dr. Isham.*

19. — *earthly things were turned into watery,*] Alluding to the passage of the Red sea.

It is the opinion of many, that this book was originally continued beyond its present conclusion, and that part of it is now lost. *Grotius, Calmet.*

The following Chapters from the Book of Wisdom are appointed for Proper Lessons on Holy Days.

CHAP. I.	The Innocents' Day,	Evening.	
—— III. to ver. 10.	All Saints' Day,	Morning.	
—— V. to ver. 17.	Ditto,	Evening.	
—— V.	Conversion of St. Paul,	Morning.	
CHAP. VI.	Conversion of St. Paul,	Evening.	
—— IX.	Purification of the Virgin Mary,	Morning.	
—— XII.	Ditto,	Evening.	
—— XIX.	St. Matthias,	Morning.	

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

INTRODUCTION.

THIS book, like the preceding, has sometimes been considered as the production of Solomon, from its resemblance to the inspired work of that writer. In the Latin church it was esteemed the last of the five books attributed to him. It is cited as the work of that enlightened king by several of the Fathers; was joined with his books in most of the copies; and like them is written with a kind of metrical arrangement in the Alexandrian manuscript, being supposed to have been composed originally in metre. Still however it must have been written long after the time of Solomon, who with the succeeding Prophets that flourished before and after the captivity is here mentioned, chap. xlvii. 13, &c; since also the high priest Simon, who lived a little before the Maccabees, is spoken of, chap. l. 1—21; since the words of Malachi are cited, chap. xlviii. 10. from Mal. iv. 6; and since the author describes himself in circumstances that could not have occurred to Solomon, chap. xxxiv. 11, 12; li. 6. The book can only be supposed to contain some scattered sentiments of Solomon, industriously collected with other materials for the work, by an Hebrew writer styled Jesus; who professes himself the author, chap. l. 27, and who is represented to have so been by his grandson; but who indeed imitates the didactick style of Solomon, and like him assumes the character of a preacher. Jesus was, as we learn from the same authority, a man who had travelled much in the pursuit of knowledge; who was very conversant with the Scriptures, and desirous of producing, in imitation of the sacred writers, some useful work for the instruction of mankind; and who having collected together many valuable sentences from the Prophets, and other writers their successors, compiled them into one work, with some original additions of his own production. What this Jesus produced *in* the Syriack or vulgar Hebrew of his time, his grandson translated into Greek for the benefit of his countrymen in Egypt, who by long disuse had forgotten the Hebrew tongue.

To this grandson we are indebted for the possession of a valuable work, of which the original is now lost; though St. Jerome professes to have seen it. It has been a subject of some dispute, whether the grandfather or grandson be the person who should be described as the Son of Siracb. However, as the book is entitled "The Wisdom of Jesus the Son of Siracb," this title must be supposed to apply rather to the author than to the translator. The author likewise describes himself as the Son of Siracb in the 51st chapter, which appears to be the work of the same author. The translator, who is usually called Jesus, is likewise styled the Son of Siracb by Epiphanius and by the author of the anonymous prologue which is supposed to have been written by Athanasius; and it is not improbable that the younger Jesus may likewise have been a Son of Siracb, as names were often so entailed in families. The author of this book is by Calmet and others supposed to have flourished so late as under the pontificate of Onias the third, and to have fled into Egypt on account of the afflictions brought on his country by Antiochus Epiphanes, about 171 years before Christ, to whose persecution they conceive that some parts of the book refer, chap. xxxvi; xxxiv. 12; xxxv; and li. The translator professes to have found the book after he had continued some time in Egypt, where it might have been deposited by his grandfather; it was called Ecclesiasticus by the Latins, a title nearly synonymous with that of Ecclesiastes, or "the Preacher." In Greek it is called the Wisdom of Jesus the Son of Siracb. It is much to be admired for the excellency of its precepts; and none of the Apocryphal books furnish such admirable instruction as this. But it has no title to be considered as an inspired work: though it contains many passages derived from the sacred writings, and especially from those of Solomon; and some which have a slight resemblance to parts of the New Testament, by accidental coincidence of thought and expression; or by concurrent imitation of the early writers of the Old Testament. The book never was in the Hebrew canon; nor was it received by the primitive church of Christ, since it is not in the most ancient and authentick catalogues, and is expressly represented as an uncanonical book by many ancient writers. It is however cited with great reverence by the Fathers of the Greek and Latin churches, many of whom endeavoured to strengthen their religious opinions by the sentiments contained in a book so deservedly and so generally approved. It is cited as Scripture, in a general sense of the word, by many provincial synods and received as in a lower degree canonical by some councils after the fourth century. It was however universally considered as inferiour to the books derived from the Hebrew canon, till received as of equal authority by the unadvised and undiscriminating decree of the council of Trent.

The work begins with an eulogium on Wisdom; and many important instructions are delivered to the twenty-fourth chapter, when Wisdom herself is introduced, and is supposed to continue to speak, to the fifteenth verse of the forty-second chapter. Here the collection of wise sayings, which are obviously written in imitation of the Proverbs of Solomon, concludes; and the author solemnly enters upon a pious hymn, in which he celebrates God's wisdom, in a strain highly rapturous and sublime: and finishes his work with a panegyrick on the illustrious characters of his own nation, and with a prayer of thanksgiving for some deliverance which the author had personally experienced. The book contains a fine system of moral, political, and theological precepts; arranged in a less desultory manner than the Proverbs of Solomon; and distributed under certain heads, which seem to have been formerly classed under different titles; many of which are still extant in some of the Greek copies. Some learned men have pretended to discover in the book the more secret and abstruse wisdom applied to Solomon, and taught in the schools of the Jewish Doctors. But it is chiefly valuable for the familiar lessons which it affords for the direction of manners, in every circumstance and condition, and for the general precepts which it communicates towards the daily regulation of life. Its maxims are explained by much variety of illustration, and occasionally exemplified in the description of characters. The ancient writers considered it as a complete compendium of moral virtues; and perhaps no uninspired production ever displayed a morality more comprehensive, or more captivating and consistent with the revealed laws of God. The book furnishes also an instructive detail of the sentiments and opinions that prevailed in the time of the author: it shews the impatience which then prevailed for the appearance of the expected Messiah, chap. xxxvi. 1—17; and the firm confidence in the hope of a future life and judgment, which had been built upon the assurances of the Law and the Prophets. It serves likewise to prove, that as the Gospel dispensation approached, the Jews were prepared for its reception, by being more enlightened to understand the spiritual import, and the figurative character of the Law. *Dr. Gray.*

The excellent morality of this book, and the justness of its observations, which have stood the test, and gained the approbation, of so many successive ages, have deservedly recommended it to general esteem. A celebrated Metropolitan in particular, one of the early lights of the reformation, (Abp. Whitgift,) had such a high opinion of its worth, and of the great usefulness of its being thoroughly understood, that he purposely engaged the learned Drusius to undertake an illustration of it, under his patronage and encouragement. *Arnald*

A Prologue made by an uncertain author.

Some refer this Prologue to Athanasius, because it is found in his Synopsis.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost ‖ perfected, Sirach his son receiving it after him left it to his own son Jesus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

‖ Or, *collected.*

The Prologue of the Wisdom of Jesus *the Son of* Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are ‖ without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the † prophets, and the rest of the books, have no small ‖ difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a ‖ book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

‖ Or, *of another nation.*

† Or, *prophecies.*

‖ Or, *excellency.* about 132.

‖ Or, *help of learning.*

CHAP. I.

1 *All wisdom is from God.* 10 *He giveth it to them that love him.* 12 *The fear of God is full of many blessings.* 28 *To fear God without hypocrisy.*

Before CHRIST about 200.

ALL [a] wisdom *cometh* from the Lord, and is with him for ever.

[a] 1 Kings 3, 9.

A Prologue made by an uncertain author.] Supposed, as the margin states, to be written by Athanasius; but this is thought by many to have been not the great Athanasius, but another of that name, who was bishop of Alexandria, and flourished between the years 458 and 490 of the Christian era: since therefore he lived at so late a period, he cannot be regarded as of much authority in any historical or chronological point. *Arnald.*

— *and almost after all the prophets.*] The Son of Sirach certainly lived after Malachi, who was the last of the regular Hebrew Prophets. See the Preface. The author may perhaps mean here by "the Prophets," some holy men who lived in the interval between the ceasing of prophecy and the advent of Christ, to whom Josephus gives the name of Prophets. *Arnald.*

— *in the eight and thirtieth year — when Euergetes was king.*] There have been considerable doubts among learned men, to what this thirty-eighth year refers; but it probably means the thirty-eighth year of the reign of Ptolemy Physcon, the second of the Ptolemies who received the surname of Euergetes or the Benefactor. The thirty-eighth year of his reign comes about to the date given here in the margin. *Abp. Usher, Calmet.*

— *I found a book of no small learning:*] Rather, according to some copies, "I found a copy (that is, of this book of Ecclesiasticus) which contained important instructions." *Calmet.*

— *for them also, which in a strange country &c.*] Meaning, for the Jews living out of Judea, and principally those in Egypt, who did not understand Hebrew. They had already the books of Wisdom and Proverbs translated into Greek; and consequently the translator thought he should perform a considerable service by giving a Greek edition also of this book of Ecclesiasticus. *Calmet.*

Chap. I. ver. 1. *All wisdom cometh from the Lord,*] Compare Prov. ii. 6; iii. 19; viii. 22; Wisd. vii. 25; viii. 3; ix. 3. "Wisdom," in this book, as in those of Proverbs and Wisdom, sometimes means the Eternal Wisdom of God, and sometimes religious wis-

Before CHRIST about 200.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

[b] Rom. 11. 34.

6 [c] To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he ‖ shall find favour in the day of his death.

‖ Or, *shall be blessed.*

[c] Ps. 111. 10. Prov. 1. 7.

14 [c] To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue [d] with their seed.

[d] 2 Chron. 20. 21.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

Before CHRIST about 200.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love *him.*

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot ‖ be justified; for the sway of his fury shall be his destruction.

‖ Or, *escape punishment*

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide *his* words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 ‖ Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

‖ Or, *Be not disobedient to*

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

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dom, which God by His infinite goodness enables men to attain. *Calmet.*

3. *Who can find out the height* &c.] In the former verse, Eternal Wisdom is compared to three things that cannot be numbered; so in this it is compared to three things that cannot be measured. Compare Job xi. 7—9. *Arnald.*

5. — *and her ways are everlasting commandments.*] Meaning, that the ways to arrive at her are the everlasting commandments of God. *Junius.*

6. *To whom hath the root of wisdom been revealed?*] Meaning, Who can fathom the depth of Infinite Wisdom, and the secrets of God's judgments? The seventh verse is omitted in many Greek copies, and by the Arabick and Syriack translators. It seems only to be an explanation of this, and to have crept accidentally into the text from the margin. *Arnald.*

10. *She is with all flesh.*] That is, The wisdom of God is displayed in all His works, and especially in the animated creation, the most perfect of His works. *Calmet.*

12. — *and a long life.*] See notes at Prov. iii. 2, 18.

14. — *and it was created with the faithful in the womb.*] Meaning that the faithful often have from their earliest infancy the fear and dread of God. *Arnald.*

15. *She hath built an everlasting foundation with men,*] Alluding especially to righteous men. The fear of God takes deep root in their hearts, and in those of their children; the good impressions which they have received in infancy are never effaced. *Calmet.*

22. — *cannot be justified;*] More is intended than is here expressed; it is meant that he is highly criminal, that he shall not "escape punishment," as the margin renders it. The expression in the Greek, translated "the sway of his fury," is a metaphor taken from the balance, and means literally, that the excess or preponderancy of passion shall overturn a man. *Arnald.*

23. — *afterward joy shall spring up unto him.*] Either in this life he will receive the reward of his patience; (*Arnald.*) or, after death, he will receive abundant joy and glory. *Calmet.*

28. *Distrust not the fear of the Lord.*] By "the fear of the Lord" is meant religion. The precept is, Follow the dictates of religion, being assured of a final reward.

—— *come not unto him with a double heart.*] That is, with affections divided between God and the world. Or else, Do not offer thy devotions with a doubting spirit, James i. 6, 7. *Arnald.*

Before CHRIST about 200.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou comest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 *God's servants must look for trouble, 7 and be patient, and trust in him.* 12 *For woe to them that do not so.* 15 *But they that fear the Lord will do so.*

a Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.

MY son, if a thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and ‖ make not haste in time of trouble.

‖ Or, hasten not.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

b Wisd. 3. 6. 1 Prov. 17. 3.

5 b For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; c did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

c Ps. 37. 25.

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

Before CHRIST about 200.

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; d and they that love him will keep his ways.

d John 14. 23.

16 They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

3 *Children must honour and help both their parents.* 21 *We may not desire to know all things.* 26 *The incorrigible must needs perish.* 30 *Alms are rewarded.*

HEAR me your father, O children, and do thereafter, that ye may be safe.

e Exod. 20. 12. Deut. 5. 16.

2 For the Lord hath given the e father honour over the children, and hath confirmed the ‖ authority of the mother over the sons.

‖ Or, judgment.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

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30. — *and so God discover thy secrets,*] God discover the hypocrisy of thy heart, and expose thee to publick shame. The expression, "cast thee down in the midst of the congregation," refers to the custom of bringing criminals to a publick hearing, and openly punishing them for their faults, Ecclus. xxiii. 24; Prov. v. 14; xxvi. 26. *Arnald.*

Chap. II. ver. 2. — *and make not haste in time of trouble.*] The sense is, When tribulation and anguish are upon thee, patiently depend upon God, wait till He graciously vouchsafes the time of deliverance, and do not, through distrust of His mercy, betake thyself to any unlawful means of extricating thyself. *Arnald.*

3. — *that thou mayest be increased at thy last end.*] That thou mayest receive at thy latter end the just recompense of thy patience. *Calmet.*

7. — *go not aside,*] Have not recourse to any unlawful means for succour. *Arnald.*

12. — *the sinner that goeth two ways!*] See chap. i. 28. The sinner that is insincere and hypocritical. *Arnald.* The man who is unstable in his ways, impelled here and there by doubt and distrust. *Junius.*

14. — *when the Lord shall visit you?*] Shall visit you in His anger, and judge you according to your works. *Calmet.*

18. — *We will fall into the hands of the Lord,* &c.] The author evidently makes allusion to the words of David when he was "in a great strait," 2 Sam. xxiv. 14. *Calmet.*

Chap. III. ver. 2. — *hath given the father honour over the children,*] Hath enjoined honour to be paid to the father by his children; has expressed His will that he should receive from them reverence and obedience. *Arnald.*

3. — *maketh an atonement for his sins:*] Many copies give the words "shall expiate his sins;" shall obtain remission and forgiveness of his sins when he prayeth. *Arnald.*

7. — *will do service unto his parents, as to his masters.*] That is, will behave himself towards them with the obedience of a servant, as well as the reverence of a child. See Luke xv. 29. *Arnald.*

Before CHRIST about 200.

8 [b] Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

[b] Ver. 2.

[c] Gen. 27. 27. Deut. 33. 1.

9 For [c] the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art ‖ in thy full strength.

‖ Or, *in all thine ability.*

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

[d] Phil 2. 3.

18 [d] The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: but [e] mysteries are revealed unto the meek.

[e] Ps. 25. 9, 14.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 [f] Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

Before CHRIST about 200.

[f] Prov. 25. 27. Rom. 12. 3.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

23 Be *not* curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin.

28 ‖ In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

‖ Or, *The proud man is not healed by his punishment.*

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 [g] Water will quench a flaming fire; and alms maketh an atonement for sins.

[g] Ps. 42. 1, &c. Dan. 4. 27. Matt. 5. 7.

31 And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

CHAP. IV.

1 *We may not despise the poor or fatherless,* 11 *but seek for wisdom,* 20 *and not be ashamed of some things, nor gainsay the truth,* 30 *nor be as lions in our houses.*

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13. — *if his understanding fail,*] Implying, that no infirmities attendant on old age can justify children in treating a parent with contempt, and in withholding from him that respect which is due to his sacred character. *Calmet.*

14. — *instead of sins it shall be added to build thee up.*] This passage has been variously interpreted. The sense seems to be similar to that of ver. 10. "In opposition to sin, (that is, to the effects of sin,) thy house shall be built up." *Junius.* In Scripture, the building of a man's house is a well known metaphor for raising up children, Gen. xvi. 2; Exod. i. 21, &c. *Arnald.*

17. — *so shalt thou be beloved of him that is approved.*] That is, by all worthy and good men, such as are themselves for their excellent qualities approved by God and man. *Arnald.*

19. — *mysteries are revealed unto the meek.*] See an illustration of this at Matt. xi. 25, "Thou hast hid these things (that is, the mysteries of the Gospel) from the wise and prudent, and hast revealed them unto babes;" where babes, or those who have humility of mind, are opposed to such as are selfsufficient and wise in their own conceit. See Ps. xxv. 9, 14. Of Moses it was particularly true, that, as none was more meek than he, so none received greater favours or more frequent communications from God. *Arnald.* In several copies and versions this verse is wholly wanting.

22. — *for it is not needful for thee to see with thine eyes* &c.] Implying, that there are many things which we cannot know or comprehend, and respecting which therefore it is the part of wisdom not to inquire. *Calmet.* The words, "to see with thine eyes," are not in the Greek copies, but are added from the Latin. The literal sense of the Greek is, "Hidden things are not necessary to thee." *Arnald.*

24. — *an evil suspicion hath overthrown their judgment.*] Meaning, that an evil suspicion, founded on men's vain opinion, has led them into many and great mistakes. *Arnald.*

25. *Without eyes thou shalt want light:*] "Not having eyes, thou shalt want light." A comparison is intended between blind men, and those who, from a vain presumption of mind, suppose themselves very clearsighted in matters of knowledge. *Junius.*

26. *A stubborn heart*] Alluding to that sort of stubbornness, which perseveres in a pursuit, without regard to decency and prudence.

—— *he that loveth danger*] The rash and foolhardy, who without reason exposes himself to danger. *Calmet.*

30. — *and alms maketh* &c.] There is a comparison; "So alms maketh an atonement for sins." Alms or true benevolence accompanied with sincere repentance. *Arnald.*

31. — *shall find a stay.*] Shall himself receive succour from others in the time of need. *Arnald.*

Before CHRIST about 200.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

‖ Or, *him that asketh.*

5 Turn not away thine eye from ‖ the needy, and give him none occasion to curse thee:

6 For *if he* curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister ‖ to the Holy One: and them that love her the Lord doth love.

Before CHRIST about 200.

‖ Or, *in the sanctuary.*

15 Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee *to fall.*

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty.

† Gr. *in time of sowing.*

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; ‖ and force not the course of the river.

‖ Or, *and strive not against the stream.*

27 Make not thyself an underling to a

Chap. IV. ver. 2. — *neither provoke a man in his distress.*] By treating him contemptuously and outraging his feelings. *Calmet.*

6. — *his prayer shall be heard of him that made him.*] Intimating, that the poor, however despicable they may appear in the eyes of the world, are dear in the sight of their Maker, as being equal objects of His love; and therefore God will listen to their prayers and complaints against those who injure or oppress them. *Arnald.*

7. *Get thyself the love* &c.] Study to be courteous and acceptable to the common people, and be submissive to those who are placed in authority over thee. *Arnald.*

9. — *be not fainthearted when thou* &c.] Be not influenced by weakness or fear to condemn the innocent, or to acquit the guilty. *Calmet.*

11. — *and layeth hold of*] That is, helpeth and taketh under her protection. *Arnald.*

14. — *shall minister to the Holy One:*] That is, to God who is the Holy of Holies. Others translate, "shall minister in the holy place." *Calmet.* In either sense, it affords an useful reflection, that none should minister to the Holy One in the sacred office, but such as are truly wise and strictly *religious.* *Arnald.*

15. — *shall judge the nations:*] Implying, that those who hearken unto wisdom are most fit to rule and judge. *Arnald.*

17. *For at the first she will walk* &c.] That is, the way that leads to wisdom is rough at first setting out, and has several difficulties and turnings to perplex and discourage the traveller.

—— *and bring fear and dread* &c.] She will prove the disciple that addresses her before she imparts herself to him, and make trial of his constancy and sincerity, by his readiness to execute her commands. *Arnald.*

20. — *be not ashamed when* &c.] That is, Let not false shame betray thee into actions, which endanger thy salvation.

22. *Accept no person against thy soul.*] Pay not so much deference to any person as to commit a sin to please him. *Arnald.*

23. — *hide not thy wisdom in her beauty.*] He here forbids another species of false shame, that of hiding one's wisdom and piety when it might be useful to produce them. *Calmet.*

25. — *but be abashed of the error of thine ignorance.*] That is, Ingenuously own the errours into which thou hast fallen through ignorance, and do not obstinately defend them. *Arnald.*

26. *Be not ashamed to confess thy sins;* &c.] The meaning seems to be, Acknowledge thy sins when thou art admonished of them, and do not strive to justify or defend wicked actions, which it would be fruitless for you to attempt. "Force not the course of the river," probably is only a proverb to express a vain endeavour. *Grotius.*

Before CHRIST about 200.

foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest ‖ repay.

‖ Or, give.

CHAP. V.

1 We must not presume of our wealth and strength, 6 nor of the mercy of God, to sin. 9 We must not be double-tongued, 12 nor answer without knowledge.

[a] Luke 12. 13.

SET not thy heart upon thy goods; and say not, [a] I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go.

[b] Chap. 21. 1.

5 Concerning propitiation, [b] be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my

[c] Chap. 16. 13.

sins: [c] for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

Before CHRIST about 90.

8 [d] Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

[d] Prov. 10. 2 & 11. 4. Ezek. 7. 19.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 [e] Be swift to hear; and let thy life be sincere; and with patience give answer.

[e] Jam. 1. 19.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

2 Do not extol thine own conceit, 7 but make choice of a friend. 18 Seek wisdom betimes. 20 It is grievous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to hear wise men.

INSTEAD of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 *Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.*

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30. — *nor frantick*] Imperious, tyrannical. *Arnald.*

Chap. V. ver. 4. *Say not, I have sinned, &c.*] That is, If hitherto thou hast experienced the clemency of God, take not thence occasion to contemn His justice; He is waiting till thou hast filled up the measure of thy sins; if His wrath is slow, it is not the less to be dreaded. *Calmet.*

5. *Concerning propitiation, &c.*] Do not presume too much upon pardon, and thereby be induced to sin the more frequently in expectation of obtaining it. *Arnald.*

9. *Winnow not with every wind,*] That is, Be not inconstant and volatile in thy opinions and conduct; yield not to every one who would prejudice thee, and influence thy mind. *Calmet.* It seems to be a proverbial expression. See Eph. iv. 14. *Arnald.* Respecting the mode of winnowing in the East, see note at Ruth iii. 2, and Ps. i. 4.

10. — *let thy word be the same.*] "Let thy word be one," that is, let thy discourse be of a piece, consistent with itself. *Grotius.*

14. — *for a foul shame is upon the thief,* &c.] Implying, that the base and secret whisperer is worse than he who steals the property of others. *Arnald.*

15. *Be not ignorant of any thing* &c.] The meaning seems to be, Endeavour to get as much knowledge and insight into affairs as you can, whether they be matter of speculation or of practice. The learned Hooker's remark on this passage is, "that we should be diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly: and Solomon's great attention thereto was what made him so eminent above others; for he gave good heed, and pierced every thing to the very bottom, and by those means gained more knowledge, and became the author of many parables." *Arnald.*

Chap. VI. ver. 1. *Instead of a friend become not* &c.] "After having been a friend, become not, &c." He forbids inconstancy and lightness in friendships. *Calmet.*

2. — *as a bull [straying alone.]* The words "straying alone" are not in the original, but are added by our translators, or may have crept accidentally into the text from the margin. The meaning of the sentence has been variously conjectured. Lest thy soul be distracted, pulled different ways, like a bull in toils. *Arnald.* Lest thy mind be hurried away by its passions and desires, like a wild and lustful bull. *Badwell.*

3. *Thou shalt eat up thy leaves,* &c.] A proper description of a man who is carried away and ruled by his lusts. The metaphor is taken from a tree, the loss of whose leaves either kills or starves the fruit. By "losing thy fruit" is meant, Thou shalt defeat thy ends, blast thy hopes, and fail of the success at which thou aimest. To become "a dry tree," is the natural consequence of the loss of fruit and leaves. *Arnald.*

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4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

† Gr. *A sweet throat.*

5 † Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counseller of a thousand.

‖ Or, *get him in the time of trouble.*

7 If thou wouldest get a friend, ‖ prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and strife will discover thy reproach.

[a] Chap. 37. 5.

10 [a] Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

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20 She is very unpleasant to the unlearned: he that is without ‖ understanding will not remain with her.

‖ Or, *heart.*

21 She will lie upon him as a [b] mighty stone of trial; and he will cast her from him ere it be long.

[b] Zech. 12.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her ‖ chain.

‖ Or, *collar.*

25 Bow [c] down thy shoulder, and bear her, and be not grieved with her bonds.

[c] Matt. 11. 29.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are ‖ purple lace.

‖ Or, *a ribband of blue silk.*

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

Numb. 15. 38.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the [d] elders; and cleave unto him that is wise.

[d] Chap. 8. 9.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and [e] meditate continually in

[e] Ps. 1. 2.

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18. — *take heed of thy friends.*] Place not more confidence in them than they deserve.

19. *Come unto her as one that ploweth* &c.] That is, Study the lessons of wisdom with diligence and patience, like that of the husbandman, and thou shalt reap the fruits of thy care in an abundant harvest of good. *Calmet.*

21. *She will lie upon him as a mighty stone of trial;*] This expression, as St. Jerome observes, is taken from an exercise kept up in Palestine in his time, when young men used to make trial of their strength by lifting up great stones as high as they could. So Zechariah, chap. xii. 3, in allusion to this custom, speaks of "a burdensome stone." In this exercise, if men attempted to lift up a stone too ponderous for their strength, they were in danger of its falling upon them and crushing them to death. Thus wisdom is here said to resemble one of these stones of trial. Many try to wield it, but few have strength sufficient; they fail after slender efforts, and sometimes retire from the pursuit without making any trial. *Calmet.*

22. — *wisdom is according to her name,*] Here seems to be an allusion to the original meaning of the word, by which wisdom is expressed in the language, whether Hebrew or Syriack, in which this book was written; but, as the book does not now exist in that original language, we are at a loss to discover what the particular allusion is. *Calmet.* Or perhaps the meaning may be, Wisdom belongs only to the wise, who are few in number. *Junius.*

34. *Stand in the multitude of the elders;*] Intimating that, in order to attain wisdom, men should seek the company of the wise and experienced, and attend upon their counsels. *Arnald.*

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his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 *We are exhorted from sin,* 4 *from ambition,* 8 *presumption,* 10 *and fainting in prayer:* 12 *from lying and backbiting,* 18 *and how to esteem a friend:* 19 *a good wife:* 20 *a servant:* 22 *our cattle:* 23 *our children and parents:* 31 *the Lord and his priests:* 32 *the poor, and those that mourn.*

DO no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

[a] Ps. 143. 2. Eccles. 7. 16. Job 9. 20. Luke 18. 11.

5 [a] Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

† Gr. *Plow not.*

12 † Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, [b] and make not ‖ much babbling when thou prayest.

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[b] Matt. 6. 7.

‖ Or, *tedious repetition.*

15 Hate not laborious work, neither husbandry, which the most High hath † ordained.

† Gr. *created.*

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 [c] Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

[c] Lev. 25. 43.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 [d] Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

[d] Deut. 25. 4.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a ‖ light woman.

‖ Or, *hateful.*

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

Chap. VII. ver. 4. *Seek not of the Lord preeminence,*] The design of the author, in this and the two following verses, seems to be, to check the ambitious spirit of those who are forward to thrust themselves into places of power and authority, and perhaps are not able to fill them with sufficiency. *Arnald.*

5. *Justify not thyself before the Lord;*] Because, however plausible and holy a man may appear before others, he cannot think to impose upon God, who knows the imperfection of our best services. *Arnald.*

6. — *being not able to take away iniquity:*] In the Latin copies, "If thou hast not strength of virtue sufficient to withstand iniquity." *Calmet.*

10. *Be not fainthearted*] Be not distrustful, be not easily discouraged or inclined to despair. *Calmet.*

14. *Use not many words* &c.] Speak little and with gravity before "elders," senators, dignified persons. *Calmet.*

—— *make not much babbling*] See Matt. vi. 7, and the note there.

17. — *fire and worms.*] Expressing the torments of the wicked in the future world. See notes at Judith xvi. 17.

21. — *and defraud him not of liberty.*] Refuse him not his liberty at the stated and appointed time. The author is speaking of a native Jew serving a Jewish master, to whom, according to the law, (Exod. xxi. 2; Deut. xv. 12,) liberty was to be granted in the sabbatical year. *Arnald.*

24. — *shew not thyself cheerful toward them.*] That is, Be not too indulgent to them, nor too ready to grant them every liberty which they may wish to have. *Arnald.*

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30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

[a] Deut. 15. 10. ‖ Or, *thy liberality.*

32 [a] And stretch thine hand unto the poor, that ‖ thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 *Whom we may not strive with,* 8 *nor despise,* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man, lest thou fall into his hands.

[a] Matt. 5. 25. [b] Chap. 31. 6.

2 [a] Be not at variance with a rich man, lest he overweigh thee: for gold [b] hath destroyed many, and perverted the hearts of kings.

‖ Or, *of an evil tongue.*

3 Strive not with a man that is ‖ full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

[c] Gal. 6. 2. 2 Cor. 2. 6.

5 [c] Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

[d] Lev. 19. 32.

6 [d] Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

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10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait ‖ to entrap thee in thy words.

‖ Or, *for thy mouth.*

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his ‖ honour.

‖ Or, *opinion.*

[e] Gen. 4. 8.

15 [e] Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

[f] Prov. 22. 24.

16 [f] Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight; and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 *We are advised how to use our wives.* 3 *What women to avoid.* 10 *And not to change an old friend.* 13 *Not to be familiar with men in authority,* 14 *but to know our neighbours,* 15 *and to converse with wise men.*

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

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33. — *and for the dead detain it not.*] The sense is, Be liberal and charitable to all, and let even the dead have a share of thy goodness: pay the last duties to them, and bring to the tombs meat for the poor and stranger. *Calmet.* Respecting the custom of offerings at sepulchres, see note at Jerem. xvi. 7.

36. — *remember the end,*] "Remember thy latter end," as it is expressed in the Latin copies. *Calmet.*

Chap. VIII. ver. 3. — *and heap not wood upon his fire.*] The meaning is, Quarrel not with an abusive person, lest thou irritate him the more.

4. *Jest not with a rude man,*] With a person who wants good breeding, for he will make the failings or misfortunes of thy family the subject of his coarse raillery. *Arnald.* The Latin copies give the sense. Keep not company with an ignorant unlearned person. *Calmet.*

6. — *for even some of us wax old.*] Coverdale's translation seems preferable, "for we wax old also." *Arnald.*

10. *Kindle not the coals of a sinner,*] That is, Do not irritate and provoke a wicked man. *Junius.*

11. *Rise not up [in anger] at the presence* &c.] The words "in anger," are not in the original, but are added by our translators. The sense seems to be, Withstand not to his face a violent quarrelsome person, lest he endeavour to ensnare thee by thy words. *Arnald, Calmet.*

12. — *count it but lost.*] Thou wilt be in danger not only of losing thy debt, but of drawing on thyself a new and powerful enemy; for great men are sometimes offended when they are asked for what they owe. This and some following maxims are maxims of mere prudence. *Calmet.*

14. — *for they will judge for him according to his honour.*] The other judges will support and countenance their colleague, and give the cause for him, or confirm his decree. *Calmet.*

19. — *requite thee with a shrewd turn.*] Betray the confidence thou reposest in him. *Arnald.*

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2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that ‖ is a singer, lest thou be taken with her attempts.

‖ Or, *playeth upon instruments.*

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

[a] Gen. 34. 2. 2 Sam. 11. 2. Judith 10. 19.

8 [a] Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

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17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 *The commodities of a wise ruler.* 4 *God setteth him up.* 7 *The inconveniencies of pride, injustice, and covetousness.* 14 *What God hath done to the proud.* 19 *Who shall be honoured,* 29 *and who not.*

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

[a] Prov. 3 12.

2 [a] As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the ‖ person of the scribe shall he lay his honour.

‖ Or, *face.*

[a] Lev. 19. 17.

6 [a] Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels.

10 The physician cutteth off a long dis-

Chap. IX. ver. 2. — *to set her foot upon thy substance.*] That is, so that she may gain the ascendant over thee. *Arnald.*

4. — *a woman that is a singer.*] The Latin copy gives it, "a woman that is a dancer." Those, who have seen the modern dances of the Eastern people, assure us, that their method of dancing is often very licentious and immodest. *Calmet.* The general advice is, to avoid all temptations to sin, and not to indulge a wanton eye. *Arnald.*

13. — *so shalt thou not doubt the fear of death:*] Coverdale's version gives a clearer sense: "So needest thou not be afraid of death." *Arnald.*

Chap. X. ver. 5. — *and upon the person of the scribe shall he lay his honour.*] The title of scribe belonged literally to a copier of the law, but it extended also to those who were learned in explaining it, and answering difficulties respecting it. The meaning seems to be, that God grants to the wise, and to all whose office it is to instruct others, all the light, for which they have occasion to fulfil their duties. *Arnald, Calmet.*

7. — *by both doth one commit iniquity.*] "By both," that is, by pride and injustice, which are the two vices just mentioned, "doth one commit iniquity." *Drusius.*

9. — *while he liveth he casteth away his bowels.*] The sense seems to be, For the sake of wealth, he, as it were, tears out his own bowels by the cruelty which he exercises towards himself, in refusing himself even the common necessaries of life. *Calmet.* Or, "he casteth away his bowels" of compassion, hardens himself against all feelings of natural affection towards others. *Arnald.*

10. *The physician cutteth off* &c.] The meaning appears to be,

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11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that trangress the commandments are a ‖ deceivable seed.

‖ Or, *unstable generation.*

20 Among brethren he that is chief is honourable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before ‖ the obtaining of authority: but roughness and pride is the losing thereof.

‖ Or, *principality.*

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

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25 [c] Unto the servant that is wise shall they that are free do service: and he that hath knowledge [d] will not grudge when he is reformed.

[c] Prov. 17. 2.

[d] 2 Sam. 19. 13.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 [e] Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

[e] Prov. 12. 9.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

4 We may not vaunt or set forth ourselves, 8 nor answer rashly, 10 nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, 29 nor bring every man into thy house.

WISDOM lifteth up the head ‖ of him that is of low degree, and [a] maketh him to sit among great men.

‖ Or, *if it.*

[a] Gen 41. 41. Dan. 6. 3.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 [b] Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

[b] Acts 12. 21.

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that, as a physician cures a long and inveterate disease by the application of suitable remedies, so God often takes away suddenly, by the stroke of death, a tyrant who has long been a plague and sore evil to the state. *Arnald.*

13. — *brought upon them*] That is, upon the proud. In this and the following verses the proper force of the Hebrew tense expressed in "brought upon them, &c." is, "usually brings upon them," "is wont to bring upon them."

19. — *a deceivable seed.*] In the margin "an unstable generation." In the Greek it is literally "a seed of deceit."

23. — *that hath understanding;*] Meaning, a man that is just and good, according to the usual sense of the terms, "wisdom" and "understanding" in this book.

— *neither is it convenient to magnify*] Neither is it proper that a sinful man should be treated with honour. *Junius.* Many versions have "a sinful rich man," as opposed to "the poor man" in the former part of the verse. *Arnald.*

26. *Be not overwise &c.*] Be not conceited of thy work, nor boast of thy superiour skill in thy trade or profession; neither be slothful in the time of poverty, or ashamed to earn thy livelihood by labour. *Arnald.*

28. — *glorify thy soul in meekness,*] We should connect this with what precedes: If thou art in poverty, be not overwhelmed by it; preserve thy patience and equableness; and give to thy soul honour according to the dignity thereof; that is, preserve its firmness and dignity, and suffer it not to sink into abasement, which is unworthy of it. *Calmet.*

29. — *him that sinneth against his own soul?*] It seems to refer to the covetous man; him that is so niggardly and covetous, as to deny himself even common necessaries. *Arnald.*

Chap. XI. ver. 4. — *exalt not thyself in the day of honour:*] That is, As it is unworthy of a wise man to boast himself of his raiment, so is it also to exalt himself on account of worldly ho-

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5 Many † kings have sat down upon the ground; and one that was never thought of hath worn the crown.

† Gr. *tyrants.*

6 [c] Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

[c] 1 Sam. 15. 28. Esth. 7. 10.

7 [d] Blame not before thou hast examined the truth: understand first, and then rebuke.

[d] Deut. 13. 14. & 17. 6, 7.

8 [e] Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

[e] Prov. 18. 13.

9 Strive not in a matter that concerneth thee not; and sit not ‖ in judgment with sinners.

‖ Or, *in the judgment of sinners.*

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou ‖ escape by fleeing.

‖ Or, *escape hurt.*

11 [f] There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

[f] Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; [g] yet the eye of the Lord looked upon him for good, and set him up from his low estate,

[g] Job 42. 10.

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 [h] Prosperity and adversity, life and death, poverty and riches, come of the Lord.

[h] Job 1. 21. Erek. 28. 4, &c.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, [i] I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall ‖ come upon him, and that he must leave those things to others, and die.

[i] Luke 12. 19.

‖ Or, *pass.*

20 [k] Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

[k] Matt. 1. 22.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

22 The blessing of the Lord is ‖ in the reward of the godly, and suddenly he maketh his blessing to flourish.

‖ Or, *for a reward.*

23 Say not, [l] What profit is there of my service? and what good things shall I have hereafter?

[l] Mal. 3. 14.

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man,

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nours, since such unexpected issues of fortune are brought about by the hand of Providence. *Junius.*

9. *Strive not*] Enter not into litigation; "and sit not in judgment with sinners." The sense may be, Sit not on the bench with corrupt judges. Or, applied to private life, Associate not, consult not, with sinners. The expression is similar at Ps. i. 1. *Arnald.*

16. *Error and darkness* &c.] "Errour and darkness" are the natural attendants on sin; God blinds the understanding of sinners.

20. *Be stedfast in thy covenant,*] In the covenant which thou hast made with God, and remain firm in thy reliance on His promises. *Junius.*

21. *Marvel not at the works of sinners;*] That is, If thou shouldest see a sinner prosperous in his fortunes, be not surprised, envy him not, desire not his happiness; for it will be of short duration, and God will interfere in His good time. *Calmet.*

23. — *of my service?*] Of my service to God, and faithful obedience to His laws? *Calmet.*

29. — *hath many trains.*] In the Latin "many snares," "many devices for ensnaring." *Grotius.*

30. *Like as a partridge taken* &c.] As a tame partridge kept in a cage by its arts decoys others of the like kind into the nets spread for them, so the proud man watches for another's fall, and endeavours to ensnare him. By the proud man is here meant the deceitful man mentioned in the former verse, the false friend who intrudes upon private families with the mischievous design of injuring and exposing them. Pliny and Aristotle both take notice of the tame partridge, and of its cunning in enticing others. *Arnald.*

Before CHRIST about 200.

for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 *Be not liberal to the ungodly.* 10 *Trust not thine enemy, nor the wicked.*

WHEN thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as ‖ iron rusteth, so is his wickedness.

‖ Or, brass.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

Before CHRIST about 200.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is ‖ defiled with him in his sins, who will pity?

‖ Or, mingled.

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will [a] weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

[a] Jer. 41. c.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he ‖ undermine thee.

‖ Or, supplant.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 *Keep not company with the proud, or a mightier than thyself.* 15 *Like will to like.* 21 *The difference between the rich and the poor.* 25 *A man's heart will change his countenance.*

HE that toucheth pitch shall be defiled therewith; and [a] he that hath fellowship with a proud man shall be like unto him.

[a] Deut. ..

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? † for if the one be smitten against the other, it shall be broken.

† Or, *this shall smite against it, and be broken.*

Chap. XII. ver. 4. — *and help not a sinner.*] It seems intended here to inculcate, that in the distribution of our charity we should make a distinction of the persons on whom we bestow it, and *give* to the most deserving. *Arnald.*

5. — *lest he overmaster thee thereby:*] Lest he strengthen himself in wickedness and abuse thy kindness, and apply the means afforded him to thy prejudice and disadvantage. *Arnald.*

10. — *like as iron rusteth, so is his wickedness.*] As iron or brass, however it be rubbed and cleansed, still contracts rust, so does the illwill of an enemy always return: however he may appear to lay aside his malice, still it will not fail to shew itself again. *Calmet.*

11. — *as if thou hadst wiped a lookingglass,*] Or rather, a mirror made of polished metal, such as was anciently used. See the note on Exod. xxxviii. 8. When rust has once eaten into mirrors of this description, however carefully they may be wiped and cleaned, still it will be perpetually returning, so as at last to spoil the polish of the mirror, and render it useless. Such is the concealed hatred of a false friend, reconciled only in appearance; his resentment, which is firmly rivetted, will soon break out again, and all his former rancour will be again experienced. *Arnald.*

13. *Who will pity a charmer* &c.] The sense is, As no one pities those who pretend to charm serpents and are bitten by them; so no one pities the man who associates with sinners, when he is involved in the consequences of their sins. See the note on Jer. viii. 17.

—— *wild beasts?*] The word so translated includes serpents, vipers, and other such venomous creatures. *Arnald.*

18. — *and clap his hands,*] In token of his rejoicing at thy misfortunes: "and whisper much," or spread many false reports about thee secretly: "and change his countenance," be quite another person from what he appeared to be. *Arnald.* See Job xxvii. 23, and the note there.

Before CHRIST about 200.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee; yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought down ‖ in thy jollity.

‖ Or, *by thy simplicity.*

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 ‖ Affect not to be made equal unto him in talk, ‖ and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

‖ Or, *Forbear not.* ‖ Or, *but.*

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth *his* neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

Before CHRIST about 200.

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

1 *A good conscience maketh men happy.* 5 *The niggard doeth good to none.* 13 *But do thou good.* 20 *Men are happy that draw near to wisdom.*

* Chap. 1. 16. & 25. Jam. 3. 2

* BLESSED is the man that hath not slipped with *his* mouth, *and is not* pricked with the ‖ *multitude of* sins.

‖ Or, *sorrow.*

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from *his* hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

Chap. XIII. ver. 7. *And he will shame thee by his meats,*] That is, he will entertain you with a degree of magnificence which will overwhelm you; and to return his civilities you will exhaust yourself of all that you possess. *Calmet.*

8. — *and brought down in thy jollity.*] That is, suffer in thy fortune by feasting and expensive entertainments. *Arnald.*

13. — *when thou hearest these things, awake in thy sleep.*] Thou who hast intercourse with the great and powerful, have this advice of mine before thee, even when thou sleepest. *Junius.*

15. — *his neighbour.*] Rather "his like," one that is similar to him in character and disposition. *Junius.*

18. — *between the hyena and a dog?*] Several authors of antiquity have mentioned the peculiar antipathy which subsists between these two species of animals. *Calmet.*

24. — *unto him that hath no sin,*] The words may be rendered "in which there is no sin," as to the means of acquiring them which seems a preferable sense. *Arnald.*

—— *poverty is evil in the mouth of the ungodly.*] Poverty is evil to the ungodly, who has continually in his mouth murmuring against Providence. *Calmet.*

26. — *and the finding out of parables &c.*] That is, Study and intense application are apt to abate the vivacity of the spirits, and give a serious and grave character to the countenance. *Calmet.*

Chap. XIV. ver. 3. — *are not comely.*] Do not become, are not good for, are of little service to. *Arnald.*

Before CHRIST about 200.

4 He that gathereth by defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

[b] Prov. 27. 20.

9 A [b] covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

[c] Tob. 4. 7. Luke 14. 13.

13 [c] Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

‖ Or, *the feast day.*

14 Defraud not thyself of ‖ the good day, and let not the part of a good desire overpass thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

Before CHRIST about 200.

17 [d] All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

[d] Isai. 40. 6. Jam. 1. 10. 1 Pet. 1. 24.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

[e] Ps. 1. 2.

20 [e] Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a ‖ pin in her walls.

‖ Or, *stake.*

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults: 14 for he made, and left us to ourselves.

7. — *and at the last he will declare his wickedness.*] The sense seems to be, that if such a person ever stumbles on a good action, some tincture of sordidness will discover itself, and spoil the grace of it. *Arnald.*

8. — *hath a wicked eye;*] See note at Prov. xxii. 9.

— *and despiseth men.*] That is, he overlooks the wants and miseries of other men. *Arnald.*

9. — *is not satisfied with his portion;*] Is like a dissatisfied guest at the table of another. Allusion seems to be made to the ancient custom of dividing out equal portions to the several guests on festival occasions. *Calmet.* See Gen. xliii. 34, and the notes there.

10. *A wicked eye envieth [his] bread,*] Grudges to himself and others the very bread at his table. *Arnald.*

11. — *do good to thyself, and give &c.*] Do not deny to thyself necessaries and conveniences by forbearing to use the good things which God hath given thee to enjoy, nor abstain from offering to God that portion of thy substance which is due. *Arnald.*

12. — *that the covenant of the grave is not shewed unto thee.*] That the appointed time of thy death is not shewed to thee. *Grotius.* Thou knowest not when thou shalt die.

14. *Defraud not thyself*] In the Latin copies, "Deprive not thyself of the blessings of a good day, and let not a portion of the good things which God bestows pass away from thee." By the expression "good day" the Hebrews mean a festival day. *Calmet.*

16. — *and sanctify thy soul;*] There is considerable difference as to this expression in the various copies. The meaning here seems to be, Use the good things of life in such a manner as God approves. *Arnold.*

18. *As of the green leaves &c.*] Homer has made a beautiful comparison of the race of men to the leaves of a tree, remarkably similar to this of the Son of Sirach. *Grotius.*

22. — *as one that traceth,*] As a hunter that tracketh the footsteps of his game. Implying, that wisdom should be pursued with all the eagerness and vigilance of a hunter. *Calmet.* In this verse, and those which follow, is an elegant personification of wisdom, as at Prov. ix. *Junius.*

23. *He that prieth in at her windows*] Allusion seems here to be made to the manner, in which it was the practice of assiduous lovers in ancient times to pay court to their mistresses. The sense of these verses is better given in the Latin version than in our translation. "He that prieth in at her windows and hearkens at her doors; he that lodgeth near her house,—he shall set his children in her shelter, &c." ver. 26. *Calmet.*

24. — *fasten a pin in her walls.*] An expression which implies the having a sure and constant abode with her. See notes at Ezra ix. 8; Is. xxii. 23. It is a metaphor taken from the fastening of tents with pins. *Grotius.*

26. — *shall lodge under her branches.*] Here wisdom is represented under the image of a spreading tree, under whose shade he who courts her shall enjoy a sweet and grateful repose *Badwell.*

Before CHRIST about 200.

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 ‖ Praise is not seemly in the mouth of a sinner, for ‖ it was not sent him of the Lord.

‖ Or, *A parable.* ‖ Or, *he was not sent of,* &c. ‖ Or rather, *a parable.*

10 For ‖ praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself [a] made man from the beginning, and left him in the hand of his counsel;

[a] Gen. 1. 26.

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 [b] Before man is life and death; and whether him liketh shall be given him.

Before CHRIST about 3[illegible]

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

[b] Jer. [illegible]

19 And [c] his eyes are upon them that fear him, and he knoweth every work of man.

[c] Psal. 18.

20 He hath commanded *no* man to do wickedly, neither hath he given any man licence to sin.

CHAP. XVI.

1 *It is better to have none, than many lewd children.* 6 *The wicked are not spared for their number.* 12 *Both the wrath and the mercy of the Lord are great.* 17 *The wicked cannot be hid.* 20 *God's works are unsearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the ‖ kindred of the wicked shall speedily become desolate.

‖ Or, [illegible]

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 [a] In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath ‖ is set on fire.

[a] Chap. 21. 9. ‖ Or, *hath been.*

7 [b] He was not pacified toward the old giants, who fell away in the strength of their foolishness.

[b] Gen. 6. 4.

8 [c] Neither spared he the place where Lot sojourned, but abhorred them for their pride.

[c] Gen. 19. 24.

Chap. XV. ver. 1. — *shall obtain her.*] Shall obtain wisdom. The sense is continued from the end of the last chapter. *Calmet.*

4. *He shall be stayed upon her,*] He shall rest upon her as a support.

9. *Praise is not* &c.] Rather, as in the margin, "A parable is not &c."

12. *Say not thou, He hath caused me to err;*] Say not, The Lord hath made me to wander from the right path. The author here confutes some objectors who ascribed the vices of men to the overruling hand of God, as in the following chapter, ver. 17. *Arnald.*

—— *for he hath no need of the sinful man.*] That is, He can have no motive to deceive any of His creatures, or to lead them on to the commission of evil. *Arnald.*

14. — *and left him in the hand of his counsel;*] That is, left him in full liberty freely to choose good or evil. *Calmet.*

17. — *whether him liketh*] An old manner of expressing, "which of the two he liketh."

20. *He hath commanded no man* &c.] He hath neither commanded nor permitted any man to sin.

Chap. XVI. ver. 6. — *shall a fire be kindled;*] By fire is meant war, sedition, dissension. *Calmet.*

7. — *who fell away in the strength of their foolishness.*] Who fell away, or rebelled, through a foolish conceit of their own strength, and a vain dependence upon it. These mighty giants of the old world, trusting in their great numbers and strength were exterminated by God for their insolence, and drowned in the waters of the deluge, Gen. vi. 4; Wisd. xiv. 6. *Arnald.*

Before CHRIST about 200.

9 He pitied not the people of perdition, who were taken away in their sins:

[a] Numb. 14. 15. & 16. 20. & 21. 6.

10 [a] Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for [b] mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

[b] Chap. 5. 6.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an ‖ adamant.

‖ Or, strong partition.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

[c] 1 Kings 8. 27. 2 Chron. 6. 18. 2 Pet. 3. 10.

18 [c] Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

Before CHRIST about 200.

23 He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the ‖ chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

‖ Or, beginning.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

1 *How God created and furnished man.* 14 *Avoid all sin:* 19 *for God seeth all things.* 25 *Turn to him while thou livest.*

[a] Gen. 1. 27. & 5. 2. Wisd. 2. 23.

THE Lord [a] created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

& 1. 1, 6.

3 He endued them with strength by themselves, and [b] made them according to his image,

[b] Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10.

4 And put the fear ‖ of man upon all flesh, and gave him dominion over beasts and fowls.

‖ Or, of him.

5 [They received the use of the five operations of the Lord, and in the sixth

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9. — *the people of perdition,*] The people devoted to destruction, or fit to be destroyed. The Canaanites seem to be meant. *Arnald.*

10. — *the six hundred thousand footmen,*] He speaks of the Israelites who came out from Egypt, who afterwards, by their disobedient conduct in the wilderness, provoked the Lord to destroy them during their wanderings for forty years. Moses tells us, that those who bore arms were 600,000, besides women, old men, &c. Exod. xii. 37. *Calmet.*

14. *Make way for every work of mercy:*] The different copies and versions are here much at variance. Some copies give, "The Lord will assign a place (of respect and dignity) to every act of mercy: every one shall find according to his works." The general meaning seems to be, that God will take account of every good deed, and that nothing shall remain without its due recompense. *Calmet.*

15. *The Lord hardened Pharaoh,*] See notes at Exod. iv. 21; viii. 32; ix. 12.

16. — *with an adamant.*] That is, most firmly and powerfully: the adamant being the hardest of stones, it is used to express that which is most strong and not to be overcome. *Junius.* The meaning seems to be, that the ways, the decrees, the counsels, of God, are placed far above our comprehension, so that it is impossible to penetrate into His secrets; or that God dwells in a light to which no mortal can approach, 1 Tim. vi. 16. *Calmet.*

22. — *his covenant is afar off;*] Rather, His judgment is afar off. *Grotius.*

27. *He garnished his works &c.*] He garnished or beautifully prepared His works "for ever," or to last for ages.

—— *the chief of them unto all generations:*] The words may rather be rendered, "their principles in their generations," meaning the established and unalterable principles by which natural bodies are continued. *Arnald.*

Chap. XVII. ver. 5. [*They received the use of the five operations*] Many editions have not this verse at all, and some few

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place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he [c] gave every man commandment concerning his neighbour.

[c] Exod. 20. & 21. & 23. & 23.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For [d] in the division of the nations of the whole earth he set a [e] ruler over every people; but [f] Israel is the Lord's portion:

[d] Deut. 32. 8, 9. [e] Rom. 13. 1. [f] Deut. 4. 20. & 10. 15.

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

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20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The [g] alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

[g] Chap. 29. 12, 13.

23 [h] Afterwards he will rise up and reward them, and render their recompence upon their heads.

[h] Matt. 25. 34, 35.

24 [i] But unto them that repent, he granted them *return*, and comforted those that failed *in patience*.

[i] Acts 3. 19.

25 [k] Return unto *the Lord*, and forsake thy sins, make thy prayer before his face, and ‖ offend less.

[k] Jer. 3. 12.

‖ Or, *leave thy offence.*

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

‖ Or, *illumination.*

27 [l] Who shall praise the most High in the grave, instead of them which live and give thanks?

[l] Ps. 6. 5. Is. 38. 18, 19.

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 [m] What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

[m] Job 25. 4, 5.

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only the latter part of it. Grotius supposes, that it has accidentally crept into the text from the margin. Some have thought that the five senses are meant by "the five operations." It is more probable however that those are meant, which are distinctly enumerated in the next verse.

8. *He set his eye upon their hearts,*] He filled them with light from Himself, that they might magnify and adore Him in the contemplation of His works. *Calmet.*

10. — *the elect*] Those to whom God has imparted this light, and, in particular, Israel, His elect and peculiar people. *Arnald.*

11. — *the law of life*] Meaning, a law which gives life to those who observe it, Lev. xviii. 5; Ezek. xx. 11. *Calmet.*

16. — *fleshy hearts for stony.*] An expression taken from Ezek. xxxvi. 26.

22. *The alms of a man is as a signet with him,*] By "alms" is here meant generally kindness towards our neighbours. The expression implies, that God preserves the remembrance of all charitable deeds, keeps it, as it were, sealed in His sacred treasures, in order to bestow a due recompense in His season. *Calmet.* The value God sets upon acts of mercy and kindness is here expressed by the apple (or pupil) of an eye, and the signet on the right hand; see Jer. xxii. 24; Hag. ii. 23; Cant. viii. 6; where the seal or signet denotes what is *near* and dear to man, and, as such, is always preserved near him, and under his immediate care. *Arnald.*

— *and give repentance to his sons and daughters.*] These words are not in the Latin copies. As they stand, it seems best to connect them with the following verse, "He will allow time for repentance to their sons, &c; but afterwards He will rise up and recompense them, &c." *Calmet.*

27. *Who shall praise the most High* &c.] That is, the living only can pay their devotions to God, and therefore repentance should not be deferred till the time of death, when it will be too late. *Arnald.*

30. — *all things cannot be in men,*] Men are compassed with follies and infirmities, and therefore they have the greater need of the compassion of God, mentioned in the preceding verse. *Junius, Arnald.*

31. — *yet the light thereof faileth:*] Rather, "yet even this suffers eclipse." The sense is, If even the sun, the brightest of God's works, has its defects, much less can human nature be accounted perfect. *Arnald.*

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32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

CHAP. XVIII.

4 God's *works are to be wondered at.* 9 *Man's life is short.* 11 *God is merciful.* 15 *Do not blemish thy good deeds with ill words.* 22 *Defer not to be justified.* 30 *Follow not thy lusts.*

[a] Gen. 1. 1. HE that liveth for ever [a] created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power

[b] Lev. 10. 6. [b] dividing holy things among them from profane.

4 To whom hath he given power to de-

[c] Ps. 105. clare his works? [c] and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

[d] Ps. 90. 10. 9 [d] The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravelstone in comparison of the sand;

[e] 2 Pet. 3. 8. so are a [e] thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

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13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 [f] My son, blemish not thy good deeds, [f] Chap. 41. 22. neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgment [g] examine thyself, [g] 1 Cor. 11. 28, 31. and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 [h] Think upon the wrath that shall be [h] Chap. 7. 17, 36. at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 [i] A wise man will fear in every thing, [i] Prov. 28. 14. and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

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32. *He vieweth the power* &c.] The meaning is, The sun is exalted in the heavens, man is upon earth. If he then suffers eclipse, what wonder is it that man should partake of imperfections? *Grotius.*

Chap. XVIII. ver. 3. — *dividing holy things — from profane.*] Having separated the people of Israel, as a holy people to Himself, from other nations, and among them appointed some persons and things to be holy. *Arnald.*

7. — *then he shall be doubtful.*] Shall be lost in doubt and astonishment. The sentence refers to the contemplation of the Divine perfections, in which he who advances as far as his abilities can carry him, then only beginneth. *Calmet.*

11. *Therefore is God patient with them,*] As God knows the weakness of man, the shortness of his life, and the many evils which encompass him, therefore He does not proceed against him for every offence, but bears with him for a time, waits for his amendment, and shews His great tenderness towards him by giving him many gracious calls and seasonable warnings. *Arnald.*

16. *Shall not the dew* &c.] The sense seems to be, As the gentle dew, which is apparently of small efficacy, assuages the heat and allays the scorching wind, so a mild word (compared to the dew at Deut. xxxii. 2) produces a more powerful effect than a gift. *Arnald.*

20. *Before judgment examine thyself.*] Examine seriously the state of thy soul before the season of death and judgment. *Calmet.*

22. — *to be justified.*] To acquit thyself of thy vow. He alludes to Deut. xxiii. 21, 22. *Calmet.*

23. — *be not as one that tempteth the Lord.*] By approaching Him with dissipated thoughts, and in a disrespectful manner. *Calmet.*

24. *Think upon the wrath that shall be*] That is, if thou inconsiderately temptest the Lord. *Junius.*

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29 They that were of understanding in sayings became also wise themselves, and poured forth exquisite parables.

[k] Rom. 6. 6. & 13. 14.

30 [k] Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 *Wine and women seduce wise men.* 7 *Say not all thou hearest.* 17 *Reprove thy friend without anger.* 22 *There is no wisdom in wickedness.*

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

[a] Josh. 22. 11.

4 [a] He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

‖ Or. *of friend or foe.*

8 Whether it be ‖ to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will ‖ hate thee. Before CHRIST about 200

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. ‖ Or, *shew his hatred.*

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's ‖ belly. ‖ Or, *heart.*

13 [b] Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. [b] Lev. 19. 17. Matt. 18. 15.

14 ‖ Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. ‖ Or, *Reprove.*

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not ‖ from his heart; and who is he that hath not offended with his [c] tongue? ‖ Or, *willingly.* [c] Jam. 3. 2.

17 ‖ Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High. ‖ Or, *Reprove.*

18 The fear of the Lord is the first step ‖ to be accepted [of him,] and wisdom obtaineth his love. ‖ Or, *of receiving him.*

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please *him* shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all *wisdom*; and in all wisdom is the *performance* of the law, and the knowledge *of his* omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding,

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29. *They that were of understanding* &c.] They that are conversant in the sayings of the wise, become wise themselves, and deliver parables for the instruction of others.

Chap. XIX. ver. 1. — *he that contemneth small things* &c.] This maxim, which is important in economy and politicks, is no less so in morality. A man should never be careless in any part of his conduct, but should avoid even the least faults from the fear of being led into greater. *Arnald.*

3. — *a bold man*] A man hardened in debaucheries.

4. *He that is hasty to give credit*] The author seems to speak of a person who gives himself up to debauched pleasures. "He that is easily led away by enticements." *Calmet.*

8. — *talk not of other men's lives*;] Be not forward in spreading unfavourable rumours of their lives and conduct.

9. *For he heard — thee,*] That is, the person of whom thou speakest, often hears, or may hear thee.

10. — *be bold,*] Be bold in suppressing it. *Arnald.*

12. *As an arrow* &c.] As an arrow sticking in a man's flesh frets and galls him till it is drawn forth, so "a fool" has no ease or quiet till he publishes what he has heard, and discharges his arrow at his neighbour.

13. *Admonish a friend,*] Have an explanation with a friend, give him a friendly admonition.

17. — *and not being angry, give place* &c.] Abstaining from all haste and anger, after due admonition, proceed with more severity against him, as the law of God directs, and make him sensible of his misconduct in a more publick manner. *Arnald.*

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and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and
‖ Or, *judgeth.* there is a wise man that ‖ *justifieth* in judgment.

26 There is a wicked man that hangeth
‖ Or, *in black.* down his head ‖ sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 *Of silence and speaking.* 16 *Of gifts and gain.* 18 *Of slipping by the tongue.* 24 *Of lying.* 27 *Of divers advertisements.*

‖ Or, *seasonable.* THERE is a reproof that is not ‖ comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

[a] Chap. 30. 20. 4 As is the lust of [a] an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, [b] knowing his time.

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7 A wise man will hold his [c] tongue till he see opportunity: but a babbler and a fool will regard no time.

[b] Eccles. 3. 7.
[c] Chap. 32. 4.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven fold.

13 [d] A wise man by his words maketh himself beloved: but the ‖ graces of fools shall be ‖ poured out.

[d] Chap. 6. 1.
‖ Or, *pleasant discretion.*
‖ *Lost, or, split.*

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: † for he looketh to receive many things for one.

† Gr. *For his eyes are many for one to receive.*

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 ‖ An unseasonable tale will always be in the mouth of the unwise.

‖ Or, *An unpleasant fellow.*

20 A wise sentence shall be rejected

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25. — *and there is one that turneth aside*] There is a great variety here among the different versions, and interpreters have been much at a loss respecting the sense. Drusius and Junius render these words thus, "There is one that turneth aside or disregardeth favour and private friendship, to shew forth judgment." *Arnald.*

—— *that justifieth in judgment.*] That acteth righteously in judgment. *Grotius.*

Chap. XX. ver. 1. — *that is not comely:*] That is, "not seasonable." See the margin.

8. *He that useth many words*] He that assumes a sway in conversation, with an overbearing contempt of others. *Arnald.*

10. *There is a gift that shall not* &c.] Implying, that gifts may be attended with good or bad effects, according to the manner and time of bestowing them, and the different circumstances connected with them. *Calmet.*

11. *There is an abasement because of glory;*] Thus frequently the advancement of a person to an elevated station turns out to his disgrace, as it makes his faults and bad qualities more discernible. *Arnald.*

12. *There is that buyeth* &c.] Alluding to the covetous man, who, always purchasing what is cheapest, is seldom a gainer in the end by the bargains which he makes. *Arnald.*

13. — *the graces of fools shall be poured out.*] Meaning, that the gifts and kindnesses of fools are thrown away, and lose all their merit, by the ungracious manner in which they are conferred. "Shall be poured out" like water poured upon the ground. *Calmet.*

18. — *to slip with the tongue:*] So great and extensive is the mischief arising from an ungoverned tongue, that one unguarded word may prove a man's ruin. *Arnald.*

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when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he † shall not be troubled.

† Gr. *shall not be pricked.*

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

[c] Chap. 25. 2.

24 [c] A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

‖ Or, *ignominy.*

26 The disposition of a liar is ‖ dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

[f] Prov. 12. 11. & 28. 19.

28 [f] He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

[g] Exod. 23. 8. Deut. 16. 19.

29 [g] Presents and gifts blind the eyes of the wise, and ‖ stop up his mouth that he cannot reprove.

‖ Or, *as a muzzle in the mouth.*

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from sin as from a serpent. 4 His oppression will undo the rich. 9 The end of the unjust shall be nought. 12 The difference between the fool and the wise.

[h] Ps. 41. 4. Luke 15. 21.

MY son, hast thou sinned? do so no more, but [h] ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

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3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

[i] Ecclus. 3. & 22. 22.

5 [i] A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners: but he that feareth the Lord will † repent from his heart.

† Gr. *is converted.*

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

[k] Chap. 16. 6.

9 [k] The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not ‖ wise will not be taught: ‖ Or, *witty.*
[l] but there is a wisdom which multiplieth bitterness. [l] Eccles. 1. 18.

13 The ‖ knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. ‖ Or, *subtilly.*

14 [m] The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. [m] Chap. 32. 5.

15 If a skilful man hear a wise word, he will commend it, and [n] add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. [n] Prov. 9. 8.

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21. — *through want:*] Through want of means, opportunity, and power; and thus he escapes all remorse of conscience which might trouble his rest. *Arnald.*

22. *There is that destroyeth* &c.] There is that destroyeth his soul, being led into sin by false shame.

25. *A thief is better* &c.] For the thief only takes away the property of another; but the liar or calumniator steals his reputation and character, which is more valuable than riches. *Calmet.*

32. *Necessary patience in seeking* &c.] The sense seems to be, that it is far better for a man to live in a humble dependence upon God, and patient search to know His will, than to be guided by himself only, without any further help than the feeble light of his own reason. The Greek words, translated "that leadeth his life without a guide," seem properly to mean, "an uncontrolled director of his own life and actions, driving furiously and madly, without any check or restraint." *Arnald.*

Chap. XXI. ver. 7. — *but a man of understanding knoweth when he slippeth.*] A man of understanding, who coolly weighs the arguments of the eloquent man, is not to be imposed upon by artifice, but soon detects his misrepresentation, and the inconclusiveness of his reasoning. *Arnald.*

8. — *is like one that gathereth himself stones* &c.] That is, is heaping up ruin to himself. *Arnald.*

10. — *is made plain with stones,*] Is a broad and plain way, as if paved with stones.

12. — *there is a wisdom which multiplieth bitterness.*] That sort of wisdom, which displays itself in schemes of mischief, "multiplieth bitterness," and inherits misery and sorrow. *Arnald.*

14. *The inner parts*] The heart. *Calmet.*

Before CHRIST about 300.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk ‖ without sense.

‖ Or, *not to be enquired after.*

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

[g] Chap. 19. 30.

20 [g] A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

[h] Chap. 28. 13.

28 [h] A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAP. XXII.

1 *Of the slothful man, 3 and a foolish daughter.* 11 *Weep rather for fools, than for the dead.* 13 *Meddle not with them.* 16 *The wise man's heart will not shrink.* 20 *What will lose a friend.*

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

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2 A slothful man is compared to the filth of a dunghil: every man that takes it up will shake his hand.

3 An evilnurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

[i] Prov. 13. 22.

4 [i] A wise daughter ‖ shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

‖ Or, *shall be the heir of her husband.*

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have ‖ wherewithal, they shall cover the baseness of their parents.

‖ Or, *an art.*

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

[k] Chap. 38. 16.

11 [k] Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: [c] beware of him, lest thou have trouble, and thou shalt never be defiled ‖ with his fooleries: depart from him, and thou shalt find rest, and never be ‖ disquieted with madness.

[c] Chap. 12. 12.

‖ Or, *when he shakes off his filth.*

‖ Or, *wearied.*

14 What is heavier than lead? and what is the name thereof, but a fool?

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16. — *is like a burden in the way:*] Grievous and heavy to be borne.

18. *As is a house that is destroyed,* &c.] The wisdom of a fool is like a house in ruins; all is confusion in his mind, without order or regularity. *Calmet.*

19. *Doctrine unto fools* &c.] Implying, that the fool hates discipline and instruction; he considers them a hindrance to the pursuit of his inclinations, and an obstacle to his pleasures. *Arnald.*

27. *When the ungodly curseth Satan,* &c.] That is, Whenever an ungodly man condemneth ungodliness, he condemneth himself. Or, Whenever the wicked blame Satan as the author of their failings, and accuse him as their tempter and betrayer, they ought rather to blame themselves. *Arnald.*

Chap. XXII. ver. 1. — *is compared to a filthy stone,*] Is despised and neglected. In the Latin version the sense is, A slothful person is so despicable that men pursue him with stones and dirt, or with reproachful language. *Arnald.*

6. *A tale out of season*] A story meant to amuse, but told at an unseasonable time.

7. — *is as one that glueth* &c.] Meaning, that he altogether throws away his time and trouble. By "a fool" in these sentences, he means one who together with a want of understanding has a corrupt heart. *Calmet.*

11. — *make little weeping* &c.] That is, The fool is in a more lamentable condition than the dead.

12. *Seven days*] The customary time of mourning among the Jews. See the note at Gen. l. 10.

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15 [a] Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

[a] Prov. 27. 3.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plaistering ‖ on the wall of a gallery.

‖ Or, *of a polished wall.*

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

[c] Ps. 141. 3.

27 [c] Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not.

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CHAP. XXIII.

1 *A prayer for grace to flee sin.* 9 *We may not use swearing:* 14 *but remember our parents.* 16 *Of three sorts of sin.* 23 *The adulterous wife sinneth many ways.*

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always ‖ a haughty mind.

‖ Or, *a giant.*

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left *in his foolishness*: both the evil speaker and the proud shall fall thereby.

[e] Exod. 20. 7. chap. 27. 14. Matt. 5. 33, 34.

9 [e] Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a

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15. *Sand, and salt,* &c.] This seems to be an imitation of Prov. xxvii. 3.

19. — *he that pricketh the heart* &c.] The sense seems to be, When a person reproves another in a home manner, and touches him to the quick, he conveys to him a lively sense of his faults, and by his affectionate admonitions teaches him wisdom, or a better conduct for the future. *Arnald.*

24. — *so reviling before blood.*] Reviling and quarrels go before the shedding of blood.

27. *Who shall set* &c.] "O that some one would set, &c." A form of wishing in the Hebrew manner. *Junius.*

Chap. XXIII. ver. 1. — *to their counsels,*] That is, "to the counsels of sinners." *Junius.* Otherwise, "to the counsels of my lips," referring to the last verse of the preceding chapter. *Calmet.*

7. — *shall never be taken in his lips.*] Shall not be betrayed into mischief by what he utters.

8. — *shall be left*] Rather, shall be taken, caught. *Junius, Arnald.*

11. — *if he shall offend,* — *if he acknowledge not his sin,*] The word rendered "offend" seems to mean, If he swear any rash oath, and sin inadvertently, not rightly understanding or con-

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double offence: and if he swear in vain, he shall not be † innocent, but his house shall be full of calamities.

† Gr. *justified.*

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

[b] 2 Sam. 16. 7.

15 [b] The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

[c] Prov. 9. 17.

17 [c] *All bread is sweet to a whoremonger,* he will not leave off till he die.

[d] Is. 29. 15. Job 24. 15.

18 A man that breaketh wedlock, saying thus in his heart, [d] Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

[e] Lev. 20. 10. Deut. 22. 22.

21 [e] This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by ‖ another.

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‖ Or, a stranger.

23 For first, she hath disobeyed the [f] law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

[f] Exod. 20. 14.

24 She shall be brought out into the congregation, and ‖ inquisition shall be made of her children.

‖ Or, visitation.

25 Her [g] children shall not take root, and her branches shall bring forth no fruit.

[g] Wisd. 4. 3.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 Wisdom doth praise herself, shew her beginning, 4 her dwelling, 13 her glory, 17 her fruit, 26 her increase and perfection.

The praise of Wisdom.

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a ‖ cloud.

‖ Or, a mist.

4 [h] I dwelt in high places, and my throne is in a cloudy pillar.

[h] Job 22. 14.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the

sidering the thing about which he swears. The clause "if he acknowledge not &c." would be better rendered, If through forgetfulness he omit to do what he might have done, and swore he actually would do, he is guilty of a double fault. *Arnald.* The three descriptions of oaths mentioned in this verse seem to be, 1, Swearing and not remembering the oath: 2, Remembering the oath, and yet being careless and unconcerned about fulfilling it: 3, Swearing lightly and in jest, without any serious intention of making the oath good. *Grotius.*

12. — *a word that is clothed about with death:*] He seems to allude to the heinous crime of blasphemy. By the law of Moses the blasphemer was to be stoned, by those who heard him, by a summary process of the law, Lev. xxiv. 14; John x. 31. *Calmet.*

14. — *when thou sittest among great men.*] Though thou be admitted amongst great persons, and placed in an elevated station. *Grotius.*

16. *Two sorts of men — and the third.*] A form of speaking not uncommon in Scripture. See Prov. xxx. 15, 18, &c; Is. xvii. 6. *Arnald.* The three persons are "a hot mind," (or a passionate man,) a fornicator, and an adulterer. *Calmet.*

Chap. XXIV. ver. 1. *Wisdom shall praise herself,* &c.] The author of this book here gives the praise of wisdom, in imitation of Solomon in his Proverbs, chap. viii, and of the author of the book of Wisdom, chap. vii. He describes to us her origin and the magnificence of her works; he paints her as a queen of rare beauty and excellence, who invites all men, and especially the Israelites, to come to her and enjoy her riches and rewards. The Pagan philosophers had extolled to the greatest height their wisdom, science, and eloquence. The author of this book here opposes to them the heavenly wisdom of the Hebrews, as infinitely more ancient, more exalted, and illustrious. *Calmet.* Wisdom is here described as an essential attribute of God, and derived in a peculiar manner by the law of Moses to the Israelites, as their proper inheritance and possession. *Arnald.*

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earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

[b] Prov. 8. 23.

9 He [b] created me from the beginning before the world, and I shall never fail.

[c] Exod. 31. 3.

10 In the [c] holy tabernacle I served before him; and so was I established in Sion.

[d] Ps. 132. 8. ‖ Or, *lodge.*

11 [d] Likewise in the ‖ beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon.

14 I was exalted like a palm tree in ‖ En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree ‖ by the water.

‖ Or, *Cades.*

‖ Or, *in the water.*

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the [e] tabernacle.

[e] Exod. 30. 34.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

John 15. 1.

17 [f] As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are ‖ named of him.

‖ Or, *chosen.*

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

[g] Ps. 19. 10, 11.

20 For my memorial is [g] sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

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22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the [b] law which Moses commanded for an heritage unto the congregations of Jacob.

[b] Exod. 24. 7. Deut. 4. 1 & 29. 1.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside him there is no other Saviour.

25 He filleth all things with his wisdom, as [i] Phison and as Tigris in the time of the new fruits.

[i] Gen. 2. 11.

26 He maketh the understanding to abound like Euphrates, and as [k] Jordan in the time of the harvest.

[k] Jo. 3. 15.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a ‖ brook from a river, and as a conduit into a garden.

‖ Or, *drain, or, dike.*

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 [l] Behold that I have not laboured for myself only, but for all them that seek wisdom.

[l] Chap. 33. 17.

CHAP. XXV.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make men happy. 13 Nothing worse than a wicked woman.

IN three things I ‖ was beautified, and stood up beautiful both before God and

‖ Or, *glorified.*

15. — *and aspalathus,*] It is not possible to determine what spicy shrub is here meant. In the Latin, it is rendered "aromatick balsam." *Arnald.*

25. — *as Phison*] Or Pison. See note at Gen. ii. 11. The sense seems to be, "He filleth all things with His wisdom," or spreads His wisdom on every side, as Phison and Tigris spread their waters "in the time of the new fruits," that is, when they are swelled by the melting of the winter snows. *Calmet.*

26. — *Jordan in the time of the harvest.*] Of barley harvest. See note at Josh. iii. 15.

27. — *as Geon in the time of vintage.*] Geon, or Gihon. See note at Gen. ii. 13. Probably the clearness of the stream in the summer season is the point of comparison.

30, 31. *I also came out as a brook* &c.] The general sense is, that wisdom is a never failing source of living waters; and that, as streams enrich and make fruitful the ground, so does she make fruitful the hearts of men, distributing universally her influence, and assisting all by her light. *Arnald.*

34. — *but for all them that seek wisdom.*] Thus wisdom concludes her address by asserting, that she is anxious to communicate her blessings to all that are willing to accept her invitation, and to partake of her bounty. *Calmet.*

Chap. XXV. ver. 1. *In three things I was beautified,*] Rather, "with three things I was pleased and delighted." The Latin version renders the passage, "Three things I delighted in or found worthy of my esteem, and they are approved of both by God and

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men: the [a] unity of brethren, the love of neighbours, a man and a wife that agree together.

[a] Gen 13. 8. Rom. 12. 10.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not [b] slipped with his tongue, and that hath not served a man more unworthy than himself:

[b] Chap. 14. 1. & 19. 16. James 3. 2.

9 Well is him that hath found ‖ prudence, and he that speaketh in the ears of them that will hear:

‖ Or, *a friend.*

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, ‖ whereto shall he be likened?

‖ Or, *to whom.*

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

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15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 [c] I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

[c] Prov. 21. 19.

17 The wickedness of a woman changeth her face, and darkeneth her countenance ‖ like sackcloth.

‖ Or, *like a bear.*

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife ‖ full of words to a quiet man.

‖ Or, *scolding.*

21 [d] Stumble not at the beauty of a woman, and desire her not for pleasure.

[d] 2 Sam. 11. 2. chap. 42. 12.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort *her husband* in distress maketh weak hands and feeble knees.

24 Of [e] the woman came the beginning of sin, and through her we all die.

[e] Gen. 3. 6. 1 Tim. 2. 14.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 *A good wife, 4 and a good conscience, do glad men.* 6 *A wicked wife is a fearful thing.* 13 *Of good and bad wives.* 28 *Of three things that are grievous.* 29 *Merchants and hucksters are not without sin.*

man." *Arnald.* It is wisdom that continues here to speak. *Calmet.*

7. *— There be nine things — and the tenth*] Respecting this mode of expression, see note at Prov. xxx. 15. The "nine things" are mentioned in ver. 7, 8, 9, 10; and the tenth, "the love of the Lord," at ver. 11. In our translation there are only eight things enumerated; but in the Latin translation there is added, after the eighth verse, "Blessed is he who findeth a true friend," the addition of which completes the number. *Arnald.*

— *he that liveth to see the fall of his enemy:*] The author here speaks according to the ideas of the Jews on this subject, who, by a corrupt understanding of their law, conceived hatred and revenge to be permitted, as sufficiently appears from our Saviour's words at Matt. v. 43. *Calmet.*

11. — *passeth all things for illumination:*] The sense seems to be, that the love of the Lord excels all the former instances of happiness that have been mentioned, and is more glorious than any of them. *Arnald.*

14. — *but the affliction from them that hate me:*] He means, that he would rather endure any affliction or misfortune than that which his enemy wishes him, or in which his enemy would take an unnatured pleasure in triumphing over him. *Arnald.*

15. *There is no head above the head of a serpent;*] There is no head more deadly, more terrible, than that of a serpent. *Drusius.*

19. — *let the portion of a sinner fall upon her.*] Or, as some render the sense, "Let her fall to the portion of a sinner." *Calmet.*

21. *Stumble not at the beauty &c.*] Prostrate not thyself, throw not thyself away before a beautiful woman, captivated with her charms. *Junius.*

22. — *if she maintain her husband,*] If she bring a livelihood to a man, so that he is dependant upon her. *Junius.*

26. — *cut her off from thy flesh,*] That is, from thy body. For by matrimony a man and his wife become "one flesh," Gen. ii. 24. *Drusius.*

Before CHRIST about 204.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and *he shall fulfil the years of his* life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: † the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

† Gr. *an evil report.*

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is ‖ a yoke shaken to and fro: he that hath hold of her is as though he held a *scorpion*.

‖ Or, *a yoke of oxen.*

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

[a] Chap. 42. 11.

10 [a] If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every ‖ hedge will she sit down, and open her quiver against every arrow.

‖ Or, *stake.*

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman *is* a gift of the Lord; and there is nothing so much worth as a mind well instructed.

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15 A shamefaced and faithful woman *is* a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth † in the high heaven; so is the beauty of a good wife in the ‖ ordering of her house.

† Gr. *in the highest places of the Lord.*

‖ Or, *ornament*

17 As the clear light is upon the holy candlestick; so is the beauty of the face ‖ in ripe age.

‖ Or, *in constant age.*

18 As the golden pillars are upon the sockets of silver; so are the ‖ fair feet with a constant ‖ heart.

‖ Or, *comely.* ‖ Or, *breast*

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a *fruitful* possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as ‖ spittle; but a married woman is a tower against death to her husband.

‖ Or, *a swine.*

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

Chap. XXVI. ver. 5. — *the slander of a city,*] Rather, "the unjust hatred of a city." *Calmet.* "The ill will of one's own city." *Arnald.*

6. — *a woman that is jealous over another*] In the families of the Hebrews, where polygamy was tolerated, domestick peace was very frequently disturbed by the jealousies and quarrels of the different women amongst each other. *Calmet.* See the note on Gen. xvi. 4.

—— *which communicateth with all.*] Which makes itself known to all persons. *Calmet.* Or else the sense is, Which is common to, and generally goes along with, the four evils before mentioned. *Grotius.*

7. — *is a yoke shaken to and fro:*] Is as troublesome and vexatious to a man, as a yoke is to oxen when it does not fit their necks, and consequently frets them. *Arnald.*

9. — *in her haughty looks*] In her bold and impudent looks. *Calmet.*

17. — *upon the holy candlestick;*] The candlestick with seven branches, which burnt every night before the door of the sanctuary. *Calmet.* The author here describes the good and accomplished woman in terms of the greatest magnificence and beauty. She is as great an ornament to her family, as the sun is to the universe; her beauty in her middle age has as chaste and comely an appearance, as the lamps in the sanctuary; and her feet, as well as her heart, go not astray, but are both fixed upon a sure and solid basis. *Arnald.*

19. — *to strangers.*] To strange women. *Grotius.*

20. *When thou hast gotten* &c.] A virtuous wife is here represented under the similitude of a fruitful field. *Junius.*

22. — *as spittle;*] The meaning is uncertain: the margin renders it "as swine." According to either, it is an expression of worthlessness.

27. — *shall be sought out* &c.] Is fit to drive away an enemy by the noise which she makes. *Junius.*

Before CHRIST about 200.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit shall fall into it.

[a] Prov. 28. 21. ‖ Or, *a thing indifferent.* [b] Prov. 28. 4. 1 Tim. 6. 9.

MANY [a] have sinned for ‖ a small matter; and he that [b] seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in ‖ Or, *thought.* [c] Prov. 27. 21. his ‖ talk.

5 [c] The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

[d] Matt. 7. 17. 6 [d] The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon. Before CHRIST about 200.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

[e] Prov. 10. 10. 22 He [e] that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

‖ Or, *alter his speech.* 23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‖ writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

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28. — *a man of war*] A man of courage, who has spent his life and strength in the service of his country. *Calmet.*

29. — *and an huckster* &c.] A "huckster" means a retailer. The author speaks of merchants, &c, as being always under temptations to commit frauds, and to engross undue profits. *Arnald.*

Chap. XXVII. ver. 1. — *for a small matter*;] "For a thing indifferent" in the margin; for worthless gain.

—— *will turn his eyes away.*] Will turn his eyes away from that which is right and just. *Junius.*

2. *As a nail sticketh* &c.] As a nail or wooden pin, when firmly wedged in a wall, cannot easily be taken out or separated, so is it equally difficult to prevent fraud and iniquity between buyer and seller, while each tries to overreach and impose upon the other. *Arnald.*

12. *If thou be among the indiscreet, observe the time*;] That is, If thou fallest into the company of idle and loose persons, enter not into conversation with them, as one of their associates, but defer speaking till some better opportunity. *Arnald.*

15. — *is bloodshedding,*] Causes bloodshedding. *Junius.*

20. *Follow after him no more,*] For it is in vain for you to try to regain his confidence. *Calmet.*

22. *He that winketh with the eyes*] The double dealing and dissembling person. See Prov. x. 10. "Worketh evil," implies the meditating and contriving some evil, while he appears to shew good will and approbation. *Arnald.*

25. *Whoso casteth a stone* &c.] Implying, that the mischief which a false friend is meditating and designing against others, shall often fall upon himself. *Arnald.*

—— *shall make wounds.*] Shall wound him who aims the stroke at another. *Calmet.*

Before CHRIST about 200.

26 [a] Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

[a] Ps. 7. 15. Prov. 26. 27. Eccles. 10. 8.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but [b] vengeance, as a lion, shall lie in wait for them.

[b] Deut. 32. 35. Rom. 12. 19.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

CHAP. XXVIII.

1 *Against revenge,* 8 *quarrelling,* 10 *anger,* 15 *and backbiting.*

HE that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

[a] Chap. 8. 1.

8 [a] Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

Before CHRIST about 200.

10 [b] As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

[b] Prov. 26. 21.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 [c] Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

[c] Chap. 5. 14.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A ‖backbiting tongue hath cast out virtuous women, and deprived them of their labours.

‖ Or, *a virtuous woman.*

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not

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Chap. XXVIII. ver. 1. — *and he will surely keep*] The Lord will surely keep. *Calmet.*

2. *Forgive thy neighbour* &c.] It should be observed in what strong terms the doctrine of forgiveness is here pressed, even under the times of the Old Testament. It is from passages such as these, that a true judgment of the spirit of the law of Moses is to be formed; for in this law, it was the clear intention of God to encourage mutual love, kindness, and forgiveness. *Calmet, Arnald.*

7. — *wink at ignorance.*] Wink at, pass over, forgive, the offences of thy neighbour against thee committed through ignorance. *Calmet.*

10. *As the matter of the fire*] As the fuel of fire is, so, &c.

—— *as a man's strength is, so is his wrath;*] Meaning, that the violence of passion rages in proportion to the rank, power, &c. of those concerned.

12. — *and both these come out of thy mouth.*] Implying, that the words of the mouth may either effectually allay a dissension, or inflame it to a greater height.

15. — *deprived them of their labours.*] Caused them to be cast out by a divorce from their husband's house, and thus to lose the advantages which their industry and economy had procured. *Calmet.*

19. — *hath not drawn the yoke thereof;*] Hath not worn its yoke, hath not drawn it on his neck. *Calmet.*

21. *The death thereof*] The destruction of reputation, which it occasions, is worse than death.

23. — *shall fall into it;*] Shall be exposed to a backbiting tongue. *Calmet.*

Before CHRIST about 200. be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold,

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 *We must shew mercy and lend:* 4 *but the borrower must not defraud the lender.* 9 *Give alms.* 14 *A good man will not undo his surety.* 18 *To be surety and undertake for others is dangerous.* 22 *It is better to live at home than to sojourn.*

HE that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

Deut. 15. 8. Matt. 5. 42. Luke 6. 35. 2 [a] Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 ‖ If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

Before CHRIST about 200.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 [b] Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

[b] Deut. 4. 37. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19.

12 [c] Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

[c] Tob. 4. 8, 9, 10.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will ‖ forsake him.

‖ Or, *fail.*

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The [d] chief thing for life is water, and bread, and clothing, and an house to cover shame.

[d] Chap. 39. 26.

22 Better is the life of a poor man in a

—— *as a leopard.*] As a female "leopard," which authors describe as far more furious than the male. *Junius.*

24. *Look that thou hedge &c.*] Meaning that, as it is commendable prudence to fence a field "with thorns, and to bind up silver and gold" in a purse; so no less care should be employed in guarding thy mouth, and keeping the door of thy lips, that no word may issue thence without being weighed and considered. *Arnald.* See the note on Mic. vii. 4.

Chap. XXIX. ver. 1. — *he that strengtheneth his hand*] To strengthen the poor man's hand, means to relieve or succour him. *Arnald.*

5. — *he will kiss a man's hand;*] To kiss the hand of another was anciently practised only by slaves. It here denotes that servility and baseness which a person who wants to borrow money will use to ingratiate himself with another, for the purpose of gaining his ends. *Arnald.*

6. *If he prevail,*] The sense seems to be, If the lender prevail, so as to recover his debt. *Druisius.*

12. *Shut up alms in thy storehouses:*] That is, Let thy storehouses be not for thyself alone, but let the poor and needy have a share in them. *Calmet.*

14. — *he that is impudent*] He that has lost all sense of shame. *Junius.*

15. — *he hath given his life for thee.*] He has exposed his life to risk, for the purpose of assisting thee. *Calmet.* Or, by "life" may be meant, fortunes, substance, the means of life. *Arnald.*

19. *A wicked man — shall fall into suretiship:*] The author implies, that it is so great a misfortune to become surety for a careless or fraudulent debtor, that God can send no greater evil for the chastisement of the greatest sinners. *Calmet.*

21. — *and an house to cover shame.*] A house to protect our feeble nature from the inclemencies of the weather. *Junius.*

Before CHRIST about 200.

mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

1 *It is good to correct our children,* 7 *and not to cocker them.* 14 *Health is better than wealth.* 22 *Health and life are shortened by grief.*

Of children.

HE [a] that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

[a] Prov. 13. 24. & 23. 13.

2 He that chastiseth his son shall have ‖ joy in him, and shall rejoice of him among his ‖ acquaintance.

‖ Or, *good by him.*

‖ Or, *kinsfolk.*

3 He that [b] teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

[b] Deut. 6. 7.

4 Though his father die, yet he is as *though* he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he [c] saw and rejoiced *in* him: and when he died, he was not sorrowful.

[c] Ps. 128.

6 He left behind him an avenger against his enemies, and one that shall requite *kindness* to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 An horse not broken becometh headstrong: and a child left to himself will be wilful.

Before CHRIST about 200.

9 Cocker thy child, and he shall make thee ‖ afraid: play with him, and he will bring thee to heaviness.

‖ Or, *astonished.*

10 Laugh not with him, lest thou have sorrow with him, and less thou gnash thy teeth in the end.

11 [c] Give him no liberty in his youth, and wink not at his follies.

[c] Chap. 7. 23.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

Or, *health*

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 Delicates poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is ‖ persecuted of the Lord.

‖ Or, *afflicted.*

20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth.

21 [c] Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

[c] Prov. 12. 25. & 15. 15. & 17. 22.

22 The gladness of the heart is the life of man, and the ‖ joyfulness of a man prolongeth his days.

‖ Or, *exultation.*

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23. — *that thou hear not the reproach of thy house.*] The meaning seems to be, That thou expose not thyself to the reproach and insult of the rich and powerful, by thrusting thyself amongst them when thou canst live in peace and comfort at home. *Arnald.*

24. — *to go from house to house:*] The observation seems to refer to persons who intrude themselves on the families of the great, and prefer a splendid slavery, in the houses of others, to content and freedom within their own walls.

25. *Come, thou stranger,* &c.] These seem to be the words of the host, calling upon him imperiously to "entertain, and feast," (ver. 25:) but, instead of receiving any thanks when he has exhausted his little substance in this manner, he is turned out of doors to make room for a more honourable visitor.

Chap. XXX. ver. 3. — *grieveth the enemy:*] Maketh his enemy envious of his happiness. *Calmet.*

7. — *shall bind up his wounds;*] Shall have occasion to bind up many wounds occasioned by his son's misconduct. *Arnald.*

—— *his bowels will be troubled at every cry.*] When he hears any noise or disturbance, he will be in pain for his son lest some evil may have befallen him. *Arnald.*

9. *Cocker thy child,*] To "cocker" signifies to fondle, to indulge. *Dr. Johnson.*

18. *Delicates poured upon a mouth* &c.] Delicates offered to "a mouth shut up" by sickness; which has lost all relish for the choicest rarities of wine and food. *Arnald.*

—— *as messes — set* &c.] See note at Jer. xvi. 7.

19. *What good doeth the offering* &c.] As an idol is unable to partake of the offerings set before it, so those who are "persecuted of the Lord," that is, who are visited by God with infirmity and sickness, can derive no pleasure from the good things of life. *Calmet.*

Before CHRIST about 200.

28 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

† Or, *A noble.* 25 ‖ A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the desire of riches.* 12 *Of moderation and excess in eating, or drinking wine.*

[a] 1 Tim. 6. 9, 10.

[a] WATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

[b] Chap. 8. 2.

6 [b] Gold hath been the ruin of many, and their destruction was present.

7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

[c] Luke 6. 24.

8 [c] Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

[d] Ps. 141. 4. Prov. 23. 1. † Gr. *open not thy throat upon it.*

12 If thou sit at a bountiful table, [d] † be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth ‖ upon every occasion.

Before CHRIST about 200.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

‖ Or, *before every thing, he is presented.*

15 Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

[e] Chap. 37. 29.

18 [e] When thou sittest among many, reach not thine hand out first of all.

‖ Or, *and lieth not pacified and bloating.*

19 A very little is sufficient for a man well nurtured, ‖ and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

[f] Prov. 22. 9.

23 [f] Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat, the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

[g] Is. 5. 22. [h] Judith 12. 8.

25 Shew not thy [g] valiantness in wine; for wine hath destroyed many. [h]

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in sea-

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23. *Love thine own soul,* &c.] Enjoy with moderation the pleasures of this life, since excessive austerity and abstinence are prejudicial to health. *Calmet.*

Chap. XXXI. ver. 5. — *shall not be justified,*] Meaning, that his eagerness to accumulate wealth shall urge him to many acts of fraud, violence, and injustice. *Arnald.*

6. — *their destruction was present.*] Literally in the Greek, "was before their sight." *Junius.*

8. — *hath not gone after gold.*] Hath not set his heart upon it, and placed his trust in it. The expression is used to denote the following of idols, and the practice of idolatry. *Arnald.*

13. — *more wicked than an eye?*] "Than such an eye," mentioned in the former part of the verse, namely, an evil or niggardly eye. The sense of the latter part of the verse, according to the marginal reading, may be, What is more wicked than an eye, which lusteth so to gratify a gluttonous appetite in eating of every dainty set before it, that it will even weep if it imagines it shall not be satisfied? *Arnald.*

22. — *in all thy works be quick,* &c.] Be quick, active, vigilant; and thus thou wilt escape all manner of sickness. *Calmet.*

25. *Shew not thy valiantness in wine;*] Pride not thyself on being able to bear much strong liquor without being disordered or disguised. *Arnald.*

Before CHRIST about 200. son bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink.]

CHAP. XXXII.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God* 18 *Of counsel.* 20 *Of a ragged and a smooth way.* 23 *Trust not to any but to thyself, and to God.*

IF thou be made the master [of a feast,] lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

[a] Eccles. 8. 7. chap. 20. 7. 4 [a] Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 [b] If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. Before CHRIST about 200. [b] Job 32. 6.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 [c] In every good work trust thy own soul; for this is the keeping of the commandments. [c] Rom. 14. 5.

24 He that believeth in the Lord taketh heed to the commandments; and he that trusteth in him ‖ shall fare never the worse. ‖ Or, *shall not be hurt.*

Chap. XXXII. ver. 1. *If thou be made the master* &c.] He alludes to a custom frequent among the ancients, of appointing a master of a feast, who was to undertake the regulation of the whole, and to prescribe to each of the guests how much he was to drink. He here gives advice to persons not to be too much elevated by being placed in such a situation, nor to behave with insolence in it. *Calmet.*

4. *Pour not out words* &c.] He gives the general advice, Do not lavish thy discourse before persons indisposed to attend to it; know first the taste of the company, and adapt thy subject accordingly. *Arnald.*

5. *A concert of musick in a banquet* &c.] The ancients in general were particularly fond of musick at their feasts. *Calmet.*

10. *Before the thunder* &c.] The sense is, As lightning is seen some time before the thunder is heard, so modesty in a person, before he begins to speak, recommends him the more to the favour and good opinion of others. *Arnald.*

12. *There take thy pastime,* &c.] Use some diversion and moderate exercise at home for health's sake; "but sin not by proud speech," be not contumacious, quarrelsome or angry with thy family, or with any about thee. *Arnald.*

15. — *the hypocrite will be offended thereat.*] He who seeks the law of God with hypocrisy, without sincerity, shall find in it a cause of downfal. *Calmet.*

17. — *but findeth an excuse according to his will.*] Findeth some pretext, excuse, or example to authorize and justify what he has done, or some explanation, softening, or evasion of the law, according to his mind. *Arnald.*

21, 22. *Be not confident in a plain way. And beware* &c.] Be not over confident in things or persons which seem to promise most security, as it is possible, even in the smoothest way, to meet with a slip or hurt, and to sustain some unforeseen mischief from those whom one least suspects. *Arnald.*

CHAP. XXXIII.

Before CHRIST about 200. *The safety of him that feareth the Lord.* 2 *The wise and the foolish.* 7 *Times and seasons are of God.* 10 *Men are in his hands as clay in the hands of the potter.* 18 *Chiefly regard thyself.* 24 *Of servants.*

THERE shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, ‖ as an oracle.

‖ Or, *enthroneth of Urim.*

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

† Gr. *bowels.* ᵃ Chap. 21. 16.

5 The † heart of the ᵃ foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he ‖ made ordinary days.

‖ Or, *ordained for the number of days.*

10 And all men are from the ground, and ᵇ Adam was created of earth.

ᵇ Gen. 1. 27. & 2. 7

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their ‖ places.

‖ Or, *standings.*

13 ᶜ As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

ᶜ Is. 45. 9. Rom. 9. 20, 21.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most-High; and there are two and two, one against another.

16 ‖ I awaked up last of all, as one that gathereth after the grapegatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes.

‖ Or, *gleaneth.*

17 ᵈ Consider that I laboured not for myself only, but for all them that seek learning.

ᵈ Chap. 24. 34.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, ‖ give not thyself over to any.

‖ Or, *sell not.*

21 For better it is that thy children should seek to thee, than that thou shouldest ‖ stand to their courtesy.

‖ Or, *look to their hands.*

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.

Of servants.

25 If thou set thy servant to labour,

Chap. XXXIII. ver. 2. — *is as a ship in a storm.*] Has no fixed hope or comfort, and is in continual danger of being wrecked. *Arnald.*

5. *The heart of the foolish is like a cartwheel.*] The thoughts of the foolish are wavering and unsettled, continually turning round. *Junius.*

6. — *he neigheth under every one that sitteth upon him.*] Thus a false friend imposes on all those who place any confidence in him; exhibiting outward complaisance and satisfaction, not however out of respect to them, or for the purpose of doing them real service, but of the better serving himself, and carrying on his own selfish views. *Arnald.*

8. *By the knowledge of the Lord.*] That is, by the will, the counsel, the wisdom of God, they are distinguished. *Grotius.*

13. — *so man is in the hand* &c.] The author here speaks in general of God's universal providence over all beings, and especially over mankind; of the absolute control which He exercises over all His creatures, tempered at the same time with infinite justice and wisdom. *Arnald.* See notes at Jer. xviii. 6; Rom. ix. 20.

14. *Good is set against evil,* &c.] A general observation respecting the opposition which subsists between things both in the natural and moral world.

16. *I awaked up last of all.*] The author represents himself as the last of those of his nation who had made collections of moral sentences or proverbs, as having only gleaned after others who had preceded him; his design being not to produce a wholly original work, but rather a collection of scattered pieces which were liable to be lost. *Arnald.*

24. — *for a servant.*] For a slave. In the remaining part of this chapter the wise man gives directions respecting the management of slaves. He speaks first of slaves in general, and of those who were ill-disposed and idle; afterwards (ver. 30, 31) of good slaves. The condition of slaves in those ancient times was very widely different from that of servants in modern times, as slaves were the entire property of their masters, to whom their persons, possessions, and liberty were entirely subject. We ought to bear these circumstances in mind when we read the precepts respecting slaves here given. *Calmet.*

Before CHRIST about 200.

thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set *him* to work, as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

[c] Chap. 7. 20.

30 [c] If thou have a servant, let him be unto thee as thyself, because thou hast bought him † with a price.

† Gr. *in blood.*

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

1 *Of dreams.* 13 *The praise and blessing of them that fear the Lord.* 18 *The offering of the ancient, and prayer of the poor innocent.*

Of dreams.

THE hopes of a man void of understanding are vain and false: and dreams lift up fools.

‖ Or, *hath his mind upon.*

2 Whoso ‖ regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the [a] Prov. 27. 19.

[a] likeness of a face to a face.

[b] Job 14. 4.

4 [b] Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, ‖ set not thy heart upon them.

‖ Or, *regard them not.*

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

Before CHRIST about 200.

10 He that hath no experience knoweth little: but *he* that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was ofttimes in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

14 Whoso feareth the Lord *shall* not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For [c] the eyes of the Lord are upon them that love him, [d] he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

[c] Ps. 33. 18. [d] Ps. 61. 4, 3, 4.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 [e] He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and ‖ the gifts of unjust men are not accepted.

[e] Prov. 21. 27. ‖ Or, *the mockeries.*

19 [f] The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

[f] Prov. 15. 8.

20 Whoso *bringeth* an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that *taketh* away his neighbour's living slayeth him; and he that [g] defraudeth the labourer of his hire is a bloodshedder.

[g] Deut. 24. 14, 15. chap. 7. 20.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

Chap. XXXIV. ver. 1. — *dreams lift up fools.*] They elevate, or buoy up with hopes, silly credulous people. *Arnald.*

3. *The vision of dreams is* &c.] Meaning, that dreams are only an ideal representation of things real, as the likeness of a natural face in a mirror. *Arnald.*

8. *The law shall be found perfect* &c.] The law of God will be fulfilled in all its predictions and denunciations, without any equivocation or deceit, with which the heathen oracles abounded. *Arnald.*

—— *to a faithful mouth.*] Rather, "in a faithful mouth;" in the mouth of a faithful person. *Calmet.*

12. — *because of these things.*] By means of the knowledge and experience which I had acquired. *Arnald.*

20. — *doeth as one that killeth the son* &c.] God is the Father and Protector of the poor; to take away their property is in a manner to take away their life; and to offer to God that which has been forcibly taken from the poor, is to shed the blood of the son before the eyes of the father. *Calmet.*

Before CHRIST about 200.

25 [a] He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

[a] Numb. 19. 11, 12.

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 *Sacrifices pleasing God.* 14 *The prayer of the fatherless, of the widow, and of the humble in spirit.* 20 *Acceptable mercy.*

[a] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7.

HE [a] that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

[b] Exod. 23. 15. Deut. 16. 16.

4 [b] Thou shalt not appear empty before the Lord.

5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the most High.

7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands.

[c] 2 Cor. 9. 7. ‖ Or, *set apart.*

9 [c] In all thy gifts shew a cheerful countenance, and ‖ dedicate thy tithes with gladness.

[d] Tob. 4. 8.

10 [d] Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

Before CHRIST about 200.

12 ‖ Do not think to corrupt with gifts; [e] for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is [f] no respect of persons.

‖ Or, *Diminish nothing of thy offerings.*

[e] Lev. 22. 21. 22. Deut. 15. 21.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

[f] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the ‖ proud, and broken the sceptre of the unrighteous;

‖ Or, *cruel oppressors.*

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is † seasonable in the time of affliction, as clouds of rain in the time of drought.

† Gr. *fair.*

CHAP. XXXVI.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart and a froward.* 21 *Of a good wife.*

HAVE mercy upon us, O Lord God of all, and behold us:

Chap. XXXV. ver. 1. *He that keepeth the law* &c.] The author having shewn in the preceding chapter the vanity and inutility of offering unto God the sacrifices of iniquity and oblations unjustly acquired, now points out what are the true offerings which God requires; namely, justice, innocence, and obedience to His law. He who is a faithful observer of God's commandments, honours Him in a more perfect manner than he who offers to Him multitudes of victims. *Calmet.*

8. — *with a good eye,*] That is, generously and freely, without grudging or covetousness. *Arnald.*

17. — *and till it come nigh, he will not be comforted;*] Meaning, that his prayer is so importunate and fervent, as not to return back till it has succeeded in its object. *Arnald.*

Chap. XXXVI. ver. 1. *Have mercy upon us,* &c.] The author, having in the last chapter spoken of offerings to God, and of the disposition that should accompany them, here utters a prayer to God, beseeching Him to look with favour on His people afflicted and dispersed. At the time when this was written, the Jews were dispersed through Egypt, Syria, and different provinces of the East. Those who were in Judea and Jerusalem, being subject sometimes to the kings of Syria, and sometimes to those of Egypt, were alternately the victims of the ambition of one and the other. The pious Israelites, afflicted by these humiliating circumstances, earnestly prayed to God that He would restore tranquillity to His people, and turn the hearts of their enemies. *Calmet.* The first part of this prayer is cited by St. Austin, as a kind of prophetick prayer for the coming of the Messiah. Pious supplications, such as this, for some future blessings indistinctly described, proceeded from a confidence in the promises of the Prophets; and the Jews, who in the expectation of their Messiah, had, at first, regard only to one advent, looked to the full accomplishment of the prophecies in His arrival, and therefore allude in their prayers to the expected conversion of the Gentiles, and other matters connected with that event. *Dr. Gray.*

Before CHRIST about 200.

2 And send thy fear upon all the nations that seek not after thee.

[a] Jer. 10. 25.

3 [a] Lift up thy hand ‖ against the strange nations, and let them see thy power.

‖ Or, upon.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Make the time short, remember the † covenant, and let them declare thy wonderful works.

† Gr. oath.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, [b] whom thou hast named thy firstborn.

[b] Exod. 4. 22.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

‖ Or, that it may magnify thine oracles.

14 Fill Sion ‖ with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ‖ prophets that have been in thy name.

‖ Or, prophecies.

16 Reward them that wait for thee, and let thy prophets be found faithful.

‖ Or, supplicants.

17 O Lord, hear the prayer of thy ‖ servants, according to the [c] blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

Before CHRIST about 200.

[c] Numb. 6. 23.

18 The belly devoureth all meats, yet is one meat better than another.

19 [d] As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

[d] Job 34. 3.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like ‖ other men.

‖ Or, common.

24 He that getteth a wife beginneth ‖ a possession, a help like unto himself, and a pillar of rest.

¶ Or, to thrive.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP. XXXVII.

1 How to know friends and counsellers. 12 The discretion and wisdom of a godly man bloseth him. 27 Learn to refrain thine appetite.

EVERY friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

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8. — *and let them declare*] "And let men declare," &c. *Calmet.*

10. — *that say, There is none other but we.*] The author seems to mean here, the kings of Syria and Egypt; especially perhaps of the former he alludes to Antiochus Epiphanes, whose history, as recorded in the book of Maccabees, shews, that he was an enemy to all religion, and even set God at defiance. *Arnald.*

18. *The belly devoureth* &c.] This which follows is improperly connected with the foregoing prayer; and here ought to have been a division of the chapters.

19. *As the palate* &c.] As the palate distinguishes venison from ordinary meat, so does an understanding heart separate between the expressions of flattery and real friendship, between truth and falsehood. *Arnald.*

20. — *will recompense him.*] Will requite him as he deserves. *Calmet.*

25. *Where no hedge is,* &c.] As by the breaking down of the fence the vineyard or garden is spoiled and plundered; so fares it with the house of that person who is without a proper helpmate to direct his domestick concerns; all things are in confusion, and his substance is in danger of being devoured by strangers. *Arnald.*

26. — *well appointed,*] Active, prepared to escape suddenly.

—— *a man that hath no house,*] It was usual for all Jews to marry at a proper age, and it was deemed creditable that they should be settled in that state. On this account, persons who had no family or fixed dwelling were particularly looked upon as loose and disorderly, and therefore spoken of in terms of reproach. *Arnald.*

Chap. XXXVII. ver. 3. *O wicked imagination,* &c.] This exclamation seems either forced from the writer, by what he personally suffered from some false friend, or it arises from the general prevalence of the vice of hypocrisy in his time. *Arnald.*

Before CHRIST about 200.

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler ‖ against the enemy.

‖ Or, *in pressure of the enemy.*

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counseller extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counseller, and know before ‖ what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

‖ Or, *what use there is of him.*

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

Before CHRIST about 200.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ‖ food.

‖ Or, *wisdom.*

21 For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall account him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit ‖ glory among his people, and his name shall be perpetual.

‖ Or, *credit.*

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For ‖ excess of meats bringeth sickness, and surfeiting will turn into choler.

‖ Or, *variety of meats.*

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 *Honour due to the physician, and why.* 16 *How to weep and mourn for the dead.* 24 *The wisdom of the learned man, and of the labourer and artificer: with the use of them both.*

HONOUR a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

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5. — *which helpeth his friend for the belly,*] Which helpeth his friend, not from any regard to him, but for the table which he keeps, and the subsistence he derives from him. *Arnald.*

8. — *lest he cast the lot upon thee,*] The Latin version gives a preferable sense, "Lest he throw some impediment or stumbling-block in thy way." *Calmet, Arnald.*

14. — *than seven watchmen, that sit above* &c.] See note at 2 Kings ix. 17.

17. *The countenance is a sign* &c.] That is, The countenance shews whether the heart be gay or sorrowful, content or afflicted. *Arnald.*

18. — *but the tongue ruleth over them*] Implying, that the tongue which confers a good or bad reputation, commands the greatest good of life. *Calmet.*

25. — *the days of Israel are innumerable.*] The true Israelite liveth for evermore, and his name shall not be blotted out. *Arnald.*

27. — *prove thy soul in thy life,*] Study and know thy own powers, and undertake nothing before thou hast ascertained thy ability for it. *Calmet.*

30. — *will turn into choler.*] Will cause bilious disorders.

Chap. XXXVIII. ver. 1. — *the Lord hath created him.*] Hath blessed him with the power of attaining the knowledge which he possesses.

Before CHRIST about 200.

2 For of the most High cometh healing, and he shall receive ‖ honour of the king.

‖ Or, a gift.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

[a] Exod. 15. 25.

5 [a] Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but [b] pray unto the Lord, and he will make thee whole.

[b] Is. 38. 2.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, ‖ as not being.

‖ Or, as a dead man.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and ‖ remedy to prolong life.

‖ Or, curing.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

Before CHRIST about 200.

18 For of heaviness cometh death, and the heaviness of the [c] heart breaketh strength.

[c] Prov. 15. 13. & 17. 22.

19 In affliction also sorrow *remaineth*: and the life of the poor *is* the curse of the heart.

20 Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him *good*, but hurt thyself.

22 Remember ‖ my judgment: for thine also shall be so; yesterday for me, and to day for thee.

‖ Or, the sentence upon him.

23 [d] When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

[d] 2 Sam. 12. 20.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, *and that* glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is † of bullocks?

† Or, of the breed of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

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5. *Was not the water made sweet* &c.] It is thought by many, that the author here makes allusion to the sweetening of the waters at Marah, Exod. xv. 25. *Calmet.*

8. — *from him is peace*] That is, health and comfort. *Arnald.*

11. *Give a sweet savour*, &c. — *as not being.*] That is, In thy sickness offer freely unto God, as one that is leaving the world, and has but little hope of life: but think not thyself (ver. 12.) in so desperate a condition as to hinder thee from making use of proper medicines for thy recovery. *Calmet.*

15. — *let him fall into the hand*] He will fall into the hand, &c. *Calmet.* The sense is, that God will bring upon him "that sinneth before his Maker" sickness and disease, so as to make necessary the help of a physician. *Arnald.*

17. — *and that a day or two*, &c.] Respecting the customs of mourning over the dead in the East, see notes at Gen. l. 10; 2 Sam. xii. 20; Jer. ix. 17.

19. — *the life of the poor is the curse of the heart.*] The sense seems to be, The poor, living in continual abasement and affliction, is ever ready to burst out into impatience and to curse his hard lot. *Calmet.*

21. — *thou shalt not do him good,*] Thou shalt not do good to one that is dead. *Calmet.*

22. *Remember my judgment*: &c.] Thus, as some interpret, the dead addresses the living, Remember the sentence of mortality passed upon me; as my present state is, so will thy condition be soon; to-day was my turn, to-morrow will be thy visitation; what has happened to me is thine and every man's lot. *Arnald.*

Before CHRIST about 200.

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and ‖ boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

‖ Or, *imposeth it with his feet.*

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

CHAP. XXXIX.

1 *A description of him that is truly wise.* 12 *An exhortation to praise God for his works; which are good to the good, and evil to them that are evil.*

BUT he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

Before CHRIST about 200.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 [a] Nations shall shew forth his wisdom, and the congregation shall declare his praise.

[a] Chap. 44. 15.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall ‖ increase it.

‖ Or, *gain unto it.*

12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the ‖ brook of the field:

‖ Or, *rivers of water.*

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 [b] All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

[b] Gen. 1. 31. Mark 7. 37.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

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29. — *turning the wheel about with his feet,*] The manner in which potters worked in different countries is described as different. See Jer. xviii. 3. Homer describes the potter as turning the wheel with his hands. *Calmet.*

30. — *to lead it over;*] Or to glaze it: melted lead is used in potteries for the purpose of glazing earthen ware.

34. *But they will maintain* &c.] Meaning, that the conveniences of life, and very much that contributes to the welfare and comforts of society, depend on the useful exertions of the labouring part of the community, each in his several craft and calling. *Arnald.*

Chap. XXXIX. ver. 12. — *I am filled as the moon at the full.*] The translations differ here: according to some, the sense may be, I make gradual progress in knowledge, as the moon gradually increases to the full. *Calmet.*

17. — *the waters stood as an heap,*] Referring to the miraculous passage of the Red sea and the river Jordan.

Before CHRIST about 200.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

[c] Hos. 14. 9. 24 [c] As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, ‖ serpents, and the sword, punishing the wicked to destruction.

‖ Or, vipers.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season. Before CHRIST about 200.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife and an honest friend rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

GREAT [a] travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. [a] Eccles. 1. 13.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, ‖ unto *him that is clothed with a linen* frock. ‖ Or, *in the porch.*

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is sevenfold more upon sinners.

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23. *As he hath turned the waters into saltness:*] In the destruction of Sodom and Gomorrah. *Calmet.*

27. *All these things are for good to the godly:*] To the good, these things, necessary to the life of man, prove a blessing by the laudable use which they make of them; but to the wicked they prove evil and pernicious, from the manner in which they abuse them. *Calmet.*

28. *There be spirits &c.*] Evil spirits, who are used as the instruments of Divine vengeance on sinners. *Calmet.*

—— *and appease the wrath of him that made them.*] Appease the Divine wrath by executing His appointed judgments to the full. *Junius.*

29. — *and death,*] Meaning the pestilence and other scourges, which cause certain and rapid death. *Calmet.*

31. *They shall rejoice in his commandment,*] The things in the natural world, which are used as the instruments of the Divine judgments, are here, by a strong figure of speech, represented as listening to the Divine command, and rejoicing in their appointed work. *Arnald.* See Jer. xlvii. 6; and the note there.

34. — *for in time they shall all be well approved.*] Thus it is only our ignorance, or partial consideration of the works of nature, that makes us think we see great faults in them. But if we examine into them more closely, or if we try to mend them, it very soon appears that the mistake is in ourselves. *Bp. Leng.*

Chap. XL. ver. 2. *Their imagination of things &c.*] This passage is thought to be corrupted. The construction is perplexed, and chiefly so for want of a verb to connect the whole, and give it a determinate sense; which our translators have attempted to supply by inserting the verbs "trouble" and "cause." *Arnald.*

4. — *unto him that is clothed with a linen frock.*] The word properly means, "with raw linen." In Egypt, where the author of this book is thought to have written, the common people universally wear linen frocks, dyed with indigo. The expression here may mean, undyed cloth of the crudest kind, worse than that ordinarily worn by the common people. *Harmer.*

5. — *do change his knowledge.*] Trouble his mind, disturb his thoughts. *Calmet.*

Before CHRIST about 200.

9 [b] Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

[b] Chap. 39. 29, 30.

10 These things are created for the wicked, and for their sakes came the flood.

[c] Gen. 7. 11.

11 [d] All things that are of the earth shall turn to the earth again: and that which is of the [e] waters doth return into the sea.

[d] Gen. 3. 19. chap. 41. 10.

[e] Eccles. 1. 7.

12 All † bribery and injustice shall be blotted out: but true dealing shall endure for ever.

† Gr. bribes.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: *so shall* transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

[f] Job 8. 11. & 18. 16.

16 [f] The weed growing upon every water and [g] bank of a river shall be pulled up before all grass.

[g] Gen. 41. 3.

‖ Or, *a garden that is blessed.*

17 Bountifulness is as ‖ a most fruitful garden, and mercifulness endureth for ever.

[h] Phil. 4. 11. [i] Tim. 6. 6.

18 To labour, and to [h] be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless *wife* is counted above them both.

20 Wine and musick rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

Before CHRIST about 200.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is ‖ a fruitful garden, and [i] covereth him above all glory.

‖ Or, *a garden that is blessed.*

[i] Isa. 4. 5.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.* 16 *Of what things we should be ashamed.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and ‖ is vexed with all things, and to him that despaireth, and hath lost patience!

‖ Or, *to whom every thing is troublesome.*

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have *lived ten*, or an hundred, or a thousand years.

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13. — *like a river,*] Like a sudden torrent or land flood, which soon passes by, and is dried up. *Calmet.* See Job vi. 15; and the notes there.

14. *While he openeth his hand* &c.] While the just and liberal man *openeth his hand*, "*he shall rejoice,*" but transgressors shall come to nought. *Junius, Arnald.*

16. *The weed growing upon every water* &c.] The word translated "weed" properly signifies sedge, growing in marshes, and especially on the borders of the Nile; this is of rapid growth, but is soon plucked up for fuel. So, it is intimated, shall be the fate of the wicked. *Calmet.* Compare Job viii. 11, 12; and see the notes there.

18. — *he that findeth a treasure*] He that is made rich by the free bounty of Providence.

22. — *corn while it is green.*] Which combines what is pleasing in outward appearance with what is serviceable to the necessities of life. *Junius.*

28. — *lead not a beggar's life;*] That is, Maintain thyself by thine own industry; regard dependance on others as one of the greatest of worldly evils.

29. — *he polluteth himself*] Rendereth himself contemptible. *Arnald.*

30. — *there shall burn a fire.*] By this may here be understood great voraciousness and greediness. *Grotius.* The extremity of hunger. *Bossuet, Calmet.*

Chap. XLI. ver. 4. — *there is no inquisition in the grave, whether thou have lived ten,* &c.] The inquiry in the other world will be, not how long or how short a time persons have lived here, but how they conducted themselves in this life, and *how their* account stood at the period of their death. *Arnald.*

Before CHRIST about 200.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

* Chap. 40. 11.

10 * All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing. Before CHRIST about

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

1 *Whereof we should not be ashamed.* 9 *Be careful of thy daughter.* 12 *Beware of a woman.* 15 *The works and greatness of God.*

OF these things be not thou ashamed, and accept no person to sin thereby:

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9. *And if ye be born, ye shall be born to a curse:* &c.] The reading here is faulty: the correct sense is, If you have offspring, you shall beget them to their destruction; and when you die, you shall be reckoned among the cursed. *Grotius.*

13. *A good life hath but few days:*] A life, however good and virtuous, does not endure long. *Grotius.*

14. — *keep discipline in peace:*] In time of peace, that is, in prosperity: for then there is most need of prudence. *Grotius.*

16. — *be shamefaced according to my word:* &c.] He means to say, I will teach thee in what cases shame is commendable, and when it is not.

17. — *of whoredom before father and mother:*] Of doing or saying any thing indecent in their presence. *Grotius.*

18. *Of an offence before a judge and ruler;*] That is, any open misbehaviour or crime before persons in office, whose authority and dignity demand a respectful obedience, and who will make an immediate example of such as seem to disrespect or slight them. *Arnald.*

—— *iniquity*] Meaning a publick injury against the state; as "unjust dealing" means a private one. *Badwell.*

19. *And of theft in regard of the place where thou sojournest,*] The author seems here particularly to caution against theft in a place of sojourning; that is, in a place where travellers sojourn. In the caravansaries of the East, for the accommodation of travellers, there are no doors between the apartments where different persons lodge: under these circumstances the commission of theft is particularly easy, but it is deemed peculiarly base to take advantage of such an unguarded situation. *Harmer.*

—— *and to lean with thine elbow upon the meat;*] Indicating a want of decorum and of gratitude towards your entertainer. *Badwell.* Perhaps something more than want of decorum may be intended: there may be an allusion to the selfish greediness of a person, who, while he is eating one thing, covers another with his arm, in order to secure it to himself.

—— *and of scorning to give and take;*] The word, rendered "scorning," means *cheating.* The sense is, that in matters of commerce we should be ashamed to be dishonest, and should both pay and receive with honour and justice. *Arnald.*

20. — *silence before them that salute thee;*] Meaning a want of courtesy in returning salutations.

21. — *or to take away a portion or a gift;*] That is, to deprive any one of what belongs to him, or has been given to him. *Badwell.*

There is a shameful meanness still practised in the East, by persons of a superiour station, who frequently seize on the presents made to those that are below them. It may seem from the expression of the text, that this species of rapacity is of ancient date. *Harmer.*

Chap. XLII. vér. 1. *Of these things be not thou ashamed,*] In the former chapter the author pointed out in what things shame was just and laudable, and ought to be entertained. In this he shews in what particulars it is faulty and injurious, and ought to be discarded. *Badwell.*

—— *accept no person to sin thereby:*] That is, Be not influenced by the authority or by the enticement of any person to the commission of sin. *Junius.*

Before CHRIST about 200.

2 Of the law of the most High, and his covenant; and of judgment to justify the ungodly;

3 ‖ Of reckoning with thy partners and ‖ travellers; or ‖ of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' ‖ indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou ‖ givest out, or receivest in.

8 Be not ashamed to ‖ inform the unwise and foolish, and the extreme aged ‖ that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's [a] beauty, and sit not in the midst of women.

‖ Or, *if thy partners' speech.* ‖ Or, *companions.* ‖ Or, *of the giving.* ‖ Or, *without profit.* ‖ Or, *dealest for.* ‖ Or, *rebuke.* ‖ Or, *that is accused of fornication.*

[a] Chap. 25. 21.

13 For from garments cometh a moth, and [b] from women wickedness.

14 Better is the ‖ churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for ‖ the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 [c] No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counseller.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against an-

Before CHRIST about 200.

[b] Gen. 3. 6. ‖ Or, *wickedness.* ‖ Or, *the Highest.*

[c] Job 42. 2. Isa. 29. 15.

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2. — *of judgment to justify the ungodly;*] "The godly," according to some readings. *Badwell.* Or the sense may be, Be not ashamed *to oppose* any judgment or sentence, in which a wicked man is intended to be favoured or acquitted. *Arnald, Calmet.*

3. *Of reckoning with thy partners and travellers;*] The best sense appears to be, that in a judicial hearing between an acquaintance and a stranger, we should not be influenced by prejudice in favour of the former, but should judge equitably and impartially between them. *Badwell, Arnald.*

—— *or of the gift of the heritage of friends;*] Take care not to be partial in dividing an inheritance where your friends are concerned and have an interest. Or the advice may be, to distribute the inheritance of a deceased friend according to his intention, without regarding the solicitations of interested persons. *Calmet, Arnald.*

4. — *or of getting much or little;*] Be not ashamed to be honest and deal fairly in small as well as large gains, in little matters as well as greater. *Calmet.*

5. *And of merchants' indifferent selling;*] That is, of selling at a fixed price, and not varying the rate, so as to get sometimes less and sometimes more. *Badwell.*

13. — *from women wickedness.*] Not from all, but from lewd women: from such may be expected to come both "wickedness" and misery. *Badwell, Arnald.*

14. — *than a courteous woman,*] One who ensnares by false fondness and deceitful arts. *Arnald.*

15. *I will now remember the works of the Lord,*] From this place to the end of the book the author is wholly taken up, either in praising the Lord and enlarging upon the excellence of His works, or in publishing the praises of the Jewish worthies. *Arnald.*

—— *In the words of the Lord are his works.*] He begins with a fine thought, that the word, or almighty fiat, of the Lord, was a perfect work, 2 Esdr. vi. 38; which greatly resembles that of Moses, Gen. i. 3, or that comprehensive one of the Psalmist, Ps. xxxiii. 9. There is the like plural expression, and upon the same occasion, in the next chapter, ver. 5, 10; which our translators have there rightly rendered in the singular number. *Arnald.*

18. — *he beholdeth the signs of the world.*] The least perceptible point of time is called by the Greek word here rendered "signs." The meaning is, that God knoweth every portion and instant of time, and what passeth in it. *Grotius, Arnald.*

22. — *that a man may see even to a spark.*] The works of God are worthy of being beheld and considered, even to the least spark, in which the Divine power can be discerned. *Badwell.* There is nothing so small and insignificant, not even a spark, which does not declare the wisdom and the power of God. *Calmet.*

24. *All things are double one against another:*] Each thing has

Before CHRIST about 200.

other: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

1 *The works of God in heaven, and in earth, and in the sea, are exceeding glorious and wonderful.* 29 *Yet God himself in his power and wisdom is above all.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous ‖ instrument, the work of the most High:

‖ Or, *vessel.*

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment ‖ it runneth hastily.

‖ Or, *he stayeth his course.*

6 [a] He made the moon also to serve in her season for a declaration of times, and a sign of the world.

[a] Gen. 1. 16.

7 [b] From the moon is the sign of feasts, a light that decreaseth in her perfection.

[b] Exod. 12. 2.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 [c] Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

[c] Gen. 9. 13.

12 It compasseth the heaven about with a glorious circle, and the [d] hands of the most High have bended it.

[d] Isa. 40. 12.

13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

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14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth ‖ to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grashoppers:

‖ Or, *to groan at a [illegible] her travel.*

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, ‖ it lieth on the top of sharp stakes.

‖ Or, *it is as the point of sharp stakes.*

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily:* a dew coming ‖ after heat refresheth.

‖ Or, *upon the heat.*

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 [e] They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

[e] Psal. 107. 23.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

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its contrary in nature, and the one is opposed to the other; night to day, evil to good, death to life, cold to heat, dry to wet, &c. *Arnald.*

25. *One thing establisheth the good of another:*] For contraries mutually recommend each other by their very vicissitude. *Grotius.*

Chap. XLIII. ver. 1. *The pride of the height,* &c.] Dr. Grabe thinks that this chapter ought to begin with ver. 15 of the last. The subject and connexion seem to require it. The sense is, Who can be satisfied with contemplating His glory; namely, the immensity of height, the vast expanse of clearness, the general face of the heavens, exhibiting to the sight a most glorious view? *Arnald.*

7. — *decreaseth in her perfection.*] In her consummation; decreaseth gradually till her final disappearing. *Calmet.*

8. — *being an instrument of the armies above,*] The meaning of these words has been variously conjectured. "An instrument of God in the armies of heaven;" alluding to the stars, as the heavenly host. *Junius.*

17. — *as the lighting of grashoppers:*] Rather, of locusts; as the lighting of a flight of locusts.

19. — *it lieth on the top of sharp stakes.*] The marginal reading is preferable, meaning, that it has the form of sharp points. *Arnald.*

21. *It devoureth the mountains,*] Destroys all the fruits and produce of the mountains. *Junius.*

23. — *and planteth*] And hath planted. *Calmet.*

26. *By him the end of them hath prosperous success,*] That is, God by His wisdom and power directs all things to a good end, or to their proper end. *Arnald.*

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27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

[f] Psal. 96. 4. 29 [f] The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

[g] Psal. 106. 2. John 1. 18. 31 [g] Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 *The praise of certain holy men: 16 of Enoch, 17 Noah, 19 Abraham, 22 Isaac, 23 and Jacob.*

The praise of the fathers. LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited ‖ verses in writing:

‖ Or, *letters.*

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

[a] Gen. 7. 22. 9 And some there be, which have no memorial; [a] who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

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10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children ‖ for their sakes.

‖ Or, *after them.*

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

[b] Chap. 39. 10. 15 [b] The people will tell of their wisdom, and the congregation will shew forth their praise.

[c] Gen. 5. 24. Hebr. 11. 5. 16 [c] Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

[d] Gen. 6. 9. & 7. 1. Hebr. 11. 7. 17 [d] Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

[e] Gen. 9. 11. 18 An [e] everlasting covenant was made with him, that all flesh should perish no more by the flood.

[f] Gen. 12. 3. & 15. 5. & 17. 4. 19 Abraham was a [f] great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in [g] his flesh; and when he was proved, he was found faithful.

[g] Gen. 21. 4.

21 Therefore he assured him by an [h] oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

[h] Gen. 22. 16, 17, 18. Gal. 3. 8.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of [i] Jacob. He acknowledged him in his

[i] Gen. 27. 28. & 28. 14.

Chap. XLIV. Having completed his precepts, and the exposition of the works of God, the author here enters upon a new subject. It was customary for commemorations of famous men to be made in the temple, and, after the example of the temple, in the synagogues: of these commemorations we have in this chapter a specimen, abounding in Hebrew eloquence. *Grotius.*

Ver. 10. *But these were merciful men,*] Namely, such as "have left a name behind them," ver. 8. *Grotius.* "Merciful men," or men compassionate, humane, and disposed to benevolence and beneficence. *Budwell.*

16. *Enoch pleased the Lord,*] Having hitherto spoken in general concerning the ancestors of the Jews, the author now comes to particulars, specifying those individuals, of whom the Holy Spirit has recorded an honourable testimony in the sacred Scriptures. *Budwell.*

—— *an example of repentance*] Exemplifying in his person the reward granted to faith, and thus calling all generations to repentance.

17. — *he was taken in exchange*] Meaning, that the whole human race had deserved to perish by the deluge; Noah was found just, and the whole species was saved in his family. *Calmet.*

blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

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CHAP. XLV.

1 *The praise of Moses, 6 of Aaron, 23 and of Phinees.*

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even [a] Moses, beloved of God and men, whose memorial is blessed.

[a] Exod. 11. 3.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him [b] glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

[b] Exod. 7, 8, 9, 10, chapters.

4 [c] He sanctified him *in* his faithfulness and meekness, and chose him out of all men.

[c] Numb. 12. 3.

5 He made him to hear his voice, and brought him into the dark cloud, and [d] gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

[d] Exod. 19. 7.

6 He [e] exalted Aaron, an holy man like unto him, *even* his brother, of the tribe of Levi.

[e] Exod. 4. 28.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; †he beautified him with comely ornaments, and clothed him with a robe of glory.

† Or, *he blessed.*

8 He put upon him perfect glory; and strengthened him with †rich garments, with breeches, with a long robe, and the ephod.

† Gr. vessels, or, instruments.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a [f] sound, and a noise made that might be heard in the temple, for a memorial *to* the children of his people;

[f] Exod. 28. 35.

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

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13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 [g] He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

[g] Deut. 17. 10. & 21. 5.

18 [h] Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

[h] Numb. 16. 12.

19 This the Lord saw, and it displeased him, and *in* his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 [i] But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:

[i] Numb. 17. 8.

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 [k] Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

[k] Deut. 19. 12. & 18. 1, 2.

23 [l] The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

[l] Numb. 25. 11, 12, 13. 1 Mac. 2. 54.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should

Chap. XLV. ver. 2. — *the glorious saints,*] The angels. *Grotius.*

14. *Their sacrifices*] That is, the sacrifices of the children of Aaron, the priests, who offered them daily. *Calmet.*

Before CHRIST about 200. have the dignity of the priesthood for ever:

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

1 *The praise of Joshua, 9 of Caleb, 13 of Samuel.*

[a] Numb. 27. 18. Deut. 34. 9. Josh. 1. 2. & 12. 7. JESUS [a] the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his *name was made great for the saving of the* elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

[b] Josh. 10. 12, 13, 14. 4 [b] Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Bethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

[c] Numb. 26. 65. Deut. 1. 35, 36. 8 [c] And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

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9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones [d] flourish out of their place, and let the name of them that were honoured be continued upon their children.

[d] Chap. 11. 10.

13 [e] Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

[e] 1 Sam. 10. 1. & 16. 13.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the [f] sucking lamb,

[f] 1 Sam. 7. 9.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made [g] protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

[g] 1 Sam. 12. 3.

20 And after his death [h] he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

[h] 1 Sam. 28. 16, 19.

CHAP. XLVII.

1 *The praise of Nathan, 2 of David, 12 of Solomon his glory, and infirmities. 23 Of his end and punishment.*

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26. *God give you wisdom* &c.] The wise man concludes this chapter with a pious wish or prayer, that God may give to all who are the seed and successors of Aaron, wisdom to instruct and guide His people in righteousness, and to preserve them in prosperity and peace. *Arnald.*

Chap. XLVI. ver. 1. *Jesus the son of Nave*] Joshua the son of Nun. The substitution of Nave for Nun seems to be an ancient errour of the Greek copyists. *Calmet.*

—— *according to his name*] See the note on Josh. i. 1.

12. *Let their bones flourish out of their place,* &c.] Rather, "in their sepulchre." This is a form of benediction on the bodies of those who had departed in piety. Expressions of this kind shew the hope entertained by the Jews at this time of a resurrection from the grave. *Calmet.*

Let the memory of their name be never extinguished, but let it survive and flourish for ever. *Budwell.* Here is an allusion to the custom of placing sepulchres in gardens, and such other verdant places, 2 Kings xxi. 18, 26; John xix. 41. *Grotius, Arnald.*

20. *And after his death he prophesied,*] See the notes on 1 Sam. xxviii. 12; especially Dr. Delaney's,

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AND after him rose up [a] Nathan to prophesy in the time of David.

[a] 2 Sam. 12. 1.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

[g] Or, *He smote lions.*

3 ‖ He played with [b] lions as with kids, and with bears as with lambs.

[b] 1 Sam. 17. 34.

4 [c] Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

[c] 1 Sam. 17. 49, 50, 51.

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

[d] 1 Sam. 18. 7.

6 So the people honoured him with [d] ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

[e] 2 Sam. 5. 7.

7 For [e] he destroyed the enemies on every side, and ‖ brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

‖ Or, *contemned.*

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

[f] 1 Chron. 16. 4.

9 [f] He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times ‖ until the end, that they might praise his holy name, and that the temple might sound from morning.

‖ Or, *perfectly.*

[g] 2 Sam. 12. 13.

11 [g] The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne ‖ of glory in Israel.

‖ Or, *of a kingdom.*

12 After him rose up a wise son, and for his sake he dwelt at large.

[h] 1 Kings 4. 21, 24.

13 [h] Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

[i] 1 Kings 4. 29, 30.

14 [i] How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

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17 [k] The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

[k] 1 Kings 4. 31, 32.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst [l] gather gold as tin, and didst multiply silver as lead.

[l] 1 Kings 10. 27.

19 [m] Thou didst bow thy loins unto women, and ‖ by thy body thou wast brought into subjection.

[m] 1 Kings 11. 1.

‖ Or, *in.*

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 [n] So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

[n] 1 Kings 12. 15, 16, 17.

22 [o] But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

[o] 2 Sam. 7. 15.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who [p] turned away the people through his counsel. There was also Jeroboam the son of Nebat, who [q] caused Israel to sin, and shewed Ephraim the way of sin:

[p] 1 Kings 12. 10, 11, 13, 14.

[q] 1 Kings 12. 28, 33.

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

1 *The praise of Elias,* 12 *of Eliseus,* 17 *and of Ezekias.*

THEN stood up [a] Elias the prophet as fire, and his word burned like a lamp.

[a] 1 Kings 17. 1.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he ‖ shut up the heaven, [b] and also three times brought down fire.

‖ Or, *made heaven to hold up.*

[b] 1 Kings 18. 38. 2 Kings 1. 10, 12.

4 O Elias, how wast thou honoured in

Chap. XLVII. ver. 2. *As is the fat* &c.] David was preferred before others for his great and extraordinary merit, and was separated to his high office and dignity, as the fat of the peace offering was set apart for the altar. The fat was selected for this purpose as the best part of the victim. *Arnald.*

12. —*for his sake he dwelt at large.*] His kingdom was enlarged on account of David, whom God had greatly loved. *Badwell.* "For his sake;" rather, "through Him," "through the blessing of God." *Arnald.*

21. —*and out of Ephraim*] Jeroboam was of the tribe of Ephraim, 1 Kings xi. 26; and Samaria, the capital city of the kingdom of Israel, was in that tribe. *Arnald.*

Chap. XLVIII. ver. 2. *He brought a sore famine* &c.] See the notes on 1 Kings xvii. 1.

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thy wondrous deeds! and who may glory like unto thee!

[a] 1 Kings 17. 21, 22.
[‖] Or, *grave.*

5 [a] Who didst raise up a dead man from death, and his soul from the [‖] place of the dead, by the word of the most High:

[b] 2 Kings 1. 16.
[‖] Or, *seat.*

6 [b] Who broughtest kings to destruction, and honourable men from their [‖] bed:

[c] 1 Kings 19. 8, &c.

7 Who heardest the rebuke of the Lord in Sinai, [c] and in Horeb the judgment of vengeance:

[d] 1 Kings 19. 15, 16.

8 [d] Who anointedst kings to take revenge, and prophets to succeed after him:

[e] 2 Kings 2. 11.

9 [e] Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

[‖] Or, *written of.*
[a] Mal. 4. 5, 6.

10 Who wast [‖] ordained [a] for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to [‖] restore the tribes of Jacob.

[‖] Or, *establish.*

11 Blessed are they that saw thee, and [‖] slept in love; for we shall surely live.

[‖] Or, *were adorned with love.*
[a] 2 Kings 2. 11, 15.

12 [a] Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

[‖] Or, *Nothing.*
[a] 2 Kings 13. 21.

13 [‖] No word could overcome him; [a] and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

[a] 2 Kings 13. 11, 12.

15 For all *this* the people repented not, neither departed they from their sins, [a] till they were spoiled *and* carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: [a]

16 Of whom some did that *which* was pleasing *to God*, and some multiplied sins.

[a] 2 Kings 20. 20.

17 Ezekias fortified his city, and [a] brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

[a] 2 Kings 18. 13.

18 In his time [a] Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

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19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the [‖] ministry of Esay.

[‖] Or, *hand.*

21 [a] He smote the host of the Assyrians, and his angel destroyed them.

[a] 2 Kings 19. 35. Isa. 37. 36. Tob. 1. 18. 1 Mac. 7. 41. 2 Mac. 8. 19.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 [a] In his time the sun went backward, and he lengthened the king's life.

[a] 2 Kings 20. 10. Isa. 38. 8.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

1 *The praise of Josias,* 4 *of David and Ezekias,* 6 *of Jeremy,* 8 *of Ezekiel,* 11 *Zorobabel,* 12 *Jesus the son of Josedec,* 13 *of Neemias, Enoch, Seth, Sem, and Adam.*

THE remembrance of [a] Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

[a] 2 Kings 22. 1. & 23. 2 Chron. 34. 1.

2 He [‖] behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

[‖] Or, *prospered.*

3 [a] He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

[a] 2 Kings 23. 4.

4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, *even* the kings of Juda failed.

5 Therefore he gave their [‖] power unto others, and their glory to a strange nation.

[‖] Or, *horn.*

6 [a] They burnt the chosen city of the

[a] 2 Kings 25. 9.

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7. *Who heardest the rebuke of the Lord in Sinai,* &c.] Elijah fleeing from the persecution of Jezebel came at length to mount Sinai, and to Horeb the mount of God: here he learnt God's intended judgments against the house of Ahab, and the whole kingdom of Israel. This appears to be the author's meaning. *Arnald.*

10. *Who wast ordained for reproofs* &c.] Elijah was ordained or appointed to appear again, to denounce reproofs, and by threats of the greatest impending evils to reform the world, reconcile the Israelites, prevent God's judgments, and prepare all for the great and terrible day of the Lord's appearing. It was the opinion of the Jews, that Elijah should first come himself in person before the Messiah, and restore all things. *Arnald.*

Some prefer the rendering of the margin, "Who wast written of," meaning, in the prophecy of Malachi, as the type of the forerunner of Christ. *Arnald.*

11. *— for we shall surely live.*] According to the common interpretation, this respects the hope of a general resurrection: otherwise, by a mode of expression frequently usual with the Jews, it may refer to the expected restoration of the Jewish Church from its low affected state. *Arnald.*

12. *— Eliseus*] Or, Elisha.

13. *— after his death his body prophesied.*] That is, wrought miracles, which were signs of a Prophet. See the place referred to in the margin. *Grotius.*

Chap. XLIX. ver. 4. *All, except David, — were defective:*] That is, fell into idolatries, or suffered idolatrous worship in their kingdoms. *Calmet.* See the notes on 1 Sam. xiii. 14.

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sanctuary, and made the streets desolate,
‖ according to the prophecy of Jeremias.

‖ Or, *by the hand of Jeremy.*

7 For they [d] entreated him evil, who nevertheless was a prophet, [e] sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

[d] Jer. 38. 6.
[e] Jer. 1. 5.

[f] Ezek. 1. 3, 15.

8 [f] It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

[g] Erek. 13. 11. & 38. 9, 16, 22

9 For he [g] made mention of the enemies under *the figure of* the rain, and ‖ directed them that went right.

‖ Or, *did good.*

10 And of the twelve prophets let the memorial be blessed, and [h] let their bones flourish again *out* of their place: for they comforted Jacob, and delivered them by assured hope.

[h] Chap. 46. 12.

[i] Ezra 3. 2. Hag. 2. 23.

11 How shall we magnify [i] Zorobabel? even he was as a signet on the right hand:

[k] Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.

12 So was [k] Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

[l] Neh. 7. 1.

13 [l] And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like [m] Enoch; for he was taken from the earth.

[m] Gen. 5. 24. Hebr. 11. 5.

15 Neither was there a man born like unto [n] Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

[n] Gen. 41. 41. & 42. 6. & 45. 8.

16 [o] Sem and Seth were in great honour among men, and so was Adam above every living thing *in the creation.*

[o] Gen. 5. 3, & 11. 10.

CHAP. L.

1 *Of Simon the son of Onias.* 22 *How the people were taught to praise God, and pray.* 27 *The conclusion.*

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the [a] cistern to receive water, being in compass as the sea, was covered with plates of brass:

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[a] 1 Kings 7. 23.

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of † the sanctuary!

† Or, *from the veil.*

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put *on* the robe of *honour*, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and

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9. — *he made mention of the enemies* &c.] Under the image of rain he pointed out what was to befall the enemies of the Lord. See Ezek. xiii. 11—13. *Calmet.*

11. — *he was a signet on the right hand:*] See notes at Jer. xxii. 24; Hag. ii. 23; Cant. viii. 6.

12. — *Jesus*] Called Jeshua at Ezra iii. 2.

15. — *whose bones were regarded of the Lord.*] Being transferred from Egypt to the promised land, according to the injunction he gave before he died. See the marginal references. *Calmet.*

Chap. L. ver. 1. *Simon the high priest, the son of Onias,*] We find mentioned in Jewish history two Simons, *sons* of Onias, both high priests. It is probable, that the Simon here intended is he who is by Josephus surnamed the Just, on account of his great piety towards God, and of his benevolence to the children of his people. He was probably contemporary with the author of this book, who appears at ver. 11, 12, to speak as if he had seen him minister in his holy office. *Drusius, Calmet, Arnald.*

11. *When he put on the robe of honour,*] Which he wore as high priest: see above, chap. xlv. 11. *Badwell.*

* Before CHRIST about 200.

sounded the ‖ silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

‖ Or, *trumpets beaten forth with the hammer.*

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

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27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A Prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from † the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

† Gr. *the gnashing of the teeth.*

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

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21. *And they bowed themselves down to worship* &c.] We see from this passage, that when the Jews received the blessing from the priest, they received it kneeling or bowing down their heads. In the primitive times of Christianity it was customary for the deacon, in order to prepare the people the better for it, to call out immediately before the benediction, Bow down to the blessing. The blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church without receiving it. *Arnald.*

22. *Now therefore bless ye the God of all,* &c.] We may learn from this short prayer of the wise man, how to compose and regulate our own: we should acknowledge God to be omnipresent and almighty; that, ever since we were born, we have been preserved by His good providence every day, hour, and moment; and that it is an instance of His great mercy thus to be mindful of our preservation and being, sinful as we are, and justly exposed to punishment. The conclusion of this prayer seems to contain more than a petition for peace and temporal blessings: it manifests the impatience of the writer and his countrymen for the Messiah, and their earnest wish that God would speedily send the blessing of all men, "to perform the mercy promised to their fathers, and to remember His holy covenant," Luke i. 72. *Arnald.*

26. *They that sit upon the mountain of Samaria,*] Rather, "upon mount Seir;" that is, the Idumeans. *Drusius, Grotius, Arnald.*

—— *and that foolish people that dwell in Sichem.*] Namely, the Samaritans, whom he undervalues, and scarcely allows to be worthy of the name of a people, either because they were a mixed multitude; see 2 Kings xvii. 24; or, because they were apostates, and held many erroneous tenets, and particularly favoured the doctrines of the Sadducees. *Arnald.* The Idumeans, the Philistines, and the Samaritans, were the three people particularly hostile to the Jews. *Grotius.*

Chap. LI. The author finishes his work with a prayer or hymn, from which we learn many particulars relating to his life; as the dangers he met with; the favour of God in delivering him; his travels for the acquisition of wisdom; his application to and success in it; and his earnest exhortation to the study of it, which we likewise find in the body of the work. It appears from it, that he was brought in danger of his life before the king on an unjust accusation, probably a charge of some offence against the state: but whether it was before a king of Syria or of Egypt that he was accused, is uncertain. *Arnald.*

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6 By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I ‖ went abroad, I desired wisdom openly in my prayer.

‖ Or, went astray.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

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18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 ‖ I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

‖ Or, *I set understanding*

21 My ‖ heart was troubled in seeking her: therefore have I gotten a good possession.

‖ Or, *breath.*

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, [a] Buy her for yourselves without money.

[a] Isa. 55. 1

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 [b] Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

[b] Chap. 6. 19.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and *in his* time he will give you your reward.

Ver. 10. *I called upon the Lord, the Father of my Lord,*] Most of the interpreters observe, that the second Person in the Trinity is here plainly distinguished from the Father. A *very pious* and learned prelate (Bp. Beveridge) says, that the author speaks as plainly here of our Lord Christ, as David did when he said, "The Lord said unto my Lord," Ps. cx. 1; to which probably he alludes, and plainly gives us to understand, that not only the Prophets, but all God's faithful people in those days, believed the Lord, the Almighty God, to be the Father of One, who was Himself also *the* Lord, and in a peculiar manner *their* Lord and Saviour; and that *in their prayers they had a respect unto Him*, and prayed in His name, calling upon the Lord as the Father of "their Lord Christ," Matt. xxvi. 63; John i. 49: and so expecting only to be heard upon His account, and for His sake, who was promised by the name of "the Lord," Dan. ix. 17; for Daniel prays in His name as plainly as we do now, saying, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, *for the Lord's sake*;" that is, for the Lord Christ's sake, for no other Lord can possibly be meant there. *Arnald.*

The following Chapters from the Book of Ecclesiasticus are appointed for Proper Lessons on Holy Days.

CHAP. I.	Saint Matthias,	Evening.	
II.	Annunciation of the Virgin Mary,	Morning.	
III.	Ditto,	Evening.	
IV.	Saint Mark,	Morning.	
V.	Ditto,	Evening.	
VII.	St. Philip and St. James,	Morning.	
IX.	Ditto,	Evening.	
X.	St. Barnabas,	Morning.	
XII.	Ditto,	Evening.	
CHAP. XV.	St. Peter,	Morning.	
XIX.	Ditto,	Evening.	
XXI.	St. James,	Morning.	
XXII.	Ditto,	Evening.	
XXIV.	St. Bartholomew,	Morning.	
XXIX.	Ditto,	Evening.	
XXXV.	St. Matthew,	Morning.	
XXXVIII.	Ditto,	Evening.	
LI.	St. Luke	Morning.	

BARUCH.

INTRODUCTION.

THE author of this book professes himself to be Baruch; a person of very illustrious birth, and distinguished by his attachment to Jeremiah, by whom he was employed, as a scribe or secretary, to write his prophecies, and on some occasions to read them to those against whom they were directed. St. Jerome, Grotius, and others, are however of opinion, that the book was not written by Baruch, nor in the Hebrew language; but by some Hellenistical Jew, who assumed the character of Baruch; and that the letter, which forms a part of the book, was fabricated by his own invention. But there is perhaps no sufficient reason to dispute the authenticity of the five first chapters; and the sixth chapter, which is probably spurious, did not originally belong to this book. The Greek version of these five chapters abounds with Hebraisms; and they were probably written in Hebrew, though not now extant in that language, nor ever admitted into the Hebrew canon: because Baruch, however he might have aspired to the prophetick character, and have sought great things for himself, (Jer. xlv. 5,) was not endowed with the gift of inspiration; though he was on one occasion made the subject of a Divine revelation, and honoured by a consolatory assurance from God.

The author, in consistency with the character of Baruch, whether rightly or falsely assumed, describes himself as the son of Nerias, and as the grandson of Maasias, who were men of eminence in their country. He affirms that he wrote the book at Babylon in the fifth year, and in the seventh day of the month after the Chaldeans had taken and burnt Jerusalem: by which must be understood the fifth year of the captivity of Jehoiachin, called also Jeconiah, and Coniah; which corresponds with the fifth year of the reign of Zedekiah, and the year of the world 3409; when Baruch accompanied his brother Seraias to Babylon, who was deputed from Zedekiah to solicit the restoration of the sacred vessels of the temple, which had been carried away among the spoil. It has been objected as inconsistent with this account, that Jerusalem is in this book represented as burnt, and in circumstances of distress, greater than should seem to have occurred at the time that Jehoiakim was taken prisoner and slain. But allowing for those aggravations, which are customary in the description of great afflictions, there is no particular in the detail of circumstances, which might not have happened during the siege of Jerusalem in the reign of Jehoiakim; when the Jews might have seen part of their city burnt, and have suffered from the most cruel extremities of famine.

It is probable that Baruch was more immediately commissioned by Jeremiah to utter at Babylon those prophecies which were intrusted to Seraias, Jer. li. 59—64; and that he actually did read to Jehoiachin, and others whom they concerned, those prophecies contained in the fiftieth and fifty-first chapters of Jeremiah, which promised deliverance to the Jews from their captivity, and the future destruction of Babylon; though when Baruch speaks of having read the words of this book to the people by the river Sud, chap. i. 4, he seems to allude only to the epistle that forms the chief subject of this book, which was sent from Jehoiachin and his associate captives at Babylon, to Joachim the son of Chilcias and the people at Jerusalem; for Baruch, being probably employed to compose the letter, may well be conceived to have read it to the king and the nobles for their approbation.

The captives, who appear to have been tutored by affliction to a sense of their own unworthiness, and to have felt a pious satisfaction at the success of the deputation of Seraias, sent back with the sacred vessels a collection of money to purchase burnt offerings and incense for the altar of the Lord; and accompanied it with a letter to their countrymen, in which they expressed their sentiments of humility and repentance, and their confident hopes of that restoration, which the Prophets had encouraged them to expect, and which prefigured the future glories of Jerusalem.

The letter, which after the short historical preface begins at the 10th verse of the first chapter, contains a confession which the captives recommended to their brethren, to be used upon solemn days. It exhorts them to pray for the life of Nebuchadnezzar, who had complied with their request, and had possibly been indulgent to the captives; to acknowledge that God's judgments were righteous, and that by their own disobedience they had provoked the accomplishment of those curses, which God had threatened, and which they then experienced; and lastly, to supplicate His mercies with sorrow and contrition. This prayer was probably used also by the captives themselves; and the sentiments, which it contains, were similar to those which Daniel and Nehemiah continued to inculcate during and after the captivity.

This book was not received as canonical by the Jews, or the primitive Church of Christ, though it is cited with respect by many of the earlier writers: it is not mentioned in the catalogue of St. Austin, nor in that of the council of Carthage: it is expressly excluded, with the rest of the Apocryphal books, from the catalogue received from their ancestors by the Greek church: and the members of the Council of Trent were more perplexed, and deliberated longer, about the admission of Baruch, than of any other of the Apocryphal books; and they were withheld from rejecting it only by the consideration, that parts of it were read in the service of the church.

Many ancient writers have cited Baruch under the name of Jeremiah; not that they believed that what we now possess under the name of Baruch was actually composed by Jeremiah, but that they considered Baruch as a disciple of the Prophet; and imagined perhaps, that the epistle in the last chapter of his book was really written by Jeremiah, to whose canonical works it was formerly joined. In the Romish church the book is read at the feast of Pentecost under the name of Jeremiah: but many of the Romanists do not scruple to deny its authority.

The letter, which constitutes the sixth chapter of this book, is in some editions of the Greek, and in the Arabick, which is translated from the Greek, subjoined to the Lamentations. It is omitted by Theodoret in his Commentary, and is not to be found in several Greek manuscripts, nor in any of the Hebrew copies of Jeremiah's writings. It is probably a spurious work, and is rejected as such by St. Jerome; though cited by St. Cyprian and others, as an epistle of Jeremiah, and supposed by some to be alluded to by the author of the second book of the Maccabees, chap. ii. 1, 2; who however only speaks of Jeremiah's general exhortations against idolatry. The letter certainly never was in the Jewish canon. It was probably fabricated by some writer, who had studied the character and writings of Jeremiah; and it contains judicious and spirited strictures against idolatry, of which the vanity is forcibly exposed.

Baruch, after the execution of his commission, appears to have returned to Jerusalem; where, in conjunction with Jeremiah, he encountered much persecution, Jer. xliii. 3; and witnessed the total destruction of Jerusalem. After this he was drawn by Johanan, with Jeremiah and the remnant of Judah, into Egypt, Jer. xliii. 5—7; from which country he probably never returned: though some pretend that he went a second time to Babylon, and died there about the year of the world 3428. *Dr. Gray.*

CHAP. I.

1 *Baruch wrote a book in Babylon.* 5 *The Jews there wept at the reading of it.* 7 *They send money and the book to the brethren at Jerusalem.*

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Checias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of ‖ Joachim king of Juda, and in the ears of all the people that came to hear the book,

‖ Or, *Joacim.*

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

§ Or, *and vowed vows.*

5 Whereupon they wept, fasted, ‖ and prayed before the Lord.

6 They made also a collection of money according to every man's power:

‖ Or, *Joacim.*

7 And they sent it to Jerusalem unto ‖ Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of *the month* Sivan, *namely,* silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the ‖ captives, and the ‖ Or, mighty men, and the people of the land, *men* from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt offerings, and *sin* offerings, and incense, and prepare ye † manna, and offer upon the altar of the Lord our God;

† Gr. corruptly for *manna*, that is, a meal offering.

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will *give us* strength, and lighten our eyes, and we shall *live* under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, [a] *To the Lord our God belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass*

[a] Chap. 2.

Chap. I. ver. 1. *And these are the words of the book,* &c.] It begins abruptly, as if it were a continuation of some former work: but the connective particle is often to be observed in the beginning of the historical books of the Hebrews. By "book," we are to understand the letter, ver. 14, which Baruch wrote from the captives at Babylon to the Jews who remained in Judea. *Arnald.*

2. *In the fifth year, and in the seventh day of the month,*] The name of the month is not specified: it probably means the month Cisleu, corresponding partly with November, the same month in which Jerusalem was taken five years before. *Dr. Gray.*

4. — *by the river Sud.*] The commentators either take no notice at all, or give no satisfactory account, of this river. Some suppose it to be a name for the Euphrates. *Arnald.*

8. *At the same time when he received the vessels* &c.] Seraias brother of Baruch was sent by Zedekiah, in the fourth year of his reign, which was the fifth of the captivity of Jeconiah, to solicit from Nebuchadnezzar the vessels which had been carried away from the temple of the Lord. Baruch accompanied his brother on this mission, and on the tenth day of Sivan, which corresponds in part with our May, they obtained restitution of the vessels. It was then that the captives remitted their collection, and wrote the following letter. *Calmet.*

—— *silver vessels, which Sedecias — had made,*] Instead of the golden ones, which Solomon had put in the house of the Lord, and which Nebuchadnezzar had carried away. To supply their place, Zedekiah made the silver vessels, which Seraias appears to have now obtained. Jeremiah had declared, that *the golden vessels* should not be soon brought again, chap. xxvii. 16; and the most valuable were not restored *till* the expiration of the captivity Dan. v. 2; Ezra i. 7. *Arnald, Dr. Gray.*

10. — *manna,*] This is a corrupt reading, as the margin intimates. *Arnald.*

—— *and offer upon the altar of the Lord our God;*] See Dr Blayney's note on Jer. xli. 5.

11. — *Balthasar his son,*] Belshazzar, here intended, was the grandson of Nebuchadnezzar. See Dan. v. 2, and the *note* there

12. — *and we shall serve them many days,*] The wish and prayer of the Jews is, not that they might "serve Nebuchadnezzar and his family many days," but that if, according to their melancholy prospect, they should continue so to serve them, they might "find favour in their sight," and their servitude in the land of their captivity might be easy, or at least tolerable. *Arnald.*

15. *And ye shall say,* &c.] The "book" or letter sent by the captives at Babylon properly begins here. It may be divided into three parts. In the first, which ends at chap. iii. 8, they acknowledge their unworthiness, and the justice of God's dealings with them; they entreat His forgiveness of their sins past, and repeat the warning and threats of the Prophets, whose words and re proofs they had notwithstanding rejected: the second part, which begins at ver. 9 of the third chapter, to the beginning of the fourth, recounts the great privileges and advantages which the Jews enjoyed above other nations, in that they had the knowledg

this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

[a] Dan. 9. 5. 17 For we have [b] sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

[c] Deut. 28. 15. 20 [c] Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

[a] Deut. 28. 53. 3 That a man should [a] eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be *in* subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

† Gr. were beneath, and not above. 5 Thus we † were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

[b] Chap. 1. 15. 6 [b] To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

[a] Dan. 9. 15. 11 [c] And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake,

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of the law of the Most High, and, through the direction of the only true wisdom, were made acquainted with the means of real happiness, life, and peace. From thence to the end of the fifth chapter, is an exhortation to a sincere repentance, and to leave their evil ways by a speedy conversion, with a promise, on that condition, of a deliverance from the captivity under which they groaned, that the power of their enemies should be subdued, and their haughtiness turned into mourning. This pleasing prospect takes up the remainder of the letter, in which the author has many beautiful turns and lively strokes, and is transported, even to a degree of rapture, in the thoughts of the agreeable change. In particular, the happy times of the Gospel are spoken of with such assurance and clearness, as have given occasion to some to suspect interpolations in several places, the descriptions being too clear and explicit for the darkness of those times: especially chap. iii. 37. It is easy to observe, with respect to the supplicatory part of this prayer, that much of it is borrowed from Daniel, and that, in the description of the glorious state of the Church, there is frequent allusion to many passages in Isaiah. *Arnald.*

Chap. II. ver. 3. *That a man should eat the flesh* &c.] See Deut. xxviii. 56, 57, and the note from Bp. Newton.

4. — *in subjection to all the kingdoms that are round about us,*] The Jews had been successively delivered to all their enemies, who had in turn exercised against them all kinds of cruelty. The kings of Egypt and of Syria, the Edomites, the Philistines, the Moabites, the Ammonites, had declared themselves against them at different times. Afterwards they were subjected to the Chaldeans, and despised by all the surrounding nations, as a people without strength, without authority, the mere remnant and ruins of a commonwealth, of old so flourishing and so formidable. *Calmet.*

and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because † Israel and his posterity is called by thy name.

† Gr. *thy name is called upon Israel.*

16 O Lord, [d] look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

[d] Deut. 26. 15. Isa. 63. 15.

17 Open thine eyes, and behold; for the [e] dead that are in the graves, whose † souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

[e] Psal. 6. 5. & 115. 17. Isa. 38. 18, 19. † Gr. *breath*, or, *life.*

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 [f] Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

[f] Dan. 9. 18.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [g] Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

[g] Jer. 27. 11.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 [h] If ye will not hear my voice, surely † this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

[h] Lev. 26. 14. Deut. 28. 15. † Gr. *this a so many.*

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall ‖ remember themselves,

‖ Or, *come to themselves.*

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff † neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

† Gr. *back.*

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

3 The rest of their prayer and confession contained in that book, which Baruch writ, and sent to Jerusalem. 30 Wisdom was shewed first to Jacob, and was seen upon the earth.

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for

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24. — *that the bones of our kings, — should be taken out of their places.*] It was a custom both among Jews and Gentiles to bury with the deceased some of their most valuable effects and ornaments, and sometimes to put into the sepulchre a great quantity of money and treasure. The Chaldean soldiers, in the hope of finding such deposits, broke up the Jewish sepulchres, and cast out the bones of the deceased "out of their graves, and spread them before the sun and the moon," thus fulfilling the prophecy of Jeremiah, chap. viii. 1, 2. *Arnald, Calmet.*

35. *And I will make an everlasting covenant with them*] Hence it appears probable, that the Jews at Babylon, *where this* author wrote, did not conceive that the prophecies of their nation were exhausted in the first return of the Jews under the Persian kings. By virtue of the "everlasting covenant," which God had made with them to "drive them no more out of the land," they seem to have hoped for another, a more perfect and more glorious restoration, as foretold by the Prophets, which should be the deliverance of God Himself, as the Jews are still wont to call the salvation of the Messiah. *Bp Chandler*

thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for [a] we have called to mind all the iniquity of our forefathers, that sinned before thee.

[a] Deut. 30.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15 [b] Who hath found out her place? or who hath come into her treasures?

[b] Job 28. 12, 20

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the ‖ authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

‖ Or, *expounders.*

24 O Israel, how great is the house of

Chap. III. ver. 4. — *the dead Israelites,*] It is not an uncommon expression to compare persons under great calamity to dead men, and to speak of them as such. See Ezekiel, chap. xxxvii, where the Israelites in their captivity are represented as dead bones, ver. 11, and their return from their dispersion is mentioned as the opening of their graves. In like manner, their restoration is described as a resurrection by Isaiah, chap. xxvi. 19. *Arnald.*

8. — *for a reproach and a curse, and to be subject to payments,*] The phrase may signify unjust exaction, to which the Jews in the land of their captivity were exposed, and which they probably suffered, being at the will and arbitrary pleasure of those who had them in subjection.

The first part of the letter of the captives ends with this verse. *Arnald.*

10. — *thou art defiled with the dead,* &c.] The sense is, that, living among the Chaldeans, they were in a state of continual defilement, dwelling as it were among the tombs. He compares the captive Jews, in a strange country, to a person shut up in a grave, or confined in a house with a dead corpse. There is the like expression, Ps. xxviii. 1. *Arnald.*

14. *Learn where is wisdom,* &c.] See the concluding note on Job, chap. xxviii.

16. — *such as ruled the beasts upon the earth;*] Namely, kings who delighted in hunting, and the diversions of the chace, sporting with animals the most fierce and savage. Compare Jer. xxvii. 6; xxviii. 14; Judith xi. 7. *Grotius.*

17. *They that had their pastime with the fowls of the air,*] Hawking was a royal pastime in ancient times. A dominion over the fowls of the air, as well as over the beasts of the earth, is mentioned in Scripture as an instance of the sovereignty of princes. See Dan. ii. 38; Ezek. xxxi. 6; Judith xi. 7. *Grotius, Arnald.*

23. *The Agarenes that seek wisdom*] Called also Ishmaelites. Not only Arabia and the adjacent countries, but the eastern part of the world in general was famous for the study of wisdom or philosophy. See Jer. xlix. 7. *Arnald.*

— *the authors of fables, and searchers out of understanding;*] The Orientals in general were very conversant in the practice of teaching by fables and apologues. It was also a principal study of these people, and an art in which they endeavoured to distinguish themselves, to propose and resolve enigmas and similitudes. The queen of Sheba is a memorable example of it, 1 Kings x. 1, 2. *Calmet.*

24. — *how great is the house of God!*] How extensive is His empire! how great is the number of His subjects! how vast is His dominion! All the earth is His kingdom: all men are in subjection to Him: all times are under His control. But how few are they, who enter into His secrets, and partake of His wisdom! *Calmet.* The writer calls the universe "the house of God,"

God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 [c] Afterward did he shew himself upon earth, and conversed with men. [c] Prov. 8. 31. John 1. 14.

CHAP. IV.

1 *The book of commandments is that wisdom which was commended in the former chapter.* 25 *The Jews are moved to patience, and to hope for the deliverance.*

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk [†] in the presence of the light thereof, that thou mayest be illuminated. [†] Gr. *to the shining before the light thereof.*

3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we: for *things* that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by [a] sacrificing unto devils, and not to God. [a] 1 Cor. 10. 20.

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

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because the infinite Being is every where present in it, and governs it as a father or master does his family. *Arnald.*

36. *There were the giants* &c.] They, as well as all others, were under the dominion of the sovereign Monarch of the universe; but they were not chosen of God to receive the gifts of wisdom. God preferred to them Noah and his family before the flood; and after that time He preferred Israel to the Rephaim, to the giants of Palestine. *Calmet.* And indeed throughout both Testaments it appears to have been the constant tenor of His procedure, to prefer the meek and lowly to the mighty and arrogant. *Arnald.*

32. — *he that prepared the earth for evermore hath filled it with fourfooted beasts:*] The Latin version reads with a conjunction, "He that prepared the earth for evermore, and filled it with cattle and beasts." The sense is, according to Calmet, He that made the earth, that it might continue always, or that it might never move at any time. The earth was looked upon as the foundation and centre of all the movements, and of all the changes that happened here below, without moving or changing itself. Monarchs rise and fall, men die and others succeed in their place, the seasons change and are in continual vicissitude, but the earth continues always the same. According to that observation of Solomon, "one generation passeth away, and another generation cometh: but the earth abideth for ever," Eccles. i. 4. *Arnald.*

34. — *when he calleth them, they say, Here we be;*] See the notes on Job xxxviii. 35; Jer. xlvii. 6.

35. *This is our God,* &c.] Grotius hastily pronounces this passage to the end of the chapter, to be an addition by some Christian. Others consider it as an inspired prophecy of the incarnation and human intercourse of the Messiah. It is perhaps only an acknowledgment of the Divine Wisdom, which had manifested itself to the Patriarchs, and conversed by revelation with mankind, Exod. xxiv. 9—18. It has however so far a prophetick cast, as it is imitative of passages, which, under praises of wisdom, figuratively celebrate that Eternal Wisdom, which dwelt among us in the person of the Son of God. Compare Prov. viii. 31. *Dr. Gray.*

Chap. IV. ver. 1. *This is the book* &c.] The meaning is, It is in the book of the commandments of the Lord, that true wisdom consists. This chapter is a continuation of the subject of the preceding. *Calmet.*

3. *Give not thine honour to another,*] Namely, the honour of being the chosen and favoured people of God. Do not expose thyself to lose this honourable distinction by thy crimes. *Calmet.*

5. — *the memorial of Israel.*] That is, the poor remains of the Jews, the surviving hopes of sinking Israel, who are preserved to continue the name and memory of once so famous a people, the only remaining monument of distressed Sion. *Arnald.*

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths ‖ of discipline in his righteousness.

‖ Or, *of his discipline in righteousness.*

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

‖ Or, *prosperity.*

20 I have put off the clothing of ‖ peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting ‖ [b] in my days.

‖ Or, *in the time of mine affliction.* [b] Psal. 116. 2 & 137. 7.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 ‖ My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

‖ Or, *My darlings.*

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

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12. *Let no man rejoice over me, a widow,* &c.] This personification of Sion, bewailing her children gone into captivity, is moving and beautiful. The venting of her grief in broken accents, "But what can I help you?" ver. 17, Grotius says, is inimitably affecting. At length, all appearance of human help vanishing, she raises motives of consolation from that never failing treasury of delight and comfort to afflicted minds, the word of God, whose statutes had been her song in the house of her pilgrimage; and assures them from the Prophets, of a deliverance from her captivity, and remarkable vengeance overtaking their persecutors. In this pleasing prospect she exults and triumphs, chap. v, as a fond mother overjoyed for the recovery of her children. *Arnald.*

15. *For he hath brought a nation upon them from far,* &c.] See the note from Dr. Hales on Deut. xxviii. 32.

20. *I have put off the clothing of peace,* &c.] That is, I have put off the garment of "prosperity," as in the margin, or of gladness; and have put upon me the sackcloth of penance and supplication. The last clause may be rendered, as in the margin, "in the time of mine affliction." *Arnald.*

22. *For my hope is in the Everlasting,* &c.] Baruch here speaks with an almost prophetick confidence of those blessings, which Jeremiah and other Prophets might have taught him to expect from the "everlasting Saviour," who should soon appear; of that joy which should come from the East, ver. 36; and of the triumphant glory, with which Jerusalem should be exalted, and her sons assembled from all kingdoms in righteousness and peace, ver. 37. These were prospects of future exultation, with which all in the captivity must have consoled their affliction; they were general characters of the kingdom of Messiah, which every one conversant with the sacred writings was capable of describing. *Dr. Gray.* See the note on chap. ii. 25.

25. — *shortly thou shalt see his destruction, and shalt tread upon his neck.*] That is, thine enemies shall come and fall down before thee. This was literally accomplished under Mordecai and Esther, at Susa; and under Daniel, at Babylon. They were raised to the first stations in the empire, and the Chaldeans themselves were forced to submit to their authority, and to prostrate themselves before them. Isaiah had long before foretold it, chap. lx. 14. It was more perfectly accomplished under Jesus Christ, when the heathens came into the church, and threw themselves at the feet of those whom they had persecuted. *Calmet.*

30. — *for he that gave thee that name*] Rather, He that named thee: the Lord, who permits thee to take the name of the people of the Lord. *Calmet.*

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

1 *Jerusalem is moved to rejoice, 5 and to behold their return out of captivity with glory.*

PUT off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

¶ THE EPISTLE OF JEREMY.

CHAP. VI.

1 *The cause of the captivity is their sin. 3 The place whereto they were carried is Babylon: the vanity of whose idols and idolatry are set forth at large in this chapter.*

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 [a] Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. [a] Isa. 44. 9, 10. & 46. 5, 7. Psal. 115. 4. Wis. 13. 10.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

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35. — *she shall be inhabited of devils*] See the note from W. Lowth on Is. xiii. 20.

Chap. V. ver. 6. — *exalted with glory, as children of the kingdom.*] That is, as a royal race, or children of kings, riding triumphantly in a magnificent procession. Ezra gives us the number and quality of the persons that returned, their horses, mules, camels, &c. employed on the occasion, Ezra ii. 66: and it is related at 1 Esdr. v. 2, that Darius himself sent a thousand horsemen to conduct them back safely to Jerusalem with musical instruments. *Arnald.*

8. *Moreover even the woods and every sweetsmelling tree* &c.] A poetical description, setting off in an hyperbolical manner the ease and pleasure with which the people should return to Babylon. *Calmet.*

Chap. VI. ver. 1. *A copy of an epistle,* &c.] This epistle, said to be Jeremiah's, is supposed to be written to the Jews, when they were going into captivity with their king, to admonish them to beware of the idolatry they would see in Babylon: and seems to be the letter referred to in 2 Macc. ii. 2, 3, where the same caution is given as here to guard against the idolatry they would observe in that place, and is an epitome of sundry things in Moses, the Psalms, and the Prophets, against idolatry. *Arnald.*

3. — *seven generations:*] The word "generation" is here used for the term of ten years. The captivity of the Jews at Babylon lasted seventy years, according to the prophecy of Jeremiah. *Arnald.*

4. — *borne upon shoulders,*] See the note on Is. xlvi. 3.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the ‖ common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

‖ Or, *with prostitute themselves upon.*

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.

‖ Or, *courts.*

18 And as the ‖ doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are † gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

† Or, *licked.*

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for ‖ a most high price.

‖ Or, *any price.*

26 [b] They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

[b] Isa. 46. 7.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set ‖ gifts before them, as unto dead men.

‖ Or, *offerings.*

28 As for the things that are sacrificed unto them, their priests sell and ‖ abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

‖ Or, *treat.*

29 Menstruous women and women in childbed [c] eat their sacrifices: by these things ye may know that they are no gods: fear them not.

[c] Lev. 12. 4.

30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent,* and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 They priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth

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12. — *though they be covered with purple raiment.*] That the heathens, in their idolatrous worship, adorned the images of their gods with costly raiment, is confirmed from Jer. x. 9. *Arnald.* See the note there.

14. — *as though he were a judge of the country.*] That is, a prince, governour, or king. The idols were generally represented with a sceptre or a spear, the former being the emblem of justice and sovereignty, the latter of power. *Calmet.*

15. *He hath also in his right hand a dagger and an ax:*] Arnobius observes concerning the Gentiles, that they designed to create fear by the manner in which they framed and represented the statues and images of their gods; hence scythes, clubs, and thunderbolts, were appendages to their idols. *Arnald.*

20. — *yet they say* &c.] The sense appears to be, the very idols confess, testify, or make it plain, by the signs of decay and rottenness visible about them, and by their being eaten as a piece of ordinary wood by worms, and not perceiving what is done to them, that they are perishable and senseless. *Junius, Arnald.* "Their hearts," namely, the heart of the wood, of which the idols are composed. *Calmet.*

27. — *if they fall to the ground* &c.] See this illustrated in the case of Dagon, 1 Sam. v. 3, 4. *Arnald.*

—— *they set gifts before them, as unto dead men.*] They are served with provisions, which are set before them in form, without their being able to feast on the viands which are offered them. See the story of Bel and the Dragon. By "gifts placed before dead men," the writer alludes to the sepulchral entertainments, which were anciently much used in the Eastern and other countries, and particularly among some idolaters, whose notion was, that the souls of the departed wandered about their sepulchres, and wanted a proper sustenance, and that it was a pious office to place bread and wine over their graves, for their support and refreshment. See the note on Ecclus. xxx. 18. *Arnald.*

30. *For how can they be called gods? because women* &c.] The meaning is, that their claim to divinity rests upon the superstition and ignorance of foolish women. *Calmet.*

31, 32. *And the priests sit in their temples,* &c.] See the notes on Lev. xix. 27, 28; xxi. 5, 10.

unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they ‖ bring him, and intreat Bel that he may speak, as though he were able to understand.

‖ Or, *bid him call upon Bel.*

42 Yet they cannot understand this themselves, and leave them: for they have no ‖ knowledge.

‖ Or, *sense.*

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 [c] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

[c] Psal. 115. 4. Wisd. 13. 10.

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

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40. — *when even the Chaldeans themselves dishonour them?*] That is, they inwardly laugh at them, persuaded of their weakness and inability to do any thing. If their priests presented any sick persons before the idols, it was rather to comply with the prevailing superstition, than from any hope that the cure would be effected. They were conscious of the cheat, though for gainful reasons they continued the practice. *Arnald.*

41. — *as though he were able to understand.*] How unable Bel or Baal was to understand or answer the petitions of his worshippers, we learn from that signal instance, 1 Kings xviii. 26. *Arnald.*

43. *The women also with cords about them,* &c.] Allusion is here made to the practices mentioned in the note on 2 Kings xvii. 30. From this passage it appears into what infamous indecency religion had degenerated, when the most dissolut pleasures were turned into so many acts of devotion, and it was counted by a woman a dishonour not to be defiled. *Calmet Arnald.*

53. — *nor give rain unto men.*] See Jer. v. 24, and the note there.

54. — *they are as crows between heaven and earth.*] As little acquainted with what passes among men, and as little able to effect any change upon earth, as the meanest bird that flies. *Calmet Arnald.*

56. — *they cannot withstand any king* &c.] See Is. xlvi. 1—7 and the notes there.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and ‖ after the same manner the wind bloweth in every country.

‖ Or, *the same wind.*

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast into the dark.

72 And ye shall know them to be no gods by the ‖ bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

‖ Or, *purple and brightness.*

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.

60. *For sun, moon, and stars, being bright,* &c.] These great bodies follow the appointment of their Creator. If any creature really deserved worship, it should seem that *these* were most worthy of it. Their beauty and splendour attract our admiration, and the advantages we receive from them claim our acknowledgment; but all their glory and power they derive from the Father of lights. The gods of the nations neither equal them in beauty, nor are alike beneficial by their influence: we ought therefore to confine all our worship and homage to the living God only, and to give no sort of adoration to false gods of any kind. *Arnald.*

70. *For as a scarecrow* &c.] The birds for some time are afraid of a scarecrow, but soon they become used to it, and then care no more about it. They fear it only as long as they take it for a real man. The same is the case with idols: they derive their authority only from the folly and ignorance of those who worship them. *Calmet.*

72. — *by the bright purple that rotteth upon them:*] It is observable that this writer is very explicit, and descends to a detail of vestments, ornaments, and decorations of these idols, whom their priests set off and adorned with all possible care, to make them look more rich and glorious. And the reason of his being so particular seems to be, that he might set "their delectable things," as the Prophet calls them, Is. xliv. 9, in a true light, and expose their unprofitableness and decay to a carnal and gross people, too apt to be affected with pomp and pageantry; and whose senses were likely to pervert their understanding, so as not to discern the cheat and falsity of such a worship. *Arnald.*

—— *and they themselves afterward shall be eaten,*] This is most probably to be explained of the wooden idols, wormeaten through time. *Arnald.*

THE SONG

OF THE

THREE HOLY CHILDREN,

Which followeth in the third Chapter of DANIEL after this place,—*fell down bound into the midst of the burning fiery furnace.*—Ver. 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—ver. 24.

INTRODUCTION.

IN some copies of the Greek version of Theodoret, and in the vulgar Latin edition of the Bible, this book is inserted between the twenty-third and twenty-fourth verses of the third chapter of Daniel: as at the beginning of the book is prefixed the History of Susanna, and at the end is added that of Bel and the Dragon: but none of these additions are to be found in any Hebrew copy, nor do they appear ever to have existed in the Hebrew or Chaldaick language.

It is probable that the same author invented, or composed from traditional accounts, all the Apocryphal additions, which he interwove with the genuine work of Daniel. Annexed to, or incorporated with, the inspired book, they gradually rose into reputation; and under the sanction of the Prophet's name, and the approbation of the Church, which suffered them to be read for instruction and manners, they were perhaps sometimes considered, in a loose and popular representation, as a part of the genuine work of Daniel.

It is however universally admitted, that they never were in the Hebrew canon: nor can there be any doubt that they were written long after the time of Daniel, by some writer desirous of imitating and of embellishing the sacred history: though, as they were not expressly severed from the canonical books by any positive decree, they were received by the preposterous decision of the Council of Trent as genuine, and in every respect canonical. It is uncertain at what time they were composed. *Dr. Gray.*

The present book consists of two parts; a prayer and a thanksgiving. The prayer is a devout confession of the sins of the people, and an acknowledgment of God's righteousness, in bringing upon them their captivity and other calamities. And the thanksgiving is a solemn excitation of all creatures whatever, but more especially of the three Hebrew children, who were thus "saved from the bands of death," to "bless the Lord, praise and exalt Him above all for ever." *Stackhouse.*

Agreeably to this division it may be remarked, that the title, "The Song of the three holy Children," applies properly to the latter part of the work only, from ver. 29 to the end. In the Latin version, and also in Coverdale's English translation, as noted by Bp. Wilson, the title is "The Prayer of Azarias and the Song of the three holy Children." The term "children" appears to mean *young men*. In the first chapter of Daniel, ver. 4, according to our present translation the word "children" occurs; see the note there: instead of which two old translations, namely, Coverdale's and another, read "springaldes," and "springalls," which latter word is explained by Dr. Johnson to be an obsolete term for "a youth." Todd says, in his enlarged Johnson's Dictionary, that in our old ballads and romances the best authorized sense of the word "child" is that of *a youth of noble blood.* And this sense exactly corresponds with the circumstances of these "three holy children," as described in the above-mentioned passage of Daniel. *Edit.*

The song, said to have been uttered by the three companions of Daniel when thrown by Nebuchadnezzar into the burning furnace, is to be admired for its instruction and tendency. The righteous persons, who are said to have uttered it, and whose reputation was founded on the authentick accounts of Daniel, chap. iii. 28, appear by their pious fortitude to have contributed with the Prophet to the suppression of idolatry. The veneration entertained for their character, of which the memory was *highly* celebrated among the Jews, probably induced some Hellenistick Jew to fabricate this ornamental addition to their history. It must have been inserted at a very early period, as it is cited by many ancient writers. The work is composed with *great spirit; and the sentiments*, attributed to "the holy children," are consistent with the piety, for which they were distinguished. The *hymn resembles* the 148th Psalm, as to its invocation on all the works of creation to praise and exalt the Lord. *Dr. Gray.* According to some authors, it was ancient used in the Jewish church; and adopted into the publick devotions of the Christians from the most early times. In the first Common Prayer Book of King Edward the Sixth, it was appointed to be used, during Lent, in the place of Te Deum. It is still retained in our Liturgy, with a direction for it to be used at the discretion of the minister. And considering the subject of the hymn, namely, that it is an elegant summons to all God's works to praise Him, intimating that they all set forth His glory, and invite us, who have the benefit of them, to join in "praising and magnifying the Lord for ever;" whenever we would glorify God for His work, which is one main end of the Lord's day, or when the Lesson treats of the creation, and sets before us the wonderful works of God in any of His creatures, or the use He makes of them either ordinary or miraculous for the good of the Church; this hymn may very seasonably be used. *Wheatly.*

1 *Azarias his prayer and confession in the flame,* 24 *wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things

Ver. 2. — *Azarias*] Called Abednego in the book of Daniel. See Dan. i. 7.

that thou hast done to us: yea, true are
[a] Psal. 25. 10. all thy works, thy ways are right, and [a] all thy judgments truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing *from* thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded ‖ in all their power and might, and let their strength be broken;

‖ Or. *by thy power and might.*

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with ‖ rosin, pitch, tow, and small wood;

‖ Or, *asphalte*, which is a certain kind of fat and chalky clay. *Plin. lib. 2. cap. 105.*

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a ‖ moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

‖ Or, *cool.*

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and ‖ exalt him above all for ever.

‖ Or, *highly extol*: and so in the rest.

31. — *in the temple of thine holy glory:*] That is, in heaven. *Grotius.*

32. — *that beholdest the depths,*] The lowest parts of the sea. See Ecclus. xlii. 18. *Grotius.* For all things are opened to the eyes of God, even the most secret things. *Badwell.*

[a] Ps. 148. 4. 36 [a] O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the † air, bless ye the Lord: praise and exalt him above all for ever. † Gr. heaven

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye ‖ holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever. ‖ Or, saints.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from ‖ hell, and saved us from the hand of death, and delivered us out of the midst of the futnace *and* burning flame: *even out* of the midst of *the fire hath he delivered* us. ‖ Or, the grave

67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy *endureth* for ever.

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38. — *ye waters that be above the heaven,*] He means the waters, which Moses says "were divided from the waters which are under the firmament" or expanse: namely, the clouds and exhalations, which are drawn up from the earth and sea into the higher regions of the air. *Badwell.*

60. *O ye children of men, bless ye the Lord:*] Having called upon all the other kinds of things and animals, which are in heaven, in the air, the earth, and the sea, he now proceeds to men, whose principal duty it is to praise God. And in this address to men, he observes the following order: from the whole race of mankind he descends to the peculiar people of God, and thence to particular persons among that people, who were especially occupied in God's worship. *Badwell.*

THE

HISTORY OF SUSANNA,

Set apart from the beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of † *Bel and the Dragon*.

† Or, Bel's dragon.

INTRODUCTION.

THIS Book has no sufficient pretensions to be considered as canonical. It appears to have been written in Greek by some Jew, who invented the history, or collected its particulars from traditionary relations, in praise of Daniel. The history might perhaps have some foundation in truth, though it is not mentioned by Josephus; who indeed has not noticed any of the particulars contained in these Apocryphal additions to the book of Daniel. The Jews in general rejected it as an improbable fable; they had however some traditional accounts of the story, and many fancied that it was alluded to by Jeremiah in his prophecy, chap. xxix. 22, 23. See the note there.

The book seems to have been received by the Christian Church as containing a relation not inconsistent with the Sacred history, but not as the production of Daniel; though, as forming an appendage to his work, and containing an account of circumstances in which he was concerned, it was sometimes cited under his name; and being read by the Church, was considered with reverence. It is received, together with other spurious additions, as canonical by the Romish church, but is suffered to continue in our Bibles only as a work from which moral improvement is to be drawn. *Dr. Gray.*

16 *Two judges hide themselves in the garden of Susanna to have their pleasure of her:* 28 *which when they could not obtain, they accuse and cause her to be condemned for adultery:* 46 *but Daniel examineth the matter again, and findeth the two judges false.*

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

Ver. 4. *Now Joacim was a great rich man,* &c.] The Jews that were carried away captives to Babylon were not so plundered, but that many among them were both rich and powerful. See Tob. i. 13, 14, 22. The Jews seem to have resorted to Joacim's house for advice, or as to a seat of justice. See ver. 6, 7, 28. *Arnald.* Some of the Jewish rabbies suppose him to have been Jehoiachin, the captive king of Judah. *Dr. Hales.*

5. *The same year were appointed two of the ancients of the people* &c.] The Hebrews never had "judges," either two in number, or annually appointed. These might have been assessors to the chief or president of the captives. *Grotius.* It is probable that the Jews retained a sort of judicial power, even in their captivity, and that they executed some of the penal laws of Moses in smaller instances. See Esth. iii. 8. *Arnald.*

—— *such as the Lord spake of,* &c.] Namely, in Jeremiah, chap. xxix. 22. He gives not the words, but the sense of the Prophet. *Grotius.*

—— *who seemed to govern the people.*] That is, who governed the people: an ordinary phrase. See Mark x. 42, where an expression, very much resembling this in the original Greek, is rendered by St. Matthew, chap. xx. 25, "the princes." *Grotius, Arnald.*

9. — *that they might not look unto heaven,* &c.] That is, that they might not look unto or reflect upon the God of heaven, nor remember His just judgments against such notorious sinners. See Luke xv. 18. *Arnald.*

13 And the one said to the other, Let us now go home: for it *is* dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in † as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

† Or, *as yesterday and the day before.*

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves at ‖ privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

‖ Or, *side doors.*

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better *for* me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her *face*, (for she was covered) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

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15. — *she went in as before*] As her custom was. *Grotius.*

22. — *commanded to uncover her face,*] Probably under pretence of discovering signs of guilt in her countenance. *Grotius.* Concerning the custom of women appearing vailed in publick, see Gen. xxiv. 65, and the notes there.

34. — *and laid their hands upon her head.*] See the note on Lev. xxiv. 14.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light:*

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, [a] The innocent and righteous shalt thou not slay.

[a] Exodus 23. 7.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a † mastick tree.

† Or. *lentisk tree.*

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an ‖ holm tree.

‖ Or, *kind of oak.*

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [b] they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

[b] Deut. 19. 19. Prov. 19. 5.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

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45. — *a young youth, whose name was Daniel:*] The history, if founded on truth, must be supposed to have taken place when Daniel was very young, and probably, according to some accounts, not above twelve years of age. *Dr. Gray.*

46. — *I am clear from the blood of this woman.*] I do not consent to her death. *Castellio.* A form of speech used also in Matt. xxvii. 24. *Grotius.*

50. — *and the elders said unto him, &c.*] These "elders" were most probably different from the two others; and, not being in the plot with them, but acting agreeably to their publick office and character, were well inclined to detect the falsity of the accusation, and to reexamine the cause for that purpose. *Arnald.*

54. — *Under a mastick tree.*] Or, "lentisk tree." It is an evergreen, not uncommon in the Greek isles, in Italy, and some parts of France; and affords a very pleasant shade from the verdure of its foliage. *Badwell, Calmet.*

55. — *to cut thee in two.*] Daniel, in his reply to the elders, alludes to the Greek names of the trees, under which they said the fact was committed, and from these names pronounces sentence to their confusion. Between the Greek words for "a mastick tree" and "an holm tree," and the two verbs respectively rendered "to cut thee in two," in this verse and the fifty-ninth, there is an affinity of sound, which cannot be translated into another language. *Dean Prideaux.* See Jer. i. 11, 12, and the note there.

56. — *O thou seed of Chanaan, and not of Juda,*] See the note on Ezek. xvi. 3.

58. — *Under an holm tree.*] The ilex, or evergreen oak. *Dr. Johnson.*

62. — *and they put them to death.*] Though the Jews, as Origen and others maintain, might have the power of the sword sometimes in their dispersions, yet it may be questioned how far they had the power of life and death during their captivity under the Chaldeans. It seems more probable that they had not such a power, and therefore the Jewish writers will have these elders to have been punished by Nebuchadnezzar. Under the Romans, who gave the Jews as much liberty as the Babylonians, it is certain they had not this power of life and death, as appears from John xviii. 31, "It is not lawful for us to put any man to death." It is more likely that they had only magistrates, judges, and courts of justice of their own, to decide differences in cases of property, in a way peculiar to themselves; as Strabo says they had at Alexandria in the like state. *Arnald.*

THE

HISTORY OF THE DESTRUCTION

OF

† Gr. *Bel's dragon.*

† BEL AND THE DRAGON,

CUT OFF FROM THE END OF DANIEL.

INTRODUCTION.

THIS Book, which in Theodotion's version of Daniel, and in the Vulgate, is annexed as a fourteenth chapter to the book of Daniel, is properly rejected by our Church, having never been in the Hebrew canon, or received as authentick by the earlier Christians. It is most reasonable to suppose that it was never extant in the Hebrew language, though it might, as Lightfoot has conceived, be a parabolical story founded on a passage in Jeremiah, chap. li. 44, who threatens punishment to Bel, the great national idol of Babylon, in terms that might have suggested the circumstances of his destruction as described in this book.

Many persons object to the improbability of the circumstances related in this book; as particularly to the destruction of the Dragon, and to the conveyance of Habakkuk from Jerusalem to Babylon, merely to furnish a dinner to Daniel. The book indeed, though it be cited as historical by the most respectable writers in the earliest ages of the Church, is considered as fabulous by St. Jerome; and it must be allowed to contain some extraordinary and incredible relations. It is however canonized by the Council of Trent. Daniel, probably by detecting the mercenary contrivances of the idolatrous priests of Babylon, and by *opening* the eyes of the people to the follies of that superstition into which they had been seduced, might have furnished some foundation for the history; and the writer of the book appears to have introduced some additional circumstances to enliven the narration, and to illustrate the providence of God in protecting and providing for those who adhere to His service. *Dr. Gray.*

19 *The fraud of Bel's priests is discovered by Daniel,* 27 *and the dragon slain, which was worshipped.* 33 *Daniel is preserved in the lions' den.* 42 *The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.*

AND king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

‖ Or. *lived with the king.*

2 And Daniel ‖ conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living *God?* seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [a] eat or drink any thing. [a] Eccl[us]. 30. 19.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out:

Ver. 1. — *Cyrus of Persia received his kingdom.*] The author here speaks of Cyrus, as of the immediate successor of Astyages, agreeably to the account of Herodotus and his followers. But it is certain, from profane and sacred history, that there was an intermediate king of Media, who reigned two years, called Cyaxares by Xenophon, and Darius by Daniel and Josephus. *Dr. Gray.* See the note on Dan. v. 31.

2. *And Daniel conversed with the king,*] That is, he lived with him upon terms of familiar intimacy. *Badwell.*

3. — *Bel,*] See the note from Dean Prideaux on Gen. x. 9.

but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

‖ Some add this title, *Of the dragon.*

23 ‖ And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, ‖ Lo, these are the gods ye worship.

‖ Or, *Behold what ye worship.*

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he [b] delivered Daniel unto them:

[b] Dan. 6. 16.

31 Who cast him into the lions' den: where he was six days.

32 And in the den there were seven lions, and they had given them every day ‖ two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

‖ Or, *two slaves.*

33 Now there was in Jewry a prophet, called Habbacuc, who had ‖ made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

‖ Or, *sod.*

34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and [c] bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

[c] Ezek. 8. 3.

37 And Habbacuc cried, saying, O Da-

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23. — *a great dragon.*] By the dragon is to be understood a serpent, of which, to the triumph of our great deceiver, the worship prevailed among many nations in early times. *Dr. Gray.*

27. — *and so the dragon burst in sunder.*] It may be supposed that this effect was produced, not by any specifick power of the composition, but by the suffocation which it occasioned in a narrow throat. *Arnald, Dr. Gray.*

33. — *a prophet, called Habbacuc.*] If this be the same person, whose book we receive as canonical, he must have lived a long time, for he prophesied either before or at least during the reign of Nebuchadnezzar. Eusebius and others suppose it to be a different Habakkuk, whom they regard as the writer of this short history, as also of that of Susanna. *Arnald.*

niel, Daniel, [a] take the dinner which God hath sent thee. [a] 1 Kings 17. 4.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 [c] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face. [c] Jer. 51. 17

42. — *those that were the cause of his destruction*] That is, those who had caused his danger, and meditated his destruction. *Bagster.*

THE

PRAYER OF MANASSES

KING OF JUDA,

WHEN HE WAS HOLDEN CAPTIVE IN BABYLON.

INTRODUCTION.

THIS short Prayer is ascribed to Manasseh, and is said to have been composed by him during his captivity at Babylon; 2 Chron. xxxiii. 11—13. Though it contain nothing inconsistent with the circumstances and period of that monarch, it is not supposed to be his authentick production. It is not in any of the Hebrew copies of the Bible; and it is uncertain in what language it was originally composed. It is however written in a style of much piety and humility. The author of it speaks of repentance as requisite to sinners, in a manner similar to the declaration made by our Saviour, Matt. ix. 13. *Dr. Gray.*

Before CHRIST about 676.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, ‖ neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

Before CHRIST about 676.

‖ Or, *neither take my breath,*

— *is importable:*] That is, "is insupportable."

THE FIRST BOOK
OF THE
MACCABEES.

INTRODUCTION.

THE first book of the Maccabees contains a collection of historical particulars relating to the Jews, from the beginning of the reign of Antiochus Epiphanes, in the year of the world 3829, to the death of Simon the high priest, 3869. It is supposed to have been originally written in the Hebrew, or rather in the Chaldaick language of the Jerusalem dialect, as used by the Jews after the return from captivity. The author is by some thought to have been John Hyrcanus, the son of Simon; who was a prince and high priest of the Jews near thirty years, and who began his government at the period at which this history concludes. Josephus, indeed, informs us, that the high priests were intrusted with the care of writing the annals of their country; and at the period of the Maccabees great attention seems to have been paid to preserve them. The author of the present book, who was probably some person publickly appointed to digest the history, appears to have had recourse to the national records, and sometimes refers to them. He reckons from a Greek era, but according to the Hebrew mode of computation. St. Jerome professes to have seen the book in the Hebrew, under a title, the meaning of which is, "The sceptre of the prince of the sons of God;" a title which obviously alludes to Judas, the valiant defender of God's persecuted people. This original is however now lost. In the Greek version from which our English translation was made, the book is denominated "the book of the Maccabees," from the persons whose actions are described in it. It was probably executed before the time of Theodotion, for it appears to have been used by authors, his contemporaries. In the Paris and London Polyglots, there are two Syriack versions of both the books of the Maccabees, which were made from the Greek, though they differ from it in some respects.

The two books of the Maccabees were certainly composed after the succession of Prophets had ceased among the Jews: and were never reckoned by them in the catalogue of the Sacred writings. They are not cited by our Saviour or His Apostles; and were considered as Apocryphal by the primitive church, notwithstanding which they were pronounced to be in every respect canonical by the Council of Trent.

This first book is cited as a respectable history by the Fathers. It was probably written by a contemporary author, who had witnessed in part the scenes which he so minutely and graphically describes; and who wrote under the lively impression of the revolutions which his country had recently experienced. It is composed, at least, with great accuracy and spirit, and perhaps approaches nearer to the style of Sacred history than any work now extant. St. John has been thought to substantiate the truth of a relation herein furnished; and Josephus appears to have copied most of its accounts into his Jewish antiquities; and though the author has been represented in a few instances as betraying some ignorance in treating of foreign affairs, yet in other respects many heathen writers corroborate his reports.

The book contains the history of Mattathias and his family, and of the wars which they at the head of their countrymen maintained against the kings of Syria, in the defence of their religion and lives. From the death of Alexander, who had conquered Persia, and the countries dependant on that empire, Judea followed the fate of Syria; and for the space of one hundred and fifty years was exposed to all the ambitious contests which prevailed between the kings of Syria and Egypt. After various revolutions, and alternate subjugation to each of these kingdoms; and after having occasionally suffered all the oppression and exactions that tyranny could enforce by means of the high priests, and those princes who were appointed by the interest, and subject to the control, of the conquerors, Judea was at the time that this history begins a tributary province of Syria, under Antiochus Epiphanes; and cruelly harassed and pillaged by him. The severe persecution which he exercised, and his avowed designs, which tended to exterminate the religion, and indeed the whole nation of the Jews, inflamed the zeal of Mattathias to resentment and revolt; and upon his death excited Judas, in compliance with the dying injunctions of his father, to attempt the deliverance of his country. The successive victories and prudent conduct of Judas and his brethren, which effected the accomplishment of their designs, constitute the chief subject of the present book. The relation affords a lively picture of a nation inspired by the patriotick heroism of its leaders, and struggling with enthusiasm for civil and religious liberty. It represents Judas and his brethren, anxious to "restore the decayed estate of the people," and to purify the polluted sanctuary of their God; as endeavouring, by measures concerted in piety, and conducted with steady fortitude, to conciliate the Divine countenance. It describes, likewise, the gradual recovery of Judea from desolation and miseries to importance and prosperity, and at the same time the worship of the true God reestablished on the ruins of idolatry.

The author, like the sacred historians, selects individual characters for consideration, and describes the misconduct as well as the virtues of the heroes. He treats of the affairs of other nations only so far as connected with the circumstances of the Jewish history; and exhibits the changes and vicissitudes of other governments, as they tended to affect the interests of his country. *Dr. Gray.*

CHAP. I.

Before CHRIST about 323. 1 *Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem,* 22 *and spoiled it, and the temple in it,* 57 *and set up therein the abomination of desolation,* 63 *and slew those that did circumcise their children.*

AND it happened, after that Alexander Before CHRIST about 325. *son* of Philip, the Macedonian, who came out of the land of ‖ Chettiim, had smitten Darius king of the Persians and

‖ Or, *Chethiim.*

Chap. I. ver. 1. — *the land of Chettiim,*] See the note on Numbers, chap. xxiv. 24. The term, in its large signification of all places beyond the sea, comprehends Macedonia. *Grotius.*

Before CHRIST about 328. Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon ‖ he was exalted, and his heart was lifted up.

‖ Or, *his heart was exalted and lifted up.*

4 And he gathered a mighty strong host, and ruled over countries, and nations, and ‖ kings, who became tributaries unto him.

‖ Or, *kingdoms which became, &c.*

5 And after these things he fell sick, and perceived † that he should die.

† Gr. *that he sieeth.*

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns *upon themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been an about 176. hostage at Rome, and he reigned in the about 175. hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Is- Before CHRIST 174.
rael wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them † we have had much sorrow.

† Gr. *many evils have found us.*

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they ‖ built a place of exercise at Jerusalem according to the customs of the heathen:

‖ Or, *set up an open school at Jerusalem.*

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign 176. over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten 170. Egypt, he returned again in the hundred

—— *the first over Greece,*] Meaning Syria and Egypt, which at that time were called by the Hebrews the kingdom of the Greeks. *Grotius.*

6. — *and parted his kingdom among them,*] That is, he intrusted to four of them the chief administration of affairs. *Grotius.*

9. *And after his death they all put crowns upon themselves;*] Antigonus first assumed the royal dignity; he was followed by Ptolemy and the others. But they all abstained from that honour, as long as the sons of their king survived. Justin says, So great was their modesty, that, although they possessed royal power, they were contented to forbear the appellation of kings, whilst there existed a legitimate heir to Alexander. *Drusius.*

10. *And there came out of them a wicked root,* &c.] That is, one from whom proceeded many most wicked actions, as the root throws out its branches. *Grotius.* Concerning the succession of Antiochus Epiphanes to the throne of his father Antiochus the Great, see Dan. xi. 21, and the note there.

—— *and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.*] Namely, in Syria. *Grotius.* Of the Seleucidæ, or Syro-Macedonians. From the time of Seleucus Nicanor, who first governed Syria, to the time of this Antiochus, were 137 years. *Drusius.*

11. — *wicked men,*] Menelaus and the son of Tobias, according to Josephus. *Grotius.*

—— *Let us go and make a covenant with the heathen*] Let us form a league with Antiochus, and, to render it more secure, let us engage in the ordinances of his religion. Thus many of the Jews had formerly done, to ingratiate themselves sometimes with the Chaldeans, sometimes with the Egyptians. In what follows, they assign a false cause of their calamities, as their forefathers had done in Jeremiah, chap. xliv. 18. Thus they had lost the remembrance of those great benefits of God, who had restored them to their country, on their turning back from idolatry to His worship. *Grotius.*

14. — *a place of exercise*] Properly called a "gymnasium;" where men contended in different exercises naked: a custom repugnant to the manners of the Hebrews. *Grotius.*

15. — *and were sold to do mischief.*] Became enslaved and devoted to sin, forgetful of their former liberty in the worship of God. *Badwell.* See a similar phrase, 1 Kings xxi. 25; Rom. vii. 14. *Grotius.*

16—19. *Now when the kingdom was established* &c.] See these events predicted in Daniel, chap. xi. 25, 26.

17. — *elephants,*] In the books of the Maccabees, we find frequent mention made of elephants, because, after the reign of Alexander the Great, these animals were very much employed in the armies raised by the kings of Syria and Egypt. They are naturally of a very quiet and gentle disposition; and never make use of their strength, but when they are irritated or compelled to it. Then their strength is prodigious, and nothing can stand before them. Every creature that comes in their way they trample under foot, overthrow whole squadrons, beat down trees, and demolish houses. *Calmet, Stackhouse.*

20. *And after that Antiochus had smitten Egypt,* &c.] The Jewish historian Josephus, in his Antiquities of the Jews, hereabout begins to follow this first book of the Maccabees, a most excellent and most authentick history; and accordingly it is here with great fidelity and exactness abridged by him. *Whiston.*

Before CHRIST 170. forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, ‖ all which he pulled off.

‖ Or, *he pilled all things.*

23 He took also the silver and the gold, and the † precious vessels: also he took the hidden treasures which he found.

† Gr. *desirable.*

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

168. 29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. Before CHRIST 168.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place *to lie in* wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave *his laws*: so all the heathen agreed according *to the* commandment *of the king*.

—— *and went up against Israel and Jerusalem*] See Dan. xi. 28, and the note there.

23. — *hidden treasures*] In the East, where revolutions are frequent, it is extremely common to hide treasures in the ground; and it is usual for conquerors to carry with them persons, reputed sorcerers, whose office it is to find concealed treasures. Thus, says Sir J. Chardin, at Surat, when Siragi came there, there were persons, who, with a stick, striking on the ground or against walls, found out those that had been hollowed or dug up, and ordered such places to be opened. *Harmer.*

30. — *he fell suddenly upon the city.*] It was upon the return of the sabbath, while the people were at their devotions, that Apollonius, the "chief collector of the tribute," put his bloody commission in execution, and massacred many of the inhabitants of Jerusalem, and plundered the place, 2 Mac. v. 24, &c. *Stackhouse.*

33. *Then builded they the city of David* &c.] That is, they fortified the city of David on mount Sion for a citadel. *Dr. Hales.* "The city of David" is the city in which David formerly dwelt: see 2 Sam. vi. 12. *Drusius.*

This transaction is recorded by Josephus in the following manner: "When he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple, on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the Jewish multitude, from whom it proved that the citizens suffered many and sore calamities." This citadel, of which we have such frequent mention in the following history, both in the Maccabees and in Josephus, seems to have been a castle built on an hill, lower than mount Zion, though upon its skirts, and higher than mount Moriah, but between them both: which hill the enemies of the Jews now got possession of, and built on it this citadel, and fortified it, till a good while afterwards the Jews regained it, demolished it, and levelled the hill itself with the common ground; that their enemies might no more recover it, and thence overlook the temple itself, and do them such mischief as they had long undergone from it. *Whiston.*

34. *And they put therein a sinful nation,* &c.] A Macedonian garrison, to whom impious and wicked men of the multitude associated themselves, as Josephus says. *Grotius.*

42. *And every one should leave his laws:*] So that they should

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43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow ‖ the strange laws of the land,

‖ Or, *the laws and rites of the strangers of the land.*

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

‖ Or, *And they made Israel hide themselves in holes in every place of succour.*

53 ‖ And drove the Israelites into secret places, even wheresoever they could flee for succour.

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54 Now the fifteenth day of *the* ′*month* Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

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55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, † the king's commandment was, that they should put him to death.

† Gr. *the king's commandment put him to death.*

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

about 168.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, † that had caused their children to be circumcised.

† Gr. *that had circumcised their children.*

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

about 167.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

6 Mattathias lamenteth the case of Jerusalem. 24 He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also. 34 He and his are assailed upon the sabbath, and make no resistance. 50 He dieth, and instructeth his sons; 66 and maketh their brother Judas Maccabeus general.

IN those days ‖ arose Mattathias *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

166.

‖ Or, *Mattathias the son of John, &c. arose from Jerusalem, or, out of Jerusalem.*

five under the same rites and ordinances, as if they were all Macedonians. *Grotius.* This decree for establishing the Grecian idolatry throughout Antiochus's dominions, however expressed in general terms, appears to have been principally designed against the Jews; and it seems to have been extended to all the nations of the Syrian empire, that thereby it might reach all of the Jewish worship, wherever they were dispersed among them: the design of Antiochus being to cut off all within his reach that would not apostatize from their God and His law; that so he might, as far as in him lay, extinguish both the Jewish religion, and the Jewish name and nation at the same time. *Dean Prideaux, Stackhouse.*

54. — *the month Casleu,*] The ninth month. *Dr. Hales.* Answering in part to November, and in part to December, in our calendar. *Dean Prideaux.*

—— *the abomination*] The abominable idol of Jupiter Olympius. *Drusius.* See the note on Dan. ix. 27.

62. *Howbeit many in Israel were fully resolved* &c.] Among the latter sort, those of the most memorable note were Eleazar, a chief doctor of the law, and that heroine Solomona, and her seven sons; whose histories are recorded, 2 Macc. vi, and vii. *Stackhouse.*

Chap. II. ver. 1. *In those days* &c.] When this dreadful persecution had raged about half a year, God raised up a deliverance for His people in the noble family of the Asmoneans, Mattathias and his sons. *Dr. Hales.*

—— *Simeon,*] He was the son of Asmoneus, from whom the family had the name of Asmoneans. *Dean Prideaux, Stackhouse.*

—— *of the sons of Joarib.*] The course of Joarib was the first of the twenty-four courses of the priests that served in the temple, 1 Chron. xxiv. 7. *Dean Prideaux.*

—— *from Jerusalem,*] He was one of those who had withdrawn themselves from Jerusalem, as may be seen in 2 Macc. v. 27. *Grotius.*

—— *Modin.*] A town near the coast of the Mediterranean sea, chap. xiii. 25—29; about four miles from Diospolis, or Lydda, and one mile from Joppa, or Jaffa. *Drs. Wells* and *Hales.*

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2 And he had five sons, Joannan, ‖ called ‖ Caddis:

3 Simon, called Thassi:

‖ Or, who was called: and so afterward in the rest.

4 Judas, who was called Maccabeus:

5 Eleazar, called ‖ Avaran: and Jonathan, whose surname was Apphus.

‖ *Gaddis.* ‖ Or, *Avaran*, or, *Abaron.*

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

‖ Or, *holy thing.*

12 And, behold, our ‖ sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

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19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as * Phinees did unto Zambri the son of Salom.

* Numb. 25. 7.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to † dwell there:

† Gr. *sit*, or, *abide.*

30 Both they, and their children, and their wives, and their cattle; because † afflictions increased sore upon them.

† Gr. *evils were multiplied upon them.*

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were

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4. *Judas, who was called Maccabeus:*] The motto of Judas on his standard was a Hebrew sentence, taken from Exod. xv. 11: not written at length, but, by an abbreviation, formed of the initial letters, which made the artificial word Maccabi: hence, all that fought under that standard were called Maccabees, or Maccabeans; and he, in an especial manner, being their captain, had the same name by way of eminence. This practice of abbreviating sentences and names by putting together the initial letters of the words, and thus forming an artificial word to express the whole, has been common among the Jews. *Grotius, Dean Prideaux.* Or, as Judas was called by this name before he set up his standard ver. 4 and 66 of this chapter, others derive it from the Hebrew words Makke-bahah, *a conqueror in the Lord*, which agrees with his father's account of Judas, that "he had been mighty and strong, even from his youth." *Stackhouse.*

24. — *according to judgment:*] That is, according to the law written in Deut. xiii. 9. *Grotius.*

26. — *like as Phinees did unto Zambri*] The history is recorded in Numb. xxv. 14, &c. *Drusius.*

Before CHRIST about 168. gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

Or, *the Jews.* 35 So then they gave ‖ them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

† Gr. *simplicity.* 37 But said, Let us die all in our † innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand † people.

† Gr. *multitude of men.*

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

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46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised ‖ valiantly.

‖ Or, *by force.*

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither † suffered they the sinner to triumph.

† Gr. *gave they the horn: the sinner* about 168.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their † time; so shall ye receive great honour and an everlasting name.

† Gr. *generation.*

52 [b] Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

[b] Gen. 22. 9, 10. Rom. 4. 3.

53 [c] Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

[c] Gen. 41. 46.

54 [d] Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

[d] Numb. 25. 13. Ecclus. 45. 23, 24.

55 [e] Jesus for fulfilling the word was made a judge in Israel.

[e] Josh. 1. 2.

56 [f] Caleb for bearing witness before the congregation received the heritage of the land.

[f] Numb. 14. 6, 7. Josh. 14. 13.

57 [g] David for being merciful possessed the throne of an everlasting kingdom.

[g] 2 Sam. 2. 4.

58 [h] Elias for being zealous and fervent for the law was taken up into heaven.

[h] 2 Kings 2. 11.

59 [i] Ananias, Azarias, and Misael, by believing were saved out of the flame.

[i] Dan. 3. 16, 17, 18, 20.

60 [k] Daniel for his innocency was delivered from the mouth of lions.

[k] Dan. 6. 22.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

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41. *At that time therefore they decreed,* &c.] This decree, being ratified by the unanimous consent of all the priests and elders among them, and being received with the like approbation by the other Jews, to whom it was sent, became afterwards a general rule in all their wars. It amounted, however, only to a defensive resolution: and we do not find that they ever came to a decision for carrying on offensive operations on the sabbath day. *Dean Prideaux, Stackhouse.*

42. — *a company of Assideans,*] A kind of religious society, whose chief and distinguishing character it was to fight zealously for their religion, and to defend the honour of their temple. *Dean Prideaux, Stackhouse.*

Before CHRIST about 166. [1] Psal. 146. 4.

68 To day he shall be lifted up, and to morrow he shall not be found, because he is [1] returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and ‖ fight the battle of the people.

‖ Or, *fight ye the battle of the people.*

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

166. 70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus sendeth a great power against him.* 44 *He and his fall to fasting and prayer,* 58 *and are encouraged.*

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey. Before CHRIST about 164.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he † received unto him such as were ready to perish. † Or, *gathered, gather.*

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

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70. *And he died in the hundred forty and sixth year,*] "Of the kingdom of the Greeks," chap. i. 10: that is, of the era of the Seleucidæ: about 166 years before Christ. *Dean Prideaux.*

Chap. III. ver. 1. *Then his son Judas, called Maccabeus, rose up in his stead.*] In the events that succeed, we shall see this valiant chieftain, with his noble brothers, maintaining a religious war for twenty-six years from the time of the insurrection of Modin, with five successive kings of Syria; destroying above two hundred thousand of their best troops; and finally establishing the independence of their own country, and the aggrandizement of their family. Such a triumph of a petty province over a great empire is scarcely to be paralleled in the annals of history. But the Lord fought for Israel while they were religious and virtuous, and put their whole trust in Him: and the inflexible spirit of the Jewish nation has ever grown more rigid under persecution, and their zeal waxed hotter in the furnace of adversity. *Dr. Hales.*

—— *rose up in his stead.*] In the year before Christ 167, the insurrection began to be embodied by the appointment of a chief Judas Maccabeus, round whose standard the insurgents could rally; but it was not until the death of the high priest Menelaus and the appointment of Judas to be governour by Antiochus Eupator, before Christ 163, that the Asmonean dynasty began. *Dr Hales.* See 2 Macc. xiii. 24, and the note there.

10. —— *Apollonius*] This was in all probability the same, whom Antiochus sent at first to plunder Jerusalem, and afterwards to set up the statue of Jupiter Olympius, and to compel the Jews to relinquish their religion. *Calmet, Stackhouse.*

13. —— *Seron, a prince of the army of Syria,*] He was a deputy governour of some part of Cœle-Syria under Ptolemy Macron who was then chief governour of that province, 2 Macc. viii. 8. *Dean Prideaux.*

16. —— *Bethhoron,*] See Josh. x. 10.

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17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

[a] 1 Sam. 14. 6. [b] 2 Chron. 14. 11.

18 Unto whom Judas answered, [a] It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not *in* the multitude of an host; but strength cometh from heaven.

‖ Or, unto us. † Gr. *in multitude of pride, or, envy and iniquity.*

20 They come ‖ against us † in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

† Gr. *in the going down.*

24 And they pursued them † from the going down of Bethhoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

† Gr. *at every need.* ‡ Gr. *that the collectors of tribute in the country were few.*

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready † whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and ‡ that the tributes *in* the country were small, because of the dissension and plague, which he had brought upon the land ‖ in taking away the laws which had been of old time;

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‖ Or, *for the taking away of the laws.*

30 He feared † that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

† Gr. *that he should not have.*

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit,* that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from *that* place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, † his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

† Gr. *a city of his kingdom.*

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

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18. — *with the God of heaven it is all one, to deliver* &c.] The same language of encouragement which had been used by Jonathan the son of Saul, 1 Sam. xiv. 6. *Dr. Hales.*

29. — *in taking away the laws which had been of old time;*] Out of a fond desire of bringing all to an uniformity with the Greeks, chap. i. 41, &c. *Dean Prideaux.*

33. *And to bring up his son Antiochus,*] Who was then a minor, of seven years of age. *Dean Prideaux.* He afterwards succeeded his father, with the additional name of Eupator. *Grotius.*

37. — *Antioch, his royal city,*] There were several cities of this name, but Scripture mentions only that which was the capital of Syria, and another Antioch in Pisidia. The former, which is here intended, is mentioned only in the books of the Maccabees and in the New Testament; it was built by Seleucus Nicanor, and called Antioch in consideration of his father Antiochus, before Christ 301. The kings of Syria, successors to Alexander the Great, generally resided there. See Acts xi. 26. *Calmet.*

— *he went through the high countries.*] He passed over mount Taurus into Armenia. *Dean Prideaux.*

40. — *Emmaus*] A village between seven and eight miles north-west of Jerusalem. *Calmet.*

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41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with ‖ servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land ‖ of the Philistines joined themselves unto them.

‖ Or, *fetters.*

‖ Or, *of strangers.*

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to ‖ Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

‖ Or, *Mizpa.*

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, ‖ wherein the heathen had sought to paint the likeness of their images.

‖ Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the [b] Nazarites they stirred up, who had accomplished their days.

[b] Numb. 6. 2.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And, lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as [c] were building houses, or had betrothed wives, or were planting vineyards, or [d] were fearful, those he commanded that they should return, every man to his own house, according to the law.

[c] Deut. 20. 5.

[d] Judg. 7. 3.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readi-

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41. *And the merchants of the country, hearing the fame of them,* &c.] Compare 2 Macc. viii. 10, 11. Whence it appears, that Nicanor, proposing to raise a sum of money to defray the arrears of tribute due from the king to the Romans, and confident of victory over the Jews, proclaimed a sale of the captives beforehand, at the rate of ninety for a talent, or about two pounds sterling a head. This brought together a thousand principal merchants to the Syrian camp, besides a great number of "servants" and assistants, to help them in carrying off the slaves they should purchase. *Dean Prideaux, Dr. Hales.*

44. — *and ask mercy and compassion.*] Namely, from God. *Grotius.*

46. — *and came to Maspha,*] Or Mizpeh, the sacred place of national congress in time of old. *Dr. Hales.* See Judg. xx. 1; 1 Sam. vii. 5.

It is to be observed, that the books of the Maccabees being in the Greek language, hence several names, though somewhat varied according to the Greek form, yet denote the same place with the Hebrew names, from which they are thus varied. Thus Accaron is the same as Ekron, Amathis as Hamath, Gazara as Gezer, Bethsura as Bethshur, Bosora as Bosor, &c; which last place, together with those mentioned with it, chap. v. 26, seems plainly to be situated beyond Jordan, in the country of Galaad, or Gilead, largely taken. Some names are also probably corrupted in course of time by translators: thus Zabadeans, chap. xii. 31, appears to be a corrupt reading for Nabatheans; and so of other names noticed in the margin of our Bibles. *Dr. Wells.*

48. *And laid open the book of the law,* &c.] This they did in the sight of God, to declare the reproachful and injurious conduct of the heathens, in painting the likeness of their images in the sacred books, to the dishonour of the Jewish religion and law. *Badwell.*

The heathens polluted the book of the law by painting on the copies, which they had seized, the pictures of their gods, that so they might be no more of use to any true Israelite: for their pictures were forbidden by the law of God as much as their images, Lev. xxvi. 1; Numb. xxxiii. 52; and to have either of them was equally esteemed an abomination among that people. *Dean Prideaux.*

49. *They brought also the priests' garments,* &c.] Because whilst the temple was standing they did not dare to offer sacrifices out of the temple, they spread before God the sacred vestments which they had preserved from the temple. *Grotius.*

—— *and the Nazarites they stirred up,*] They caused them to stand in a conspicuous part of the assembly. *Grotius.*

50. — *What shall we do with these,*] As if they had said, These Nazarites ought to shew themselves in the temple, and, having performed their offerings, to be duly released from their vow. But we have no access to the temple. *Grotius.*

53. — *except thou, O God, be our help?*] In thus causing his army to address themselves to God for His assistance and protection, Judas acted the part of a wise and religious commander, as knowing that "the battle was the Lord's," and therefore that it would be impious to begin so important an enterprise without first imploring the Divine aid. *Stackhouse.*

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ness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will *of God* is in heaven, so let him do.

CHAP. IV.

6 *Judas defeateth the plot,* 13 *and forces of Gorgias,* 25 *and spoileth their tents,* 34 *and overthroweth Lysias.* 45 *He pulleth down the altar which the heathen had profaned, and setteth up a new:* 60 *and maketh a wall about Sion.*

THEN took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither ‖ armour nor swords to their minds.

‖ Or, *targets.*

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, Before CHRIST about 166. if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung

Chap. IV. ver. 2. — *the men of the fortress*] The garrison of the citadel of Jerusalem, called Acra. *Drusius, Grotius.*

15. — *Gazera,*] Probably the same as Gadara, a city of Palestine, near Diospolis and Nicopolis. This is not the same as Gadara beyond Jordan, mentioned by the Evangelists. *Calmet.*

—— *Idumea,*] "Idumea," or the land of Edom, in the Old Testament, means the country which lay between the lake of Sodom and the Red sea, and was afterwards called Arabia Petræa. But the inhabitants of this country, being driven out by the Nabatheans, whilst the Jews were captives at Babylon, took possession of that part of the south of Judea, which had been the inheritance of the tribe of Simeon and half the tribe of Judah. This is the only Idumea, and the inhabitants of it the only Idumeans or Edomites, spoken of after the Babylonish captivity. *Dean Prideaux, Stackhouse.*

—— *Jamnia,*] The same as Jabneh, 2 Chron. xxvi. 6. A maritime town in Palestine between Azotus and Joppa. *Calmet.*

23. — *much gold, and silver,* &c.] Which the merchants had brought for the purpose of purchasing the Jewish captives, chap. iii. 41. *Grotius.*

Before CHRIST about 166. a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

about 165. 28 The next year therefore following Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O [a] 1 Sam. 17. 50, 51. Saviour of Israel, [a] who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of [‖] Or, *Philistines.* [b] 1 Sam. 14. 13, 14. ‖ strangers into the hands of [b] Jonathan the son of Saul, and his armourbearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to [†] Gr. *melt.* † fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and ‖ dedicate the sanctuary. Before CHRIST about 12 ‖ Or, repew.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled *it*: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones [c] according to the law, and built a new altar according to the *former*; [c] Exod. 20. 25. Deut. 27. 5. Josh. 8. 31.

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the

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29. — *Bethsura,*] A strong fortress on the frontiers of Idumea, originally built by Rehoboam, 2 Chron. xi. 7, and recently rebuilt by the Idumeans. *Dr. Hales.*

35. — *Antiochia,*] The royal city of Syria. *Grotius.* See the note on chap. iii. 37.

—— *a company of strangers,*] That is, of foreign mercenaries. *Drusius.*

46. — *until there should come a prophet* &c.] In evident expectation of "the Prophet like unto Moses," Deut. xviii. 18. *Dr. Hales.*

Prophecy had ceased from the times of Haggai, Zechariah, and Malachi, nor was it expected to revive till a little before the times of the Messiah. *Grotius.*

50. *And upon the altar they burned incense,*] Having first struck fire by dashing two stones against each other, 2 Macc. x. 3; and from the same fire they lighted the seven lamps on the golden candlestick. The sacred fire, which came down from heaven at the dedication of Solomon's temple, was extinguished at the destruction of the temple by the Babylonians; till which time it had there

Before CHRIST about 165. candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and ‖ spread out the veils, and finished all the works which they had begun to make.

‖ Or, *spread abroad the hangings, or, hanged up the veils.*

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of ‖ deliverance and praise.

‖ Or, *peace offerings.*

57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they ‖ renewed, and ‖ hanged doors upon them.

‖ Or, *dedicated.* ‖ Or, *made doors for them.*

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. Before CHRIST about 165.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Dan, Bean, and Ammon. 17 Simon is sent into Galilee. 15 The exploits of Judas in Galaad. 51 He destroyeth Ephron, for denying him to pass through it. 56 Divers, that in Judas' absence would fight with their enemies, are slain.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. about 164.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

‖ Or, *Arabattine, or, Arabattan, or, Akrabattine.*

3 Then Judas fought against the children of Esau in Idumea at ‖ Arabattine,

been kept constantly burning. After that they used no other than common fire in the temple; but still they avoided the bringing thither of any common fire, which had been profaned by other uses, and therefore kindled a flame by dashing two stones against each other. *Dean Prideaux.*

52. *Now on the five and twentieth day of the ninth month,*] This was the very same day, on which three years before the temple had been profaned; just three years and a half after the city and temple had been desolated by Apollonius; and two years after Judas had taken on him the chief command of the Jews on his father's death. *Dean Prideaux.*

54. — *citherns,*] A kind of harp. *Dr. Johnson.* The word is more frequently written cittern; and has been also converted into gittern or guittern, whence the more modern word, guitar. *Todd.*

55. — *worshipping and praising the God of heaven,*] The whole service was thus restored according to their former rule in all the particulars of the Divine worship which were there used to be *performed*: and so it continued to be there ever after celebrated without any other interruption, till the Romans finally destroyed the temple, and thereby put an end to all the ritual worship of that place. *Dean Prideaux.*

56. *And so they kept the dedication of the altar eight days,*] The solemnity of this dedication was continued, as here stated, for eight days together, which they celebrated with great joy and thanksgiving for the deliverance which God had given to them; and, for the more solemn acknowledgment hereof, they decreed the like festival to be ever after annually kept in commemoration of it. This was called the feast of dedication. It began every year on the twenty-fifth day of their ninth month Cisleu, (or Casleu,) and was continued to the eighth day after, in the same manner as were the passover and the feast of tabernacles; during all which time they all illuminated their houses by setting up lights at every man's door, whence it was called the feast of lights. This festival Christ honoured with His presence at Jerusalem, coming thither on purpose to bear His part in the solemnizing of it, which implies His approbation of it. And therefore from hence Grotius very justly infers, that festival days in memorial of publick blessings may piously be instituted by persons in authority without a Divine command, or, it may be added, the example of a person divinely directed observing the same. For the institution of this festival was without either, there being neither any Divine precept, nor the example of any Prophet for the observance of it. *Dean Prideaux.*

60. — *they builded up the mount Sion with high walls* &c.] Apollonius, in taking Jerusalem, had erected a fortress on mount Acra, chap. i. 33—35, which commanding the mountain of the temple, and being still in the hands of the enemy, gave them the advantage of annoying all *those, who went up to the temple to* worship. To remedy this inconvenience, Judas at first blocked up the fortress, ver. 41 of this chapter; but finding that he could not conveniently spare the requisite number of men, he caused the mountain of the temple, as here related, to be fortified with strong walls and high towers, and placed therein a sufficient garrison, both to defend it, and protect those who went up to worship from all future insults, either from the fortress or from any other place. *Dean Prideaux, Stackhouse.*

61. — *that the people might have a defence against Idumea.*] For Bethsura was on that border of Judea, which reached to Idumea. *Grotius.*

Chap. V. ver. 3. — *Arabattine,*] Or, Akrabattine; see the mar-

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because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the ‖ injury of the children of ‖ Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

‖ Or, *matter.* ‖ Or, *Hakan.* Gen. 36. 27. Numb. 33. 31, 32.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes *rent*, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee *of the* Gentiles, are assembled together against us to consume us.

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16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And ‖ those that were *in* Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

‖ Or, *captive Jews.*

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were

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giv. It is a canton of Idumea, bordering on Judea, called Akrabbim, Numb. xxxiv. 4; Josh. xv. 3; Judg. i. 36. *Drusius, Grotius.*

4. — *the children of Bean,*] Some think that Bean was the name of an ancient king, whose descendants lived in hostility with the children of Israel: but others with more probability take Bean for the name of a place, on the confines of the Dead sea. *Calmet, Stackhouse.*

8. — *Jazar,*] A town of the Amorites, mentioned Numb. xxxii. 1. *Drusius.* See the note there.

9. — *Galaad*] See Gen. xxxi. 21, 47.

13. — *Tobie*] Called "the land of Tob," Judg. xi. 3, 5. The people are called Tubieni, 2 Macc. xii. 17. *Grotius.*

15. — *Ptolemais,*] A city and considerable port of Phenicia, north of Carmel, often mentioned by this name in the books of the Maccabees: it was so called after one of the Ptolemies: its ancient Hebrew name was Accho, Judg. i. 31. *The Christians in the time* of the crusades gave it the name of Acre, or St. John of Acre, because of a magnificent church which was built there, dedicated to St. John. *Calmet.*

—— *Galilee of the Gentiles,*] In Galilee there were not only Jews, but a large assemblage of foreigners: see Matt. iv. 15, and the note there: these had united themselves to the Phenicians against the Jews at this time. *Grotius.*

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shut up in ‖ Bosora, and Bosor, and Alema, ‖ Casphor, Maked, and Carnaim; all these cities are strong and great:

‖ Or, *Bosorra.*
‖ Or, *Chascor.*
‖ *the heathen.*

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow ‖ they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto ‖ Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire.

‖ Or, *Bosor.*

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they † looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for ‖ they assaulted them.

† Gr. *lift up their eyes.*
‖ *the heathen assaulted the Jews.*

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

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40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But ‖ they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

‖ *Judas and his company.*

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

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29. — *to the fortress.*] Namely, the fortress of Dathema, mentioned ver. 9. *Grotius.*

46. *Now when they came unto Ephron, &c.*] It is not known what was the particular situation of Ephron. The author seems to imply, that the country all about it was impassable; that is, very probably so full of water and morasses, that the army of Judas must have been lost, had they been obliged to "turn either on the right hand or the left." They were under the necessity therefore of passing through the town: and Grotius asserts, that the refusal of the inhabitants to let them pass, after the promise of the Israelites to march through the country quietly and inoffensively, was an act contrary to the just rights of human society. *Stackhouse.*

49. — *that every man should pitch his tent in the place where he*

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50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that ‖ came behind, and ‖ exhorted the people all the way through, till they came into the land of Judea.

‖ Or, *went kindmost*, Numb. 10. 25.

54 So they went up to mount Sion with joy and gladness, where they offered ‖ burnt offerings, because not one of them were slain until they had returned in peace.

‖ Or, *comforted, or, encouraged.*

‖ *peace offerings*, Jos. Antiq. 12. 12.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city † to *fight* against them.

† Gr. *to meet them in battle.*

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea; and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

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63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, whereso-ever their name was heard of;

64 Insomuch as the people assembled unto *them with joyful acclamations.*

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the † towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

† Gr. *daughters.*

66 From thence he removed to go into the land of † the Philistines, and passed through Samaria.

† Gr. *strangers.*

67 At that time certain priests, *desirous* to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth,* 12 *and confesseth that he is plagued for the wrong done to Jerusalem.* 20 *Judas besiegeth those in the tower at Jerusalem.* 28 *They procure Antiochus the younger to come into Judea.* 31 *He besiegeth Sion,* 60 *and maketh peace with Israel;* 62 *yet overthroweth the wall of Sion.*

ABOUT that time king Antiochus travelling *through* the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were ‖ coverings of gold, and breastplates, and ‖ shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

‖ Or, *shields.*

‖ Or, *armour.*

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was.] Should attack the city and assault it on the spot where each was. *Budwell.*

52. — *Bethsan.*] A town of note in Palestine, Josh. xvii. 11. Josephus says, that after the irruption of the Scythians in the reign of Josiah, it was called Scythopolis, which name is given to it, 2 Mac. xii. 29. *Drusius, Grotius.*

54. — *because not one of them were slain*] This most providential preservation of all the religious Jews in this expedition, which was *according to the will of God, is observable often* among God's people, the Jews. *Whiston.*

57. *Wherefore they said, Let us also get us a name.*] They were guilty of acting against the prohibition of their commander, ver. 17 and 61; as Josephus also has not failed to remark. *Grotius.*

61. *Thus was there a great overthrow* &c.] Here is another great instance of Providence, that at the very time when Simon and Judas and Jonathan were so miraculously preserved and blessed in the just defence of their laws and religion, these other generals of the Jews, who went to fight for honour in a vainglorious way, and without any commission from God or the family He had raised up to deliver them, were miserably disappointed and defeated. *Whiston.*

62. *Moreover these men came not of the seed of those,* &c.] They were not of the Asmonean family. *Grotius.*

63. — *the man Judas*] This is meant for a term of distinction: "the man;" as if he had said, that brave man Judas. *Drusius.*

65. — *Hebron,*] After the Idumeans had come into Judea, (see the note on chap. iv. 15,) Hebron, which had formerly been the metropolis of the tribe of Judah, became thenceforth the capital of Idumea. *Dean Prideaux, Stackhouse.*

Chap. VI. ver. 1. — *the high countries*] Persia and the neighbouring regions. *Drusius.* Thus all the parts beyond the Euphrates were denominated by the Syro-Macedonians. *Grotius.*

—— *Elymais — was a city greatly renowned for riches.*] Other authors agree with this account, that the temple of Elymais was prodigiously rich; and both Polybius and Diodorus Siculus mention this attempt of the king of Syria to plunder it. *Stackhouse.*

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3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which *he* had set up upon the altar *in* Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

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13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

‖ Or, *he would take his son Antiochus to him.*

16 So king Antiochus died there in the hundred forty and ninth year. 164. Nisan.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. about 163.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines. 163.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

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4. — *and returned to Babylon.*] Rather, into Babylon; that is, towards the country of Babylon, as the word signifies. The author of the second book of the Maccabees says, that he died, not in the city, but "in the mountains," 2 Macc. ix. 28. *Grotius.*

5. — *into Persia,*] Namely, at Ecbatane, 2 Macc. ix. 3. *Dean Prideaux.* Ecbatane was in old Media, and is often made a part of Persia. *Calmet.*

16. *So king Antiochus died there*] This wicked king is an example of all hardened sinners, and false penitents, whose only motive of turning to God is their fear or feeling of punishment. Being at length awakened by his afflictions, and made fully sensible that all his sufferings were from the hand of God upon him for what he had done against His temple and servants at Jerusalem, he acknowledged all this before his death, with many vows that he would endeavour to repair the evil in case he should recover. But his repentance came too late: God would not then hear him. *Dean Prideaux, Stackhouse.*

—— *in the hundred forty and ninth year.*] See chap. i. 10; and the note there.

17. — *he set up Antiochus his son,*] Lysias assumed to himself the tuition of the person of the young Antiochus, and the government of the kingdom, without any regard to the appointment of the late king, ver. 14, 15. Philip, finding himself too weak to contend about it, 2 Macc. ix. 29, fled into Egypt, hoping there to procure assistance so as to depose Lysias from his usurped authority. *Dean Prideaux.*

— *Eupator.*] The name Eupator *signifies* "of a good father" literally. Appian says, that this was done out of compliment to the virtue of his father. *Grotius.*

18. *About this time they that were in the tower* &c.] The fortress of Acra in Jerusalem, which was still held by the garrison of the Syrians. *Dean Prideaux.* For when Judas, having entered the city, cleansed the temple, he had not time to besiege the fortress, because the Idumeans, Ammonites, Moabites, and Phenicians, were raising upon him on all sides. *Grotius.*

—— *shut up the Israelites round about the sanctuary.*] That is, made it dangerous for them to approach the temple: as Josephus explains it, who says that many were killed by eruptions from the citadel. *Grotius.*

20. — *mounts for shot*] See the note on Jer. xxxii. 24.

21. — *certain of them that were besieged*] Some of the apostate Jews, who had listed themselves in the garrison, knowing that they had no hope of mercy, should the place be taken. *Dean Prideaux.*

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23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

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36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, ‖ giving them signs what to do, and being harnessed all over amidst the ranks.

‖ Or, *stirring them up, and being compassed with the ranks.* Or, *defended with the valleys.*

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 ¶ Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courage-

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32. — *Bathzacharias,*] A place between Jerusalem and Bethsura, no where else mentioned. *Drusius.*

34. — *they shewed them the blood of grapes and mulberries.*] See Deut. xxxii. 14. This appears to have been done for the purpose of animating them to the combat; and accustoming them to the sight of blood: for naturally the elephant is not sanguinary or cruel. *Calmet.* It is said that they are irritated by the colour of blood, as bulls also are. *Badwell.*

37. *And upon the beasts were there strong towers of wood,*] It was usual for elephants to carry into battle large towers, in which were contained ten, fifteen, and as some affirm thirty soldiers, who annoyed their enemies with missive weapons, themselves being secure, and out of danger. *Abp. Potter.*

—— *beside the Indian that ruled him.*] It was usual to call the ruler of the beast "the Indian" without any addition, as appears from ancient authors: because the best guides as well as the best elephants came from that country. *Grotius.*

41. — *the rattling of the harness,*] That is, of the arms. *Badwell.* See ver. 38.

43. — *one of the beasts, armed with royal harness,*] Though elephants have an hide, impenetrable in almost every part, except the belly, yet for their greater safety those used in battle were usually armed and covered all over as with a coat of mail. The Kings of India, according to Quintus Curtius, when they took the field, were drawn by elephants all covered over with gold; and Florus has described the same animals, made use of in battles, glittering with gold, silver, purple, and their own ivory, harnessed and equipped much after the fashion of a war-horse. *Stackhouse.*

Before CHRIST about 163. ously through the midst of the battle, slaying on the right hand and on the left, ‖ so that they were divided from him on both sides.

‖ Or, *so that he cut them in pieces.*

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit *the rest of the Jews* seeing the strength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents ‖ against Judea, and against mount Sion.

‖ Or, *in Judea.*

49 But with them that were in Bethsura he made peace: ‖ for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

‖ Add out of Josephus, *and they yielded themselves.*

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and ‖ set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

‖ Or, *made there mounts for shot.*

52 Whereupon ‖ they also made engines against their engines, and held them battle a long season.

‖ Or, *the Jews.*

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

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57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us † be friends with these men, and make peace with them, and with all their nation;

† Gr. *give hand.*

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

1 *Antiochus is slain, and Demetrius reigneth in his stead.* 5 *Alcimus would be high priest, and complaineth of Judas to the king.* 16 *He slayeth threescore Assideans.* 43 *Nicanor is slain, and the king's forces are defeated by Judas.* 49 *The day of this victory is kept holy every year.*

IN the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men

about 162.

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49. — *it being a year of rest to the land.*] Namely, the sabbatical year, which recurred every seventh year: called "a year of rest to the land," because the land was then left uncultivated. *Drusius.*

53. — *their vessels being without victuals,*] That is, their granaries, their receptacles for corn and other provisions. *Badwell.*

56. *Was returned out of Persia and Media,*] Whither he had been to raise troops. *Grotius.*

Philip had fled into Egypt, with the hope of procuring assistance against Lysias, ver. 17: but, being disappointed, he returned into the East, and having there collected an army, he took advantage of the king's absence in Judea, and seized the imperial city. *Dean Prideaux.*

57. — *and said to the king*] Antiochus Eupator, whom Lysias, here spoken of, at that time had in his power. *Grotius.*

63. — *and took the city by force.*] And slew Philip himself, no doubt by the advice of Lysias, as Josephus relates. *Grotius.*

Chap. VII. ver. 1. — *Demetrius the son of Seleucus departed from Rome,* &c.] Demetrius, who was the son of Seleucus Philopator, and the rightful heir of the crown of Syria, had been kept as a hostage, and afterwards in an honourable captivity, at Rome, during the reign of his uncle Antiochus Epiphanes, on whose death he solicited the senate for leave to return to Syria. But that politick body, preferring a minor, like Eupator, on the throne of Syria to a prince in the prime of life, of considerable talents and ambition, refused his request: whereupon Demetrius privily escaped from Rome, and landed "with a few men," only eight friends and their servants, at Tripolis in Phenicia; was joined by several of his adherents under the persuasion that he was patronised by the Romans; and advanced to Antioch, where the army declared for him, and secured Eupator and Lysias, and as a proof of their sincerity brought them to Demetrius. *Dr. Hales.*

— *with a few men*] He is represented, 2 Macc. xiv. 1, as having "entered the haven of Tripolis with a great power and

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unto ‖ a city of the sea coast, and reigned there.

‖ *Tripolis.* Jos. Antiq. lib. 12. cap. 16.

2 And as he entered into the † palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

† Gr. *house of the kingdom of his father.*

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of ‖ scribes, to require justice.

‖ Or, *officers, vernors, chief* or, *men* auth

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

17 [a] The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

[a] Psal. 2, 3.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor † righteousness in them; for they have broken the covenant and oath that they made.

† Gr. *judgment*

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus ‖ contended for the high priesthood.

‖ Or, *laboured defend hi high prie hood.*

22 And unto him resorted all such as troubled the people, who, after they had

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navy:" but Polybius, the intimate friend of Demetrius, and the adviser of his flight from Rome, confirms the correcter account in this passage. *Dr. Hales.*

—— *and reigned there.*] In that city he took possession of the kingdom. *Badwell.*

2. — *into the palace of his ancestors,*] Namely, Antioch, the capital of his kingdom. *Grotius.*

5. — *Alcimus, who was desirous to be high priest,*] In the expedition related in the last chapter, Menelaus the high priest accompanied Antiochus Eupator, and was very forward in offering his services against his own people, the Jews. But falling under the displeasure of Lysias, he was accused and condemned as the author and fomenter of the war, and was put to a miserable death: see 2 Mac. xiii. 3—8. On his death Alcimus, a man altogether as wicked, was constituted by Eupator high priest of the Jews, but was not acknowledged by them as such, because he had polluted himself by conforming to the ways of the Greeks in the time of Antiochus Epiphanes. He now got together all the other apostate Jews then living at Antioch, who had for their apostasy been expelled from Judea; and went at the head of them to the new king, praying relief against Judas and his brethren, whom they accused of being enemies to the kings of Syria, fomenters of sedition, and persecutors and mu derers of his most faithful subjects. *Dean Prideaux, Stackhou*

8. — *who ruled beyond the flood,*] That is, the Euphrates, a cording to the usual Hebrew phraseology. Josephus says, th he was governour of Mesopotamia. *Grotius.*

12. — *a company of scribes,*] These were probably a deput tion from the great Sanhedrim, which at this time had the g vernment of the nation in their hands. The reason is obviou why Judas, who was at the head of them, did not think prop to accompany the deputation. *Calmet, Stackhouse.*

—— *to require justice.*] Namely, that he would abide by the things, which his father Seleucus and the preceding kings h established. *Grotius.*

13. — *the Assideans*] See chap. ii. 42.

16. — *according to the words which he wrote,*] That is, whic the author of the 79th Psalm wrote. *Drusius.* "According t the word which was written:" the Psalm alluded to was co posed with a view to other times, but was no less suitable to t present. *Grotius.*

21. — *Alcimus contended for the high priesthood.*] Josephus e plains this to mean, that he did every thing to establish himse in the high priesthood. *Grotius.* See the margin.

Before CHRIST about 162. gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had ‖ revolted from him, so that they durst no more ‖ go forth into the country.

‖ Or, *fled from him to the enemy.*
‖ Or, *inside the country.*

25 On the other side, when Alcimus saw that Judas and his company ‖ had gotten the upper hand, and knew that he was not able † to abide their force, he went again to the king, and said all the worst of them that he could.

‖ Or, *were grown very strong.*
† Gr. *to abide them.*

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

about 161. 27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with † friendly words, saying,

† Gr. *peaceable.*

28 Let there be no battle between me and you; I will come with a few men, that I may † see you in peace.

† Gr. *see your faces.*

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit,* that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to † fight against Judas beside ‖ Capharsalama:

† Gr. *meet Judas in battle.*
‖ Or, *Caphusalama.*

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

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34 But he mocked them, and laughed at them, and † abused them shamefully, and spake proudly,

† Gr. *defiled them.*

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again † in safety, I will burn up this house: and with that he went out in a great rage.

† Gr. *in peace.*

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, *O Lord,* didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 [b] *O Lord,* when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

[b] 2 Kings 19. 35. Isa. 37. 36. Eccl[us] 48. 21. 2 Mac. 8. 19.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then ‖ they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

‖ Or, *the Jews.*

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22. — *they had gotten the land of Juda into their power,*] That is, many of its towns. *Grotius.*

24. — *so that they durst no more go forth into the country.*] They were hindered from making any more incursions into Judea. *Drusius.* See the margin.

28. *Let there be no battle between me and you;*] Nicanor knew the prowess of Judas, as having been vanquished by him in a former expedition; see chap. iii. 38, and chap. iv: he appears therefore to have been loth to make another trial of it, for fear of another defeat. *Dean Prideaux.*

31. — *Capharsal.ma:*] The same perhaps as Caphar-Semelis, not far from Jerusalem. The Hebrew word Caphar signifies a field or village: it is often used in composition with other words as a proper name. *Calmet.*

33. — *and to shew him the burnt sacrifice that was offered for the king.*] As formerly for the Persian kings, Ezra vi. 10; and afterwards for the Roman emperours, Augustus and Tiberius, according to the accounts of Philo and Josephus. *Grotius.*

34. — *abused them shamefully,*] Literally, "defiled them;" see the margin: namely, he defiled their ears with blasphemous words, according to the interpretation suggested by Josephus. *Grotius.*

40. — *Adasa*] Josephus says it was distant from Bethoron about thirty furlongs. *Grotius.*

43. — *the month Adar*] Which answers in part to our February, and in part to March. *Drusius.*

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46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans,* 20 *and maketh a league with them.* 24 *The articles of that league.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the ‖ Galatians, and how they had conquered them, and brought them under tribute;

‖ Or, *Frenchmen.*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered ‖ all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

‖ Or, *every place.*

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5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the ‖ Citims, with others that lifted up themselves against them, and had overcome them:

‖ Or, *Macedonians.*

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto *this* day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

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46. — *and not one of them was left.*] The simple account of the transactions with Nicanor, given in this chapter, is much more probable than the long detail in the second book of the Maccabees. The supposed reconciliation of Nicanor with Judas, that "he would not willingly have Judas out of his sight: for he loved the man from his heart," 2 Macc. xiv. 24, is inconsistent both with his character, that he "bare deadly hate unto Israel," ver. 26 of this chapter; and with his subsequent conduct. *Dr. Hales.*

47. — *his right hand, which he stretched out so proudly,*] Namely, in his threatenings against the temple; herein also resembling Sennacherib, 2 Kings xix. 21, 22. *Grotius, Dean Prideaux.*

49. *Moreover they ordained to keep yearly this day,*] As an anniversary day of thanksgiving, in commemoration of this mercy: and it is so kept even to this present time by the name of the day of Nicanor. This victory terminates the narration of the second book of the Maccabees. *Dean Prideaux, Stackhouse.*

Chap. VIII. ver. 1. — *of the fame of the Romans,*] The Roman commonwealth is here described such as it was before the third Punick war. *Grotius.*

2. — *among the Galatians,*] Not the Galatians, to whom St. Paul wrote one of his Epistles, and who lived in the lesser Asia, but the European Galatians, called by the Latins Galli; the greatest part of whose country is now inhabited by the French. *Dr. Wells.*

5. — *of the Citims,*] Or Chittims. See note at Numb. xxiv. 24.

6. *And the country of India, and Media, and Lydia,*] It appears, that from an errour of the transcriber, instead of India and Media, we ought to read Ionia and Mysia. No Jew could be ignorant that neither India nor Media belonged to the Romans, or to the successors of Eumenes. But that Ionia and Mysia were given to Eumenes we learn from Livy. *Grotius.*

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18 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat *in* council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to intreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

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23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

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15. — *three hundred and twenty men*] The number of the Roman senate was not definite: perhaps this was the number at the present time. *Grotius.*

16. — *to one man*] There were two consuls, but the conduct of military affairs was committed to one. *Grotius.*

17. — *Eupolemus the son of John*,] The same John, who in a like embassy to Seleucus Philopator obtained a grant for the Jews of all those privileges, which Antiochus Epiphanes would have afterwards abolished. *Dean Prideaux.*

18. — *the kingdom of the Grecians*] Namely, of the Syro-Macedonians; or of the Seleucidæ. *Drusius.*

22. *And this is the copy of the epistle*] Josephus takes notice, that this was the first treaty which the Jews ever made with the Romans: and it is very probable from the manner in which the author here prefaces his account of it; for it appears, that the Jews till this time had very little knowledge of the Roman state. *Stackhouse.*

—— *in tables of brass*,] For it was the custom of the Romans to inscribe both their laws and their treaties on brass, on account of the durability of the material. *Drusius, Grotius.*

30. *Howbeit if hereafter the one party or the other*] In the Greek the passage runs correctly, "the one party *and* the other;" that *is*, if hereafter it shall be thought meet to add or alter any thing by common consent, it may be done without affecting the treaty. *Grotius.*

31. *And as touching the evils* &c.] These are the words, not of the treaty, but of the decree of the senate, made at the same time. *Grotius.*

—— *we have written unto him*,] For Josephus informs us, that Judas had made this a part of his request through his ambassadours. *Drusius.*

The words of Justin on this occasion are, "The Jews, when they revolted from Demetrius, having sought the friendship of the Romans, were the first of the nations of the East who regained their liberty, the Romans at that time easily giving to others of that which was not their own." *Dean Prideaux.* This was according to the systematick scheme of subjugation practised by the Romans, who readily granted *liberty* to those who were under foreign dominion, that they might detach them from their rulers, and afterwards enslave them when a fit opportunity offered. *Dr. Hales.*

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39 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 Alcimus and Bacchides come again with new forces into Judea. 7 The army of Judas flee from him, 17 and he is slain. 30 Jonathan is in his place, 40 and revengeth his brother John's quarrel. 55 Alcimus is plagued, and dieth. 70 Bacchides maketh peace with Jonathan.

FURTHERMORE when Demetrius heard that Nicanor and his host were slain in battle, † he sent Bacchides and Alcimus into the land of Judea the second time, and with them ‖ the chief strength of his host:

† Gr. *he added, or, proceeded to send.*

‖ Or, *the right wing.*

2 Who went forth by the way that leadeth to ‖ Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

‖ Or, *Galilee.*

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they removed, and went to ‖ Berea, with twenty thousand footmen and two thousand horsemen.

‖ Or, *Berrethra, Joseph.*

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

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9 But they dehorted him, saying, We shall never be able: ‖ let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

‖ We follow here the Roman copy.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and † let us not stain our honour.

† Gr. *let us not leave any just cause behind us, why our glory should be spoken against.*

11 With that the host *of Bacchides* removed out of their tents, and stood over against ‖ them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

‖ Or, *the Jews.*

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

Chap. IX. ver. 2. — *to Galgala.*] This seems to have been put for Galilee. Arbela, which is presently mentioned, is said by Josephus to be a city of Galilee. It appears rather in this place to be the name of a district. *Drusius.*

5. — *Eleasa.*] Or Laisa, a place near Berea, or rather Berotho, a city of Benjamin. *Calmet.*

10. — *God forbid that I should do this thing,* &c.] The language of a man recoiling from the commission of an act which he esteemed base and unworthy. *Bedwell.*

—— *if our time be come, let us die manfully* &c.] As if he had said, If Providence has ordained that we should die, let us die manfully, fighting for our brethren; and let us never stain the honour of our former valorous deeds by an ignominious flight. The conduct of Judas appears to have been built in this emergency, as uniformly throughout his life, on this notion, that God, whenever He saw fit, could save with a few as well as with a multitude. This notion had been confirmed by long experience of His providential goodness, and clears him from all imputation of rashness or presumptuous tempting of God in this action: an action, for which St. Ambrose in particular has represented him as a model of heroism: for we have here, saith he, an example of warlike fortitude, wherein is exhibited no mean representation of what is honourable and glorious, in that he preferred death to servitude and disgrace. *Stackhouse.*

15. — *unto the mount Azotus.*] Josephus calls it mount Azo. It has nothing to do with the Philistine city Azotus. *Grotius.*

18. *Judas also was killed.*] Thus fell the great Judas Maccabeus, the restorer and preserver of the true worship of God, and the reliever and protector of his distressed countrymen whilst he lived. In the whole compass of history we can find few patterns in all respects equal to him. Most of the commanders we read of were carried away by ambition, vanity, or vainglory.

Before CHRIST about 161. 19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶ Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with ‖ them.

‖ *Bacchides and his company.*

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and † used them despitefully.

† Gr. *mocked them.*

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have choson thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

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34 ‖ Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

‖ Or. *Which when Bacchides wondered out, on the sabbath day he came near.*

35 Now Jonathan had sent his brother ‖ *John*, a captain of the people, to pray his friends the Nabathites, † that they might leave with them their carriage, which was much.

‖ Joseph. Antiq. lib. 13. cap. 1.

† Gr. *that he might leave with them their carriage*, or, *stuff.*

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from ‖ Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

‖ Or. *Medaba.*

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with ‖ drums, and ‖ instruments of musick, and many weapons.

‖ Or. *timbrels.*
‖ Or. *musicians.*

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives,

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and whilst they valued themselves upon subduing others, had no rule or command over their own passions. But in this Jewish leader we find all the characters of a great hero: courage and intrepidity, guided by counsel and wisdom, and without any alloy either of rashness or of pride. And what a profound knowledge he had of the laws of God, and the principles of true morality, every speech that he made to his men, when he animated them to the combat and inspired them with a contempt of the greatest dangers, is a sufficient indication. *Stackhouse.*

27. — *since the time that a prophet was not seen among them.*] To the same effect as the phrase in Josephus, since the return from Babylon. At which time flourished Haggai, Zechariah, and Malachi, after whom prophecy ceased; see chap. iv. 46. *Grotius.*

33. — *into the wilderness of Thecoe,*] The same as Tekoe. See Jer. vi. 1, and the note there.

35. — *the Nabathites,*] The Nabathean Arabs, so called from Nebaioth, one of the sons of Ishmael. *Dr. Wells.*

—— *their carriage,*] Their furniture and baggage. *Grotius.*

36. — *the children of Jambri*] The Jambrians, another tribe of Arabs, then living at Medaba, formerly a city of the Moabites. *Deus Prideaux.*

43. — *he came on the sabbath day*] Expecting then to find no resistance from them, on account of their religious veneration for the day. *Dean Prideaux.*

Before CHRIST about 161. for it standeth not with us to day, as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about † a thousand men.

† *two thousand men,* Jos. Ant. lib. 13. cap. 1.

50 Afterward returned *Bacchides* to Jerusalem, and ‖ repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and ‖ Taphon, *these did he strengthen* with high walls, with gates, and with bars.

‖ Or, *built.*

‖ Joseph. Tecoa.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also † the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

† Gr. *the city its Bethsura.*

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

about 160. 54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. Before CHRIST about 160.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night. about 158.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with *him*, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made *it* strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word ‖ to them that were of Judea.

‖ Or, *to such of the country as were his friends to take his part*

64 Then went he and *laid siege against* Bethbasi; and they *fought* against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote ‖ Odonarkes and his brethren, and the children of Phasiron in their tent.

‖ Or, *Odomarra.*

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44. — *for it standeth not with us to day, as in time past:*] Meaning, that situated as they were they could not avoid the battle by retreating, as when the war was carried on in the wilderness of Tekoa; but that evidently they must either fight or perish: and that therefore they were not restricted by the law of the sabbath, according to the decree lately made, chap. ii. 41. *Grotius.*

48. — *leapt into Jordan,*] Finding that they should be overpowered by the numbers of the enemy. *Dean Prideaux.*

52. — *and the tower,*] The fortress of mount Acra in Jerusalem. *Dean Prideaux.*

54. — *that the wall of the inner court of the sanctuary should be pulled down;*] Round the sanctuary there was built, by the order of the later Prophets Haggai and Zechariah, a low wall or inclosure, to separate the holy part of the mountain of the house from the unholy: and the rule was, that within this no uncircumcised person should ever enter. Alcimus, who had apostatized from Judaism, in order to take away this distinction, and give the Gentile, with whom he wished to ingratiate himself, equal liberty with the Jew to pass into the inner courts of the temple, ordered this wall of partition to be taken down. *Dean Prideaux, Grotius.*

57. — *he returned to the king:*] It is most likely that Demetrius had by this time received the letters which were sent to him by the Romans in behalf of the Jews; and thereupon gave Bacchides orders to refrain from vexing that people: and that, in obedience to these orders, Bacchides took occasion on the death of Alcimus to leave the country. *Dean Prideaux, Stackhouse.*

61. — *that were authors of that mischief,*] Namely, of the plot laid for Jonathan. *Drusius.*

62. — *got them away to Bethbasi,*] A place strongly situated in the wilderness. They retired thither, being not strong enough to stand against the force which Bacchides brought against them. *Dean Prideaux.*

Before CHRIST about 162.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very *wroth* at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither † came he any more into their borders.

† Gr. *added he to come any more.*

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to † govern the people; and he destroyed the ungodly men out of Israel.

† Gr. *judge.*

CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan.* 25 *His letters to the Jews.* 47 *Jonathan maketh peace with Alexander,* 50 *who killeth Demetrius,* 58 *and marrieth the daughter of Ptolemeus.* 62 *Jonathan is sent for by him, and much honoured,* 75 *and prevaileth against the forces of Demetrius the younger,* 84 *and burneth the temple of Dagon.*

about 153. ‖ Joseph. *the son of Antiochus Epiphanes.*

IN the hundred and sixtieth year Alexander, ‖ the *son* of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

Before CHRIST about 152.

3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto

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73. — *but Jonathan dwelt at Machmas,*] That is, Michmash, a town about nine miles to the north of Jerusalem; there he governed Israel according to the law; cut off all that apostatized from it; restored again justice and righteousness in the land; and reformed, as far as he could, all that was amiss either in church or state. *Dean Prideaux.*

Chap. X. *ver.* 1. — *Alexander, the son of Antiochus*] That is, the reputed son of Antiochus Epiphanes. He was in reality an impostor of Rhodes, named Balas, set up in opposition to Demetrius by the kings of Egypt and Pergamus, and patronised by the Romans, who never forgave the flight of Demetrius from Rome, and his assumption of the Syrian throne without their consent. They now therefore by a decree empowered the impostor to raise forces for the recovery of the kingdom, with which he sailed to Ptolemais, secured that city, and was joined by numbers of the Syrians disaffected to Demetrius. *Dr. Hales.*

This Alexander Balas, who certainly pretended to be the son of Antiochus Epiphanes, and was owned for such by the Jews and Romans and many others, and yet is by several historians deemed a counterfeit and of no family at all, is however by Josephus believed to have been the real son of that Antiochus, and by him *always spoken of* accordingly. And truly, since the original contemporary and authentick author of the first book of Maccabees calls him the son of Antiochus, I suppose the other writers, who are all much later, are not to be followed against such evidence, though perhaps Epiphanes may have had him by a woman of no family. The king of Egypt also, Philometor, soon gave him his daughter in marriage, which he would hardly have done, had he believed him to be a counterfeit, and of so very mean a birth as the later historians pretend. *Whiston.*

Before CHRIST about 158. Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

153. 21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, *and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad. Before CHRIST about 158.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the tributes even of their *cattle*.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

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20. — *we ordain thee to be the high priest of thy nation,*] Since the return from the Babylonish captivity, the office of high priest had been in the family of Jozadack, and in a lineal descent was transmitted down to Onias, the third of that name. He was supplanted by Jason his brother; as Jason was by his brother Menelaus; on whose death Alcimus, of a different family, was put into the office by command of the king of Syria. Whether the Asmoneans were of the race of Jozadack, we are not informed; but they were certainly of the course of Joarib, chap. ii. 1, which was the first class of the sons of Aaron: and therefore, upon the failure of the former pontifical family, they had the best right to succeed. With this right Jonathan took the office: and in his family it became settled, and continued for several descents, until the time of Herod; who from an office of inheritance changed it into one of arbitrary will and pleasure. Whoever had the power after him, put the high priest in or out, as they thought fit; till at length the office was extinguished by the destruction of the temple by the Romans. *Dean Prideaux, Stackhouse.*

—— *a purple robe and a crown of gold:*] As ensigns of the great dignity with which he invested him. To wear a purple robe was a mark of high nobility: see Esth. viii. 15. *Dean Prideaux, Grotius.* These presents were sent to Jonathan, as ethnarch, or prince of Judea. *Dr. Hales.*

21. — *Jonathan put on the holy robe,*] Not that sent by Alexander, but the pontifical or high priest's robe, as Josephus explains it. *Grotius.*

28. *And will grant you many immunities,* &c.] The list of these offered immunities, exemptions, and privileges, (ver. 29—45,) is curious: it demonstrates the greatness and extent of the oppressions and exactions of the Syrian government respecting the Jews, throughout the empire; and it furnishes a sufficient excuse for Jonathan and the people, in rejecting these proposals from the insincere Demetrius, and preferring the alliance of Alexander. *Dr. Hales.*

29. — *customs of salt,* &c.] The Eastern people to this day support the expenses of government, in common, by paying a certain proportion of the produce of their lands to their prince. And it appears from this and other passages in Scripture, that the custom was in ancient times the same. *Sir J. Chardin, Harmer.*

—— *crown taxes,*] The Jews were wont to present crowns to the kings of Syria: afterwards that gold, which was paid instead of those crowns, or which was expended in making them, was called the crown gold, and crown tax. The parallel passage to Josephus is, "I forgive you the tax upon *salt*, and the value of the crowns which you used to offer to me." *Grotius, Whiston.*

30. — *the three governments*] See chap. xi. 34.

Before CHRIST about 158. 35 Also no man shall have authority to meddle *with them*, or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they † live after their own laws, even as the king hath commanded in the land of Judea.

† *Gr.* walk.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary of Jerusalem for the necessary expences ‖ of the sanctuary.

‖ Or, *of the holy things.*

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof *round* about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always. Before CHRIST about 152.

48 Then gathered king Alexander great forces, and camped over against Demetrius. about 150.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled

Before CHRIST about 150.

themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and ‖ partaker of his dominion.

‖ Or, *governor of a province.*

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

about 148.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

Before CHRIST about 148.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to Azotus ‖ as one that journeyed, and therewithal ‖ drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

‖ Or, *as thought it would pass through it.*

‖ Or, *led his company.*

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the ‖ enemies' horses were tired.

‖ Joseph. Antiq. lib. 13. cap. 8.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their

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65. — *a duke, and partaker of his dominion.*] He constituted him general of his forces in Judea, and gave him the office of meridarches, which probably means the station of governour of some province of the Syrian empire. *Dean Prideaux, Stackhouse.*

67. — *came Demetrius son of Demetrius*] This young man, with his brother Antiochus, had been sent for concealment during the late troubles into Crete, whence he now came, and with an army of mercenaries landed in Cilicia, resolving to avenge his father's death, and recover his kingdom. *Stackhouse.*

69. — *Apollonius the governor of Celosyria*] In the history of the Maccabees are mentioned several persons of the name of Apollonius. This appears to be the same who was bred up at Rome with Demetrius, son of Seleucus Philopator, then an hostage at that place. When Demetrius recovered the crown of Syria, chap. vii. 1, Apollonius became his prime favourite, and was made governour of Cœle-Syria and Phenicia: and being continued in the same government by Alexander, now revolted from him, to embrace the interest of Demetrius, the son of his old master, and marched his forces against Jonathan, to engage him to do the like. *Dean Prideaux, Stackhouse.*

70. — *in the mountains?*] Either, at Jerusalem, which was situated on mountains; or in Judea, which was a mountainous country; see Deut. xi. 11. *Drusius.*

71. — *the power of the cities.*] The chief men of every city fight with me, according to Josephus. *Grotius.*

73. — *where is neither stone nor flint,*] The Jews were accustomed to throw down stones upon their enemies from mountainous places: see 2 Macc. i. 16. *Grotius.*

77. — *and went to Azotus as one that journeyed,*] Pretending that he was going to Azotus. *Badwell.*

Before CHRIST about 146. spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 *Ptolemeus taketh away his daughter from Alexander, and entereth upon his kingdom.* 17 *Alexander is slain, and Ptolemeus dieth within three days.* 20 *Jonathan besiegeth the tower at Jerusalem.* 26 *The Jews and he are much honoured by Demetrius,* 48 *who is rescued by the Jews from his own subjects in Antioch.* 57 *Antiochus the younger honoureth Jonathan.* 61 *His exploits in divers places.*

about 146. AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, Before CHRIST about 146. they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and † lodged. † Gr. slept.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon

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89. *And sent him a buckle of gold,*] The golden buckle, which was worn upon the shoulder, was a singular mark of distinction both among the Greeks and Persians, from whom the Macedonians took it; and was generally made the reward of great and gallant actions in war. *Calmet, Stackhouse.*

Chap. XI. ver. 1. *And the king of Egypt gathered together a great host,* &c.] This was Ptolemy Philometor, who marched a great army into Palestine, at the request of his son in law Alexander king of Syria, and to his assistance. *Dean Prideaux.*

The historian says, that under cover of assisting Alexander he was really promoting his own schemes of ambition: but Josephus gives no such account. *Grotius.*

7. — *to the river called Eleutherus,*] Near the city Orthosia, at the foot of mount Lebanon, falling into the Mediterranean not far from Aradus in Syria. Its modern name is Velania. *Drusius.*

8. — *unto Seleucia upon the sea coast,*] On the Mediterranean, near where the river Orontes falls into the sea. This is the same Seleucia, where the Apostles Paul and Barnabas embarked for Cyprus, Acts xiii. 4. *Calmet.*

— *imagined wicked counsels against Alexander.*] Josephus gives the following account of these transactions. After Ptolemy arrived at Ptolemais, he very narrowly escaped destruction by means of a conspiracy formed against him by Ammonius the friend of Alexander. On the discovery of this, he wrote to Alexander with a demand that Ammonius should be given up to punishment on account of the conspiracy. But upon the refusal of his demand he perceived that Alexander himself was the author of the plot, and accordingly began to entertain great hatred towards him. *Drusius.* Josephus believed this to be the truth; but the writer of the book of the Maccabees evidently favours Alexander. *Grotius.*

14. — *those that dwelt in those parts.*] Namely, of Syria. He remained in Cilicia for this reason, because Syria had revolted from him. *Grotius.*

Before CHRIST about 146. king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

about 145. 18 King Ptolemee also died the third day after, † and they that were in the strong holds were slain one of another.

† Gr. and those that were in the holds were slain of those that were in the holds.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends. Before CHRIST about 144.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 ‖ Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees. ‖ Joseph. Antiq. lib. 13. cap. 8.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a

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16. — *but king Ptolemee was exalted:*] That is, established in the highest degree of power: he was elevated to the loftiest situation of dignity and empire, having acquired the dominion of two powerful kingdoms. *Badwell.*

His joy however did not last long: for having received a dangerous wound in the battle, he died of it a few days after, ver. 18; leaving Demetrius in quiet possession of his father's kingdom, which he having recovered by virtue of this victory thenceforward assumed the name of Nicator, or the Conqueror. *Dean Prideaux, Stackhouse.*

18. —*and they that were in the strong holds were slain one of another.*] The first false step of the new government was the massacre of the Egyptian soldiers, whom Ptolemy the father-in-law of Demetrius had left to assist in garrisoning the fortresses in the maritime towns, but who by order of Demetrius were now put to death by their Syrian associates: upon which in disgust the rest of the Egyptian army returned to Egypt, and would no longer support him. *Dean Prideaux, Dr. Hales.*

20. — *to take the tower that was in Jerusalem:*] Which was still held by the Macedonians. The surrender, offered by the elder Demetrius, chap. x. 32, did not take effect, the Jews under the command of Jonathan having attached themselves to the opposite interest. *Grotius.* Jonathan availed himself of the present respite to besiege it. *Dr. Hales.*

23. — *and put himself in peril;*] By intrusting himself and the elders, whom he chose to accompany him, to the faith of Demetrius. *Grotius.*

28. — *the three governments.*] See ver. 34. Not "with the country of Samaria," but "in and near" it. *Grotius.* They formerly belonged to Samaria. *Dean Prideaux.*

32. *King Demetrius unto his father Lasthenes*] This was the Cretan friend, with whom Demetrius had found an asylum, and who was now his prime minister. *Dr. Hales.* It was usual for kings to call men of chief authority *fathers*, as did afterwards the Roman emperours. *Grotius.*

33. *We are determined to do good &c.*] Demetrius thus ratified all the offers of his father, which Jonathan had declined, when he preferred the friendship of Alexander. *Dr. Hales.*

Before CHRIST about 145.

copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

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47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 ‖ Grant us peace, and let the Jews cease from assaulting us and the city.

‖ Or, *Be friends with us.*

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. about 144.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover Tryphon took the †elephants, and won Antioch.

† Gr. *beasts.*

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler

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38. — *he sent away all his forces,*] Reserving none in his pay but his Cretans, and some other mercenaries: hereby he not only deprived himself of those veterans who had served his father, and would have been his chief support in his throne, but made them also his bitterest enemies, by depriving them of their only means of subsistence. The mischief of this he severely felt in the succeeding revolts and revolutions; when, in consequence of his cruelty, folly, and rashness, the people became daily more and more alienated from him, till at length they were ready for a general defection. *Dean Prideaux.*

39. — *that had been of Alexander's part afore,*] He had formerly served Alexander as governour of Antioch, but in the present king's reign was laid aside. *Stackhouse.*

—— *Simalcue the Arabian,*] Most probably Zabdiel, ver. 17, who had murdered Alexander, and retained his son Antiochus in his hands. The Greek word, rendered Simalcue, is taken from the Arabick *Al melec*; that is, *the king*, and denotes his office, as Zabdiel does his person. He was king of that part of Arabia where he lived. *Dr. Hales, Dean Prideaux.*

40. — *and there he remained a long season.*] For the Arabian prince, either seeing through Tryphon's design of getting the crown for himself, or else disliking the project of placing Antiochus upon the throne, would not immediately yield to the proposal. *Dean Prideaux.*

53. — *estranged himself from Jonathan,* &c.] Demetrius, thinking that he had no further occasion for Jonathan, repaid his services with ingratitude. He broke the engagements which he had made at Ptolemais; demanded taxes, tributes, and tolls, as before; and threatened him with war unless they were paid: whereby he alienated the Jews as well as the rest of his subjects. *Dr. Hales, Dean Prideaux.*

54. — *who reigned, and was crowned.*] By the name of Antiochus Theos, or the divine. *Stackhouse, Dean Prideaux.*

Before CHRIST about 144. over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels † to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

† Gr. and service.

59 His brother Simon also he made captain from the place called The ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan ‖ went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

‖ Or, went beyond the river, and passed through the cities, or, went and passed beyond the river and through the cities.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned ‖ the suburbs thereof with fire, and spoiled them.

‖ Gr. *the places thereabout.*

62 Afterward, when they of Gaza made supplication unto Jonathan, † he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

† Gr. *he gave them the right hand.*

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing ‖ to remove him out of the country,

‖ Or, *to remove him from the affairs of the kingdom.*

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took *the city*, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of *them* left, except Mattathias the *son* of Absalom, and Judas the *son* of Calphi, the captains of the host. Before CHRIST about 144.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away:

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 28 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea,* 48 *and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, *Jonathan* the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

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57. — *ruler over the four governments,*] Three of which were named, ver. 34: the fourth was Ptolemais; see ch. x. 39. *Grotius.*

59. — *The ladder of Tyrus*] A mountain on the seacoast between Tyre and Ptolemais. *Dean Prideaux.*

60. *Then Jonathan went forth,* &c.] The ill return which Demetrius made Jonathan was doubtless his chief reason for declaring for the new king. *Stackhouse.* It appears from Josephus, that on Jonathan's consenting to the proposals of Antiochus, a commission was sent to him to raise forces for Antiochus's service through all Coele-Syria and Palestine, by virtue whereof, having gotten together a large army, he marched round the country as far as Damascus, to secure all in those parts to the interest of Antiochus. *Dean Prideaux.*

67. — *at the water of Gennesar,*] That is, the lake of Genesareth, or Cinnereth: see the note on *Matt.* iv. 18.

70. — *there was not one of them left,*] Except a band of fifty brave men, according to Josephus, the chief of whom are here mentioned. *Drusius, Grotius.*

Before CHRIST about 144.

7 There were letters sent in times past unto Onias the high priest from ‖ Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

‖ *Areus.* See Jos. Antiq. lib. 13. cap. 8.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the ‖ league and friendship.

‖ Or, *kindred.* Jos. Antiq.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

Before CHRIST about 144.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters ‖ which Oniares sent.

‖ Read out of Josephus, *which Areus sent to Onias.*

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your † prosperity.

† Gr. *peace.*

23 We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore our *ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite ‖ to enter his country.

‖ Or, *to set foot in his country: or, to invade his country.*

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and ‖ they kindled fires in their camp.

‖ Joseph. Antiq. lib. 13. cap. 5. *We y went away.*

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

Chap. XII. ver. 7. — *unto Onias the high priest from Darius,*] The Onias here mentioned was the son of Simon the Just; he lived during the reigns, first of Euergetes, then of Ptolemy Philopator, and Ptolemy Epiphanes, in Egypt; and of Antiochus the Great, and Seleucus, in Syria. The name of the Lacedemonian king was Areus, of which Darius is manifestly a corruption. *Grotius.*

—— *ye are our brethren,*] By this is meant, not merely friends and allies, but kinsmen: as is manifest from the language of Josephus, and from the very words of the epistle of the Lacedemonians, ver. 21, who declare themselves to be of the stock of Abraham. *Grotius.* Whence this kindred arose, is uncertain; unless, as Grotius supposes, they were derived from the Dores, who came from the Pelasgi: these are by Herodotus called "barbarians;" and perhaps were derived from the Syrians and Arabians, the posterity of Abraham by Keturah. *Whiston.*

19. — *which Oniares sent,*] See the margin.

21. *It is found in writing,*] That *is*, in the annals and monuments of history. *Badwell.* It appears from hence, that the Lacedemonians first wrote to the Jews, and certified them that they found in some old books that they were related, and had the patriarch Abraham for their common father. The Jews, though proud of their noble origin, did not reject the pretension of the Lacedemonians. Both believed they were related. It must be confessed, however, that their belief was ill founded, if it rested on the documents remaining in Scripture, or in profane authors. But they might at that time have proofs and monuments in their possession, which are unknown to us. *Calmet.*

25. — *in the land of Amathis:*] Or, Hamath. See the note on Isa. x. 9.

28. — *they feared, and trembled in their hearts,*] So that they immediately marched off in the night, "kindling fires in their camp," in order to make it believed that they were still there. *Dean Prideaux.* A stratagem, of which instances are frequently recorded in history. *Grotius.*

Before CHRIST about 144.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called † Zabadeans, and smote them, and took their spoils.

† Joseph. Gr. *Nabatheans*, or, *Zabatheans*.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, ‖ forasmuch as *part of* the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

‖ Or, according to the Roman reading, *and he came near to the wall of the brook toward the east.*

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

Before CHRIST about 144.

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he † sent two thousand into Galilee, and one thousand went with him.

† Gr. *two thousand in Galilee.*

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

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31. — *the Arabians, who were called Zabadeans,*] It is very probable, that instead of Zabadeans, which is a name entirely unknown, we should read Nabatheans, as Josephus did. *Calmet.* The Nabatheans, though formerly friends of Judas, had remained on the side of Demetrius Nicator, and had not attached themselves to Alexander. *Grotius.* See Dr. Wells's note on chap. iii. 46.

36. — *that men might neither sell nor buy in it.*] The object was, that the heathen, who were in garrison there, might receive no relief of provision, or of any thing else that way; which soon reduced them to great distress, and very much forwarded that necessity, whereby at last they were compelled to surrender the place. *Dean Prideaux.*

37. — *that which was called Caphenatha.*] Probably so called from the palms that grew there. *Grotius.*

38. — *Adida in Sephela,*] Eusebius and St. Jerome tell us, that all the open plain country about Eleutheropolis to the north and west was in their days called Sephela. *Dr. Wells.*

40. — *Bethsan.*] See chap. v. 52.

45. — *come thou with me to Ptolemais, for I will give it thee.*] As being one of the four governments, which the young king had promised to the Jewish nation, chap. xi. 57. *Grotius.*

48. — *and took him,*] By order of Tryphon, as Josephus expressly states. *Grotius.*

50. *But when they knew*] Rather, when they had heard: for Jonathan was not yet dead. *Castellio.* He was not long after put to death by the perfidious Tryphon, who next slew his young master, and put on his blood-stained crown. *Dr. Hales.*

Before CHRIST about 144.

53 Then all the heathen that were round about them sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

8 Simon is made captain in his brother Jonathan's room. 19 Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius, 40 and winneth Gaza, and the tower at Jerusalem.

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen,

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain. Before CHRIST about 144.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, ‖ concerning the business that was committed unto him. ‖ Or, *for the affairs, or, offices that he had, or, the necessary uses which he had.*

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon *and* his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers. about 143.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.

Chap. XIII. ver. 20. — *Adora:*] A city belonging to the tribe of Judah, in the southern part of Judea, on the confines of Idumea. *Calmet.*

21. — *they that were in the tower*] In the fortress of Jerusalem on mount Acra. It appears from chap. xii. 36, that they had a difficulty in procuring supplies of provisions, &c. *Grotius.*

25. — *in Modin,*] See the last note on chap. ii. 1.

Before CHRIST about 143.

28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals † therein.

† Gr. *in the strong holds.*

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because † all that Tryphon did was to spoil.

† Gr. *all Tryphon's doings were robberies.*

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

Before CHRIST about 142.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon † to grant them peace.

† Gr. *to give them his right hand.*

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so

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30. — *and it standeth yet unto this day.*] Josephus tells us, that this whole fabrick was standing entire in his days, and looked upon as a very curious and excellent piece of architecture; and Eusebius mentions it as still in being in his time, which was two hundred years after the time of Josephus. *Dean Prideaux, Stackhouse.*

31. — *and slew him.*] How Tryphon killed this Antiochus, the epitome of Livy informs us; namely, that he corrupted his physicians or surgeons, who, falsely pretending to the people that he was perishing with the *stone*, as they cut him for it, killed him. This exactly agrees with Josephus. *Whiston.*

32. — *and brought a great calamity upon the land.*] By the destruction of many who disapproved of his conduct. *Grotius.*

34. — *Simon chose men, and sent to king Demetrius.*] Notwithstanding the ill treatment the Jews had received from Demetrius, who after his defeat by Tryphon had abandoned himself to sloth and luxury at Laodicea, Simon yet preferred him to his perfidious rival, and sent respectfully to treat with him about a renewal of the former terms of accommodation: to which Demetrius gladly agreed, and confirmed them all, with an act of amnesty for all past offences. From this grant the Jews date the independence of their country, and their freedom from the Syrian yoke, before Christ 148; and thenceforth computed the times from this era of Simon's reign, as high priest, and ethnarch or prince of the Jews instead of the era of the Seleucidæ, or of Alexander's successors, as before. *Dr. Hales.*

40. — *let them be enrolled,*] In the number of our soldiers. *Badwell.* See chap. x. 36.

43. *In those days Simon camped against Gaza,* &c.] Having obtained the independent sovereignty of the land, Simon took a progress through it, to inspect what was wanting for its security; repairing the fortifications that were decayed, making new ones where they were wanted, and besieging and taking the place that stood out against him. *Dean Prideaux.*

—— *Gaza,*] This is *in* all probability an error for Gazara; the taking of which is spoken of as one of the good works of Simon, chap. xiv. 7, 34; and also by Josephus: but nothing is said in either history of his taking Gaza. And Gazara is often mentioned by them as in the hands of Simon; but Gaza never, unless it be in this place. Gazara is the same with the ancient Gezer: see the note on chap. iii. 46. And here most likely it was that Simon built him an house, ver. 48; and that was the house wherein John his son dwelt, when he sent him to command in those parts, ver. 53. *Dean Prideaux.*

47. — *but put them out of the city.*] He generously spared their lives; but for their idolatries, and for the sake of greater security, made them evacuate the city. *Dr. Hales, Grotius.*

Before CHRIST about 143. entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

about 142. 49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him, ‖ to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

‖ Or, *to make peace with them.*

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country.* 18 *The Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is set up in Sion.*

about 141. NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

Before CHRIST about 141.

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for an haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of ‖ good things, and the young men put on glorious and warlike apparel.

‖ Or, *the wealth of the land.*

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [a] every man sat under his vine and his fig tree, and there was none to fray them:

[a] 1 Kings 4. 25.

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

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51. — *because there was destroyed a great enemy out of Israel.*] The garrison in this fortress had been a dreadful thorn in the sides of the Maccabees and their friends, ever since Antiochus Epiphanes first placed it there. Therefore Simon not only demolished the fortress, that it might no longer be a retreat to sedition and faction; but, to prevent its being rebuilt at any time, he levelled the hill on which it was situated, so that now no eminence was left but the mount of the temple only. This mount he new fortified in the meanwhile; repairing the outer wall, and making it stronger than before; and provided habitations within it both for "himself and his company," and there he afterwards dwelt. And most likely his house stood where the castle Antonia was afterwards built. *Dean Prideaux. Stackhouse.*

53. — *and he dwelt in Gazara.*] That being a border which most wanted his presence: probably also for the purpose of superintending the works then carrying on at Joppa, which was in the neighbourhood: see chap. xiv. 5. *Dean Prideaux.*

Chap. XIV. ver. 2. — *Arsaces.*] This was the family name of all the kings of Parthia. The king that reigned at this time was Mithridates, who, having gotten *Demetrius* into his power, after some time allowed him a royal maintenance, and gave him one of his daughters in marriage. *Dean Prideaux.*

5. — *he took Joppe for an haven.*] This being the nearest maritime town to Jerusalem, though at the distance of forty miles, Simon made it the seaport to that city and all Judea, it being the fittest place on all that coast for carrying on their trade to all the isles and countries in the Mediterranean: and it served them for this purpose many ages after, as it still doth the inhabitants of that country even to this day. *Dean Prideaux.*

Before CHRIST about 141.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner; Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

Before CHRIST about 14[illegible]

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At ‖ Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

‖ Or, Jerusalem, peradventure by corruption and transposition of letters; or, as some think, the common hall where they were consult of matters estate.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed ‖ the valiant men of his nation, and gave them wages,

‖ Or, the men of war.

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the ‖ armour of the enemies had been before; but he set a garrison of Jews there:

‖ Or, weapons.

34 Moreover he fortified Joppe, which lieth upon the sea, and ‖ Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

‖ Or, Gaza.

35 The people therefore, seeing the acts

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24. — *of a thousand pound weight,*] A thousand mine, which, according to the lowest computation of an Attic mina, amounted to the value of fifty thousand pounds sterling of our money. *Dean Prideaux.*

25. *Whereof when the people heard,*] That is, the people of the Jews. *Drusius.*

27. *So then they wrote it in tables of brass, &c.*] In a general assembly of the priests and elders and all the people assembled at Jerusalem, it was agreed by the unanimous consent of all present, that the supreme government of the nation, as well as the high priesthood, should be conferred on Simon, and settled both on him and on his posterity after him. This had before been personally settled on Simon by the grant of Demetrius; and the same was now granted by the whole nation of the Jews, and made perpetual to his descendants. A publick act or instrument was made of these things, reciting the good deeds of Simon and his family, and constituting him their prince, as well as their high priest, in return: a copy of which act they ordered to be engraven on tables of brass, and hung up in the sanctuary; and the original they laid up in the sacred archives belonging to the treasury of the temple. From that time Simon took on him the state, style, and authority of prince, as well as high priest, of the Jews; and all publick acts thenceforth went in his name. And after him both these dignities descended together to his posterity; and continued among them thus united together for several descents, they being at the same time sovereign pontiffs and sovereign princes of the Jewish nation. *Dean Prideaux.*

—— *the month Elul,*] The sixth month from Nisan, answering in part to our August. It is mentioned in Nehem. vi. 15. *Drusius.*

Before CHRIST about 141. of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt ‖ in the holy place:

‖ Or, unto religion.

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

Before CHRIST about 141.

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 *The Romans write to divers kings and nations to favour the Jews.* 27 *Antiochus quarrelleth with Simon,* 38 *and sendeth some to annoy Judea.*

MOREOVER Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; about 140.

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

41. — *that Simon should be their governor and high priest for ever,*] That is, he and his posterity: the expression "for ever," is opposed to a mere personal dignity. *Drusius, Grotius.*

— *until there should arise a faithful prophet;*] Or the Messiah. This was a very remarkable reservation made on the part of the Jewish people. *Dr. Hales.* See the note on chap. iv. 46.

Chap. XV. ver. 1. — *Antiochus, son of Demetrius the king*] This Antiochus was second son to Demetrius Soter, and brother to Demetrius Nicator, who during his captivity in Parthia had married the daughter of the Parthian king. See the note on chap. xiv. 2. This marriage gave such offence to Cleopatra, Demetrius's queen, who had fled with her two sons to Seleucia for protection against the usurper Tryphon, that she offered the crown of Syria to Antiochus, her husband's brother, on condition that he would marry her. He accepted her offer, and assumed the title of "king," and wrote a letter next year, before Christ 140, "from the isles of the sea," most probably from Rhodes or Cyprus, to Simon the high priest, and prince of his nation, and to the people of the Jews, announcing his intention of coming to recover his father's dominions from the usurper Tryphon; and, to secure their assistance, confirming all the grants of his father and brother in their full extent, and adding the promise of more. *Dean Prideaux, Dr. Hales.*

3. — *certain pestilent men*] Meaning Alexander Balas and his son; but especially Tryphon. *Grotius.*

Before CHRIST about 140.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

about 139.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

Before CHRIST about 1

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to ‖ Ariarathes, and Arsaces,

‖ Or. *Arathes.*

23 And to all the countries, and to ‖ Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and ‖ Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

‖ Or. *Sampsaces.*

‖ Or. *Basilis.*

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day*, † assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

† Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athe-

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6. — *to coin money for thy country with thine own stamp.*] A curious confirmation of this fact is furnished by a genuine copper coin of Simon's, struck this very year; which was purchased by Dr. Kennicott in the East, with the following inscription in the ancient sacred character on the front, "the fourth year," and on the reverse, "O the deliverance of Sion." An engraving of the coin or medal, and of the inscription, is given in Dr. Kennicott's Observations on the first book of Samuel, chap. vi. 19. *Dr. Hales.*

7. — *let them be free;*] Or as the Latin Vulgate has it, "holy and free," which are the very words of his father's concession, offered to Jonathan several years before, chap. x. 31. What makes these grants very remarkable is the state of the remaining genuine shekels of the Jews with Samaritan characters, which seem to have been, most of them at least, coined in the four first years of this Simon the Asmonean, and have on them these words on one side, "Jerusalem the holy," and on the reverse, "In the year of freedom, 1, or 2, or 3, or 4." These shekels therefore are original monuments of these times, and undeniable marks of the truth of the history contained in these chapters. *Whiston.*

10. — *went Antiochus into the land of his fathers:*] He landed in Syria the beginning of the next year, according to the foregoing letter: whereupon most of the usurper's forces, now weary of his tyranny, went over to Antiochus. *Dean Prideaux.*

11. — *Dora,*] A city in Phenicia, near mount Carmel. It is said to be "by the sea side," to distinguish it from another Dora, or Adora, in Idumea, mentioned chap. xiii. 20. *Drusius.*

15. — *to the kings and countries;*] That is, to all the cities and states of Greece, lesser Asia, and the isles, that were then in alliance with the Romans. The several "kings" specified were kings respectively, Ptolemy of Egypt, Demetrius of Syria, Attalus of Pergamus, Ariarathes of Cappadocia, Arsaces, that is, Mithridates, of Parthia: see the note on chap. xiv. 2. *Dean Prideaux.*

Before CHRIST about 139. nobius, one of his friends, to commune *with him*, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion ‖ without the borders of Judea:

‖ Or, *except the borders, &c.*

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and ‖ fight against you.

‖ Or, *subdue you in fight.*

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon. Before CHRIST about 139.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, 22 and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

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30. — *the places, whereof ye have gotten dominion*] The three governments mentioned chap. xi. 34. *Grotius.*

32. — *when he saw the glory of Simon*, &c.] That is, the pomp and grandeur in which he lived. For being now sovereign prince of the Jews, he was served in much gold and silver plate, had many attendants, and in all things else appeared with the same splendour and magnificence as other princes. *Dean Prideaux.*

37. — *Orthosias.*] Another maritime town of Phenicia. *Dean Prideaux.*

39. — *Cedron,*] An errour for Gedor, mentioned Josh. xv. 58. *Grotius.*

— *he pursued Tryphon.*] Who fled from Orthosia to Apamea his native city, where he was taken and put to death, as he most richly deserved. An end being thus put to his usurpation, Antiochus became fully possessed of his father's throne. He is known from others of the same name by the addition of Sidetes, or the hunter; from a Syriack word which signifies hunting, of which he was particularly fond. *Dr. Hales, Dean Prideaux.*

Before CHRIST about 139.

7 *That done,* he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

‖ Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus; and there were slain, &c.* about 135.

10 ‖ So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, *made them a* great banquet: howbeit he had hid men there. Before CHRIST about 135.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the † tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. † Gr. *captains of thousands.*

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on *them* that were come to destroy him, and slew *them*; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, *and worthy deeds* which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

Chap. XVI. ver. 17. *In which doing he committed a great treachery,* &c.] What finally became of this traitor we have no manner of account in history. Being unable to support himself against John the son of Simon, who speedily marched against him, he fled to Zeno, tyrant of Philadelphia, and there waited in expectation of the arrival of Antiochus. No farther mention is made of him by Josephus. Though Antiochus might have liked the treason, he must have hated and abhorred the traitor. And how could he trust an ungrateful viper, who had stung his best friend and benefactor to his death? *Dr. Hales.* As to the victim of his treachery, the commendation, which the author of this book bestows upon him, chap. xiv. 4—15, is worth our observation: for therein he tells us, that "he sought the good of his nation in such wise, as that evermore his authority pleased them well:" that during his administration, whilst Syria and other neighbouring kingdoms were almost destroyed by wars, the Jews lived quietly, "every man under his vine and his fig tree," enjoying without fear the fruits of their labours, and beholding with pleasure the flouriahing state of their country; their trade increased by the reduction of Joppa and other maritime places; their territories enlarged; their armies well disciplined; their towns and fortresses well garrisoned; their religion and liberties secured; their land freed from heathen enemies and Jewish apostates; and their friendship courted by all the nations round them, even by the Romans and Lacedemonians. He observes further, that this Simon was no less zealous for the service of God, in exterminating apostasy, superstition, idolatry, and every thing else that was contrary to His laws; that he was a great protector of the true Israelites, and a friend to the poor; that he restored the service of the temple to its ancient splendour, and repaired the number of the sacred vessels. So that we need not wonder, if the Jewish Sanhedrim thought no dignity and honour, while he lived, and, when he was so basely and barbarously cut off, no grief and lamentation, too great for a man of his uncommon merit. *Universal History, Stackhouse.*

23. *As concerning the rest of the acts of John,*] He succeeded his father in the high priesthood and principality of the nation, which continued in the Maccabean family until the time of Herod the Great. See the notes subjoined to the Book of Esther.

24. — *in the chronicles of his priesthood,*] Called in some of the Greek copies, the fourth book of Maccabees; which Josephus, in his Antiquities of the Jews, here begins to follow and abridge. A Greek version of this chronicle was extant not very long ago at Lyons, though it seems to have been there burnt and to be utterly lost. *Whiston.*

THE SECOND BOOK

OF THE

MACCABEES.

INTRODUCTION.

THIS book contains a compilation of historical records extracted from different works; but especially an abridgment of an history of the persecutions of Epiphanes and Eupator against the Jews, which had been written in Greek in five books, by an Hellenistical Jew of Cyrene, named Jason, a descendant probably of those Jews who had been placed there by Ptolemy Soter; and which is no longer extant. The name of the compiler is not known. He was doubtless a different person from the author of the preceding book. He dates from an era six months later than that chosen by him, and he not only writes with less accuracy, and in a more florid style, but likewise relates some particulars in a manner inconsistent with the accounts of the first book; from which nevertheless he has in other instances borrowed both sentiments and facts. By whomsoever it was composed, it should seem to have been originally written in Greek; and the compiler, as well as the author, whose work he abridged, follows the Syrian mode of computation, reckoning by the years of the Seleucidæ.

The two epistles which are contained in the first and second chapters, and which are there said to have been written by the Jews at Jerusalem to their brethren at Alexandria, exhorting them to observe the feast of tabernacles, and that of the purification, are by Prideaux considered as spurious; the second, indeed, is said to have been written by Judas, who was not living at the time of the date; and it contains many extravagant and fabulous particulars. It begins at the tenth verse of the first chapter, and terminates with the eighteenth of the second; from thence to the end of the chapter is a short preface of the compiler of the abridgment of Jason's history; which commences with the third chapter, and concludes with the thirty-seventh verse of the fifteenth chapter, the two last verses forming a kind of conclusion to the work.

The book contains an history of about fifteen years, from the enterprise of Heliodorus in the temple, in the year of the world 3828, to the victory of Judas Maccabeus against Nicanor, 3843. The chapters are not however arranged exactly in chronological order. The book begins at a period somewhat earlier than that of the first book of the Maccabees. As the author appears at first to have intended only an epitome of the history of Judas Maccabeus and his brethren, with some contemporary events; the account of the punishment of Heliodorus, which occurred under Seleucus, the predecessor of Epiphanes, as well as the circumstances related in the two last chapters, which happened under Demetrius Soter, the successor of Eupator, have been sometimes represented as additions by some later writer. But since these events, as connected with the time of Judas, were not irrelative to the author's design, there is no reason, except from a pretended difference of style, to dispute their authenticity as a part of Jason's history; or, at least, as a genuine addition affixed to the epitome by the compiler. The author has no title, any more than the writer of the preceding book, to be considered as an inspired historian: he speaks, indeed, of his own performance in the diffident style of one conscious of the fallibility of his own judgment, and distrustful of his own powers. His work was never considered as strictly canonical till received into the sacred list by the Council of Trent, though examples are produced from it by many ancient writers. It must be allowed to be a valuable and instructive history; and affords an interesting description of a persecuted and afflicted people; furnishing in the relation of the conduct of Eleazar, and of the woman and her children who suffered for their attachment to their religion, an example of constancy, that might have animated the martyrs of the Christian Church. The author industriously displays the confidence in a resurrection and future life which prevailed at the period of his history, and which was the encouragement that enabled those who were so severely tried to sustain their tortures. He likewise, perhaps, more particularly enforced the doctrine of a resurrection with a design to counteract the propagation of the Sadducean principles, which were then rising into notice.

The work, as the production of a fallible and unenlightened man, contains a mixture of errour, and certainly should be read with that discretion, which, while it seeks instruction, guards against the intrusion of false and pernicious opinions. If St. Paul in his eulogium on some illustrious examples of faith should be thought to have established the truth, or approved the examples of this history, he by no means bears testimony to the inspiration of its author, or establishes its general authority in point of doctrine. The Apostles consigned for the direction of the Christian Church the productions of only those "holy men who were moved by the Holy Ghost." The Fathers in general cite the book as an useful history, but not as of authority in point of doctrine.

There are two other books, entitled the third and fourth books of the Maccabees, which were never received by any church. That, which is improperly styled the third, and which in point of time should be considered as the first, describes the persecution of Ptolemy Philopator against the Jews in Egypt, about the year of the world 3789; and the miraculous delivery of those who were exposed in the hippodrome of Alexandria to the fury of elephants. This is a work entitled to much respect; it is in the most ancient manuscripts of the Septuagint, and is cited by the Fathers; but never having been in the Vulgate, which version was universally used in the Western Church, and from which our translations of the Apocrypha were made, it never was admitted into our Bibles.

The book, which is usually called the fourth book of the Maccabees, contains an history of the pontificate of John Hyrcanus. *Dr. Gray.*

CHAP. I.

1 *A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

about 144. THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto *you*, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

about 144. 7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of [a] tabernacles in the month Casleu.

[a] Lev. 23. 34.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* [b] Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.

[b] Lev. 24. Numb. 28.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacri-

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Chap. I. ver. 1. *The brethren, the Jews* &c.] From hence to the end of the sixth verse is nothing more than a preliminary salutation. The epistle begins at the seventh verse and ends with the ninth. The purport of it is to exhort the Jews of Alexandria and Egypt to observe the feast of the dedication of the new altar erected by Judas when he purified the temple, 1 Macc. iv. 59. *Grotius, Dean Prideaux.*

9. — *the feast of tabernacles*] This appellation is improper. What is meant is the feast of the dedication: during which solemnity although they might carry some winter greens in their hands, to express their rejoicing, yet they could not make such booths as in the feast of tabernacles, because the month Casleu fell in the winter. *Dean Prideaux.*

10. *In the hundred fourscore and eighth year,* &c.] The second epistle begins here, and ends with the eighteenth verse of the second chapter. It is not only written in the name of Judas Maccabeus, who was slain six and thirty years before the date which it bears, but its contents also are so fabulous and absurd, that it never could have been written by the great council of Jews assembled at Jerusalem for the whole nation, as it pretends to be. *Dean Prideaux, Stackhouse.*

—— *king Ptolemeus' master,*] Namely, in the studies of philosophy. *Grotius.*

11. — *against a king.*] Antiochus Epiphanes.

13. — *the temple of Nanea.*] Who this Nanea was, the learned are not agreed: some take her for Venus, others for Cybele, others for Diana. The manner in which Antiochus was disappointed is related very differently here from the account in 1 Macc. vi. 1, &c. *Stackhouse.*

18. — *Neemias*] Or, Nehemiah.

fices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that ‖ Neemias had purified the sacrifices therewith.

‖ *Or, Neemias his company.*

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

CHAP. II.

1 *What Jeremy the prophet did.* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias and Judas wrote.* 20 *What Jason wrote in five books:* 25 *and how those were abridged by the author of this book.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that *he being* wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

† Gr. *Now God it is that saved all his people, and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the laws: for we hope in God that he will shortly, &c.*

17 † We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet ‖ for the pleasuring of many we will undertake gladly this great pains;

‖ Or, *to desire well of many.*

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.* 7 *Heliodorus is sent to take them away.* 24 *He is stricken of God, and healed at the prayer of Onias.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, about 187

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which

Chap. II. ver. 19. *Now as concerning Judas Maccabeus, and his brethren,* &c.] What follows to the end of the chapter is the author's preface to his abridgment of the history of Jason, which begins from the first verse of the third chapter, and is carried on to the end of the thirty-seventh verse of the last chapter. *Dean Prideaux.* Concerning Jason see the Introduction.

Chap. III. ver. 3. — *Seleucus king of Asia*] The son of Antiochus the Great, and elder brother of Antiochus Epiphanes *Grotius.* See Dan. xi. 20, and the note there.

Before CHRIST about 187. did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind. Before CHRIST about 187.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses ‖ to the general supplication, because the place was like to come into contempt. ‖ Or, *in make general supplication.*

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the † fear of the high priest, being in such an agony. † Gr. *expectation.*

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the ‖ Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. ‖ Or, *Lord of our fathers.*

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a

25. *For there appeared unto them an horse with a terrible rider upon him,* &c.] See also chap. xi. 8, 10. However improbable these accounts may appear, in which God is described to have vindicated the insulted sanctity of His temple, and to have discountenanced the adversaries of His people, by apparitions and angelical visions; it is certain that many philosophical and judicious writers, such as Cicero and others, have maintained the reality of similar appearances; and that the popular belief in such apparitions may without credulity be supposed to have originated in the miraculous interpositions, which were sometimes displayed in behalf of the Jewish people. See Josh. v. 13. *Dr. Gray.*

Before CHRIST about 187. great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort. Before CHRIST about 187.

CHAP. IV.

1 *Simon slandereth Onias.* 7 *Jason, by corrupting the king, obtaineth the office of the high priest.* 24 *Menelaus getteth the same from Jason by the like corruption.* 34 *Andronicus traitorously murdereth Onias.* 38 *The king being informed thereof, causeth Andronicus to be put to death.* 39 *The wickedness of Lysimachus, by the instigation of Menelaus.*

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, about when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted *of*

Chap. IV. ver. 7. — *after the death of Seleucus.*] See 1 Macc. i. 10. With the history of the persecution of the Jews by Antiochus Epiphanes the books of the Maccabees properly commence. *Dr. Hales.*

9. — *to write them of Jerusalem by the name of Antiochians.*] That is, to make as many of them, as he might see fit, citizens of Antioch, the freedom of that city being a privilege of great value while the Syro-Macedonian kings flourished there. *Dean Prideaux.*

Before CHRIST about 175. special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of ‖ Discus called them forth;

‖ Or, *the Discus*, which was a stone with an hole in the middst.

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

Before CHRIST about 174.

19 This ungracious Jason sent ‖ special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

‖ Or, *who were religious ambassadors.*

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the *son* of Mesthenes was sent into Egypt for the ‖ coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

about 173.

‖ Or, *enthronising.*

22 Where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

about 172.

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11. — *John the father of Eupolemus, who went ambassador to Rome*] He designates the father by means of the son, who on account of the embassy to Rome, in which he was afterwards engaged, became a well known character. *Grotius.*

12. — *and made them wear a hat.*] Or petasus, such as was worn by the Grecian youths. *Grotius.*

13. — *through the exceeding profaneness of Jason,*] It appears from Josephus, that his original name was Jesus: but when he went over to the ways of the Greeks he took also a Greek name, and called himself Jason; and having thus given himself up to the heathen superstition, he laid hold of all opportunities of distinguishing himself by expressions of his zeal for it. *Dean Prideaux.*

14. — *the game of Discus*] Casting the Discus, or quoit, which was a round stone or iron with a hole in the middle, was a game much in use amongst the Greeks. *Badwell.*

16. *By reason whereof sore calamity came upon them:*] Hence was propagated among the Jews that iniquity, which drew after it for its punishment one of the greatest calamities, next to the two terrible destructions executed upon their temple and country by Nebuchadnezzar and Titus, that ever befell that nation. Of all which mischief the ambition of this wicked man Jason was the original cause: for sacrificing to it his religion and his country, he betrayed both to procure his own advancement. *Dean Prideaux.*

17. — *the time following*] That is, the history of the times which followed these things. *Grotius.*

18. — *the game that was used every fifth year*] Among the Greeks the most celebrated games were the Olympick, called quinquennial, because they were held every fifth year. In imitation of these games, others were instituted at different places, as at Alexandria and at Athens; and amongst them, these at Tyre. *Grotius, Dean Prideaux.*

19. — *to the sacrifice of Hercules,*] So called according to the style of the Greeks. His name among the Tyrians was Melcarthus, signifying king or lord of the city. The Greeks, from some similitude between the worship of this god at Tyre, and that of Hercules in Greece, called this Tyrian god Hercules. This seems to be the same with the Baal of the Holy Scriptures, whose worship Jezebel brought from Tyre into the land of Israel. *Dean Prideaux.*

—— *because it was not convenient,*] Being afraid of involving themselves in the guilt of this idolatry. *Dean Prideaux.*

21. *Now when Apollonius* &c.] Antiochus sent Apollonius, one of his principal nobles, into Egypt, with the pretence of congratulating the young king on his being enthroned; but really in order to discover the intentions of the Egyptian court with respect to Cœle-Syria and Palestine. Finding these intentions to be hostile, he came by sea to Joppa, in order to take a view of the frontiers towards Egypt, and to put them in a state of defence. In this progress he came to Jerusalem. *Dean Prideaux.*

23. — *Menelaus, the aforesaid Simon's brother,*] That is, Simon the Benjamite, chap. iii. 4. But this could not be, for none but such as were of the family of Aaron were capable of the high priesthood. Josephus therefore is more to be credited, who tells us that he was the brother of Onias and Jason, and the son of Simon the second of that name, high priest of the Jews, and that he was the third of Simon's sons who held the office. His name at first was Onias, as was that of his eldest brother: but in imitation of Jason he also took a Greek name, and called himself Menelaus. His father and his eldest brother were both of them holy and good men: but he chose rather to imitate the example of

Before CHRIST about 172. 24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

about 171. 27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. Before CHRIST about 171

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved. about 171

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the *multitude* gathered themselves together against Lysimachus, many vessels of gold being already carried away. about 170

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began *first* to offer violence; one ‖ Auranus being the leader, a man far gone in years, and no less in folly. ‖ Or. Tyrannus.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next in hand, cast them all together upon Lysimachus, and those that set upon them.

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wicked Jason than theirs; for *he* followed him in all *his* ways of fraud, wickedness, and apostasy, and outdid him in each of them. Jason's being supplanted by him in the same manner as he supplanted Onias, was a just retaliation of Providence: but Menelaus was a more wicked instrument herein even than the other; for he practised this fraud against Jason while he was in his confidence, and had from him the character of his ambassadour, and by virtue of that character procured that access to the king whereby he effected his purpose. *Dean Prideaux.*

25. — *bringing nothing worthy the high priesthood,*] Gentleness is most becoming a priest. Heb. v. 2; for he bears the image of the Divine goodness. *Grotius.*

30. — *because they were given to the king's concubine,*] Those kings were accustomed to give whole towns, that is, the revenues of them, to persons whom they greatly esteemed. Thus Magnesia, Lampascus, Myus, &c. were given by the Persian king to Themistocles. It seems that the inhabitants of Tarsus and Mallos, two considerable cities in Cilicia, were indignant at becoming the property of the king's concubine. *Grotius.*

32. — *stole certain vessels of gold out of the temple,*] By means of Lysimachus, whom he had left his deputy at Jerusalem. By selling these he raised money enough to pay the king, and also to bribe Andronicus and other courtiers to procure favour for him. *Dean Prideaux.*

34. — *whom forthwith he shut up*] That is, having seized and shut him up, he murdered him. *Bedwell.*

Before CHRIST about 170. 42 Thus many of them they wounded, and some they struck to the ground, and *all of them* they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

2 *Of the signs and tokens seen in Jerusalem.* 6 *Of the end and wickedness of Jason.* 11 *The pursuit of Antiochus against the Jews.* 15 *The spoiling of the temple.* 27 *Maccabeus fleeth into the wilderness.*

about 170. ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of ‖ pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

Before CHRIST about 170. ‖ Or, staves.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone *forth* a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled *into* the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open ‖ enemy of his country and countrymen, he was cast out into Egypt.

‖ Or, executioner.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

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47. — *yea, before the Scythians,*] That is, before the greatest barbarians. The savage character of the Scythians was proverbial. *Grotius.*

Chap. V. ver. 2. — *there were seen horsemen* &c.] Foreboding those calamities of war and desolation, which soon after happened to the city and nation. These phenomena, wonderful as they may appear, carry with them great marks of probability. They are related by an author, who was contemporary, or very near contemporary, with them. They were seen, not transiently, and by a few weak superstitious people; but for forty days together they appeared to the view of a whole city, wherein were above a hundred thousand inhabitants, most of sound intellects, and some of them of so little superstition, as to abandon the laws and customs of their country for fear of persecution. The like were seen before the destruction of Jerusalem by the Romans; as Josephus tells us, who lived at that time, and attests it to have been vouched to him by such as had been eye-witnesses of the same. *Stackhouse, Dean Prideaux.*

Before CHRIST about 170.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews. Before CHRIST about 170.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort: about 171

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus † with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution. † Or, who as the 10th.

CHAP. VI.

1 *The Jews are compelled to leave the law of God.* 4 *The temple is defiled.* 8 *Cruelty upon the people and the women.* 12 *An exhortation to bear affliction, by the example of the valiant courage of Eleazarus, cruelly tortured.*

NOT long after this the king sent an old man of ‖ Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: ‖ Antioch the Latin interpreters.

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, ‖ as they did desire that dwelt in the place. ‖ Out of Joseph. lib. 12. cap. 7. or, as they were.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

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17. — *and therefore his eye was not upon the place.*] On account of the sins of the people the place was despised and neglected by the Lord, and given up to plunder and profanation. *Bedwell.* The remarks of the historian here, and in the two following chapters, on the profanation of the temple, and on the sufferings of the Jews, are equally pious and judicious. *Dr. Hales.*

21. — *weening in his pride to make the land navigable,* &c.] And so thinking to invert the order of nature, as Xerxes had done *Bedwell.*

Chap. VI. ver. 2. — *of Jupiter the Defender of strangers.*] The Samaritans desired this, in order to express that they were strangers in the land, and not of the race of Israel, who were the old inhabitants. *Dean Prideaux.*

Before CHRIST about 168. 6 Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to † Gr. *Grecians.* the neighbour cities of the †heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles *should be put to death. Then might a man have seen* the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

about 167. 17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

Before CHRIST about 167.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courage-

7. — *carrying ivy.*] Which was sacred to Bacchus, and therefore always carried by his worshippers the Bacchanalians in their idolatrous processions. *Dean Prideaux.*

8. — *by the suggestion of Ptolemee.*] The son of Dorymenes, mentioned above, chap. iv. 45. *Grotius.*

26. — *yet should I not escape the hand of the Almighty, neither alive, nor dead.*] Hence we see that punishments as well as rewards after this life were at that time firmly believed, and openly foretold; namely, from Ezekiel and Daniel, understood in their more sublime sense. *Grotius.*

Before CHRIST about 167. ously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from ‖ a desperate mind.

‖ Or, madness, or, pride.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded *him* being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in *us*, as [a] *Moses* in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

[a] Deut. 32. 36.

7 So when the first was dead after this manner, they brought the second to make *him* a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

Before CHRIST about 167.

8 But he answered in his own *language*, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and *that right* soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven; and for his laws I despise them; and from *him* I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by *him*: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled *him*.

16 Then looked he unto the king, and said, Thou hast power over men, *thou* art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest *in*

31. *And thus this man died*, &c.] Eleazar deserved all the commendations which the Fathers have given him. For whether we consider the purity of his sentiments, or the sublimity of his doctrine, or the integrity of his conscience, we must acknowledge that there are few saints in the Old Testament that have given us a more exact pattern of charity, sincerity, and magnanimity. *Stackhouse.*

Before CHRIST about 167.

hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

Before CHRIST about 167.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 *Judas gathereth an host.* 9 *Nicanor is sent against him: who presumeth to make much money of his prisoners.* 16 *Judas encouraguth his men, and putteth*

Chap. VII. ver. 41. *Last of all after the sons the mother died.*] Thus ended this doleful but glorious day, with the death of the victorious Solomons, who triumphed in the sharpest agonies of her sons, and in her own sufferings; and through the most exquisite tortures passed to eternal rest. *Stackhouse.*

Before CHRIST about 166. *Nicanor to flight, 28 and dividеth the spoils. 30 Other enemies are also defeated, 35 and Nicanor fleeth with grief to Antioch.*

about 165. THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when *Philip* saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto *Ptolemeus*, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one of his special friends, he sent him *with no fewer than twenty* thousand of all nations under him, to root *out the whole generation of the Jews*; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God. Before CHRIST about 166.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the *great* multitude of the heathen, who *came* wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of

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Chap. VIII. ver. 8. — *Ptolemeus, the governor of Celosyria and Phenice,*] The son of Dorymenes, 1 Macc. iii. 38; called also Macron, 2 Macc. x. 12. He governed Celosyria, or, as it is more properly spelt, Celesyria, and Phenicia under Apollonius, as appears from chap. iv. 4; and afterwards under Lysias, chap. x. 11. *Grotius.*

20. — *with the Galatians,*] See the note on 1 Macc. viii. 2. Justin and other authors speak of large swarms of Gauls overrunning Asia in the time of Antigonus, or Seleucus Nicator. By the Macedonians here are to be understood those who were under the kings of Syria. As the Jews fought for Alexander, so did they likewise for his successors. *Grotius.* We have no particulars of the time or circumstances of this defeat. *Calmet.*

Before CHRIST about 166. the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, *he joined battle* with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

g That is, the enemies' armour.

27 So when they had gathered ‖ their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the ‖ maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

f Or, mixed with maimed.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the ‖ maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

h Or, mixed.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. Before CHRIST about 166.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chased from Persepolis.* 5 *He is stricken with a sore disease,* 14 *and promiseth to become a Jew.* 28 *He dieth miserably.*

ABOUT that time came Antiochus ‖ with dishonour out of the country of Persia. about 164. i Or, disorderly.

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common buryingplace of the Jews.

Chap. IX. ver. 2. — *Persepolis,*] This city is called Elymais, 1 Macc. vi. 1: probably it is here called Persepolis, as having been formerly the capital of Persia; for Persepolis, properly so called, and Elymais were very different cities. *Calmet.*

Before CHRIST about 164. 5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of ‖ Athens:

Before CHRIST about 164.

‖ Or, Athens.

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom ‖ the state was left, might not be troubled:

‖ Or, concern.

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done

15. — *equals to the citizens of Athens:*] An errour for Antioch. The freedom of the city of Antioch was sold to the inhabitants of Jerusalem, or conferred upon them as a mark of distinction, chap. iv. 9. Thus the Romans sometimes presented whole nations with the freedom of their city. And thus Josephus speaks of the Jews who were in Egypt being made "equals" to the Macedonian citizens of Alexandria. *Grotius.*

26. — *remember the benefits that I have done unto you*] Messa

Before CHRIST about 164. unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he ‖ understanding my mind will favourably and graciously yield to your desires.

‖ Or, *following.*

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 14 *Gorgias vexeth the Jews.* 16 *Judas winneth their holds.* 29 *Timotheus and his men are discomfited.* 35 *Gazara is taken, and Timotheus slain.*

165. NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. Before CHRIST 165.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes. about 164. beginning.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrongs that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, ‖ and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died. ‖ Or, *and not bearing like authority as it becometh a nobleman.*

14 But when Gorgias was governor of the ‖ holds, he hired soldiers, and nourished war continually with the Jews: ‖ Or, *strong places.*

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought

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the Jews. These were the vain boasts of the dying tyrant. But since Polybius tells us, that his distemper produced a constant delirium or state of madness, we may suppose that these expressions came from him in that condition. For we know no instances of his kindness, but many of his cruelty, to the people of God. *Calmet, Stackhouse.*

28. — *in the mountains.*] Of Paretacene about Babylon. St. Jerome after Polybius says, that he died at Tabæ, a town of Persia; and Curtius tells us, that that town is in Paretacene. *Grotius.*

Chap. X. ver. 2. — *the altars which the heathen had built in the open street,*] For it was the custom of the heathens to erect altars, not only in temples, but also in the publick ways. Thus altars "to the unknown God" were seen in many parts of the streets at Athens; and various epithets indicating the situation of their altars were ascribed to different deities. *Grotius.*

11. — *he set one Lysias over the affairs of his realm,*] This is said because all the edicts were issued in the name of Antiochus Eupator: but in truth he was in the power of Lysias. *Grotius.* See 1 Macc. vi. 17.

Before CHRIST about 164. upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

‖ Or, *Simon.* 20 Now ‖ they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

‖ Or, *Maccabeus, and they that were with him.* 25 But when he drew near, ‖ they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [a] an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

[a] Deut. 28. 7.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a ‖ pledge of their success and victory: the other side making their rage leader of their battle.

‖ Or, *warrant, or, surety.*

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

Ref. ‖ above

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

3 Lysias, thinking to get Jerusalem, 8 is put to flight. 16 The letters of Lysias to the Jews: 22 of the king unto Lysias, 27 and to the Jews: 34 of the Romans to the Jews.

NOT long after this, Lysias the king's † protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

† Or, *governor.*

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the ‖ Gentiles,

‖ Or, *Greeks.*

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands

Before CHRIST about 164. of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

‖ *Maccabeus and his company.* 6 Now when ‖ they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before *them* on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting: Before CHRIST about 164.

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. about 163.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the other that came from me, to commune with you.

21 Fare ye well. The *hundred* and eight and fortieth year, the four and twentieth day of *the month* ‖ Dioscorinthius. ‖ Or, *Dioscorus.*

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and ‖ grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs. ‖ Or, *give them assurance.*

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

Chap. XI. ver. 21. — *Dioscorinthius.*] There is no such name of a month to be found either in the Syro-Macedonian, or in any other calendar of those times. Scaliger and Archbishop Usher conjecture, that it was an *intercalary* month cast in between the months Dystrus and Xanthicus in the Chaldean calendar, in the same manner as the month Veadar was cast in between *Adar* and Nisan in the Jewish calendar. *Dean Prideaux.*

22. — *his brother Lysias*] That is, his relation, ver. 1, 35. But all governours of provinces also were by the Roman emperours called "brothers." *Grotius.*

23. *Since our father is translated unto the gods,*] The Syro-Macedonians derived this from the kings of the East. For it was a custom with the Phenicians and the neighbouring nations to enrol their kings among the gods; and this impious and absurd practice was adopted by the Romans in later times. *Grotius.*

Before CHRIST about 165. 29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* the fifteenth day of *the month* ‖ Xanthicus.

‖ Or, *April.*

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ‖ ambassadors of the Romans, *send* greeting unto the people of the Jews.

‖ Or, *consuls.*

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 *The king's lieutenants vex the Jews.* 3 *They of Joppe drown two hundred Jews.* 6 *Judas is avenged upon them.* 11 *He maketh peace with the Arabians,* 16 *and taketh Caspis.* 22 *Timotheus' armies overthrown.*

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

about 164. 2 But of the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

Before CHRIST about 164

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, ‖ as if he would return to root out all them of the city of Joppe.

‖ Or, *with a purpose to return.*

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they ‖ departed to their tents.

‖ Or, *went from place to place with their families and cattle.*

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and pro-

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29. *Menelaus.*] He had been made high priest by Antiochus Epiphanes, chap. iv. 27, 50. *Grotius.*

Chap. XII. ver. 1. — *the Jews were about their husbandry.*] Having procured peace, they applied themselves to the culture of their lands, which had been neglected during their long wars. *Radwell.*

11. — *the Nomades of Arabia,*] So called from their manner of living, their custom being not to reside in towns or settled habitations, but to remove from place to place with their cattle, according to the conveniency of pasturage. Hence this name was given by the ancients, not only to those Arabians, but also to some inhabitants of Africa, and of Sarmatia or Scythia, who followed the like roving manner of life. *Dr. Wells.*

Before CHRIST about 164. vision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by ‖ *Dositheus and Sosipater.* bands, and set ‖ them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into Before CHRIST about 164. the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of ‖ Atargatis, ‖ That is, *Venus.* and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by

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26. — *Carnion,*] Called Carnaim in the first book of the Maccabees, chap. v. 43. Strabo and Ptolemy mention it by the name of Carno, a city in Arabia. *Dean Prideaux.*

—— *Atargatis,*] A deity, worshipped in different parts of Syria, under the form of a woman in the upper part, and of a fish in the lower parts: hence conjectured to be the same as Dagon of the Philistines. *Dean Prideaux.*

31. — *the feast of the weeks*] Namely, the feast of Pentecost, as he presently calls it: concerning which see Exod. xxxiv. 22. *Bedwell.*

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force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him ‖ smote off his shoulder, so that Gorgias fled unto Marisa.

‖ Or, *put by his arm: or, wounded him in the shoulder: or, struck him in the shoulder.*

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

‖ Or, *at each time, &c.*

39 And upon the day following, ‖ as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by [a] the law. Then every man saw that this was the cause wherefore they were slain.

[a] Deut. 7. 25, 26.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

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44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

1 *Eupator invadeth Judea.* 15 *Judas by night dayeth many.* 18 *Eupator's purpose is defeated.* 23 *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea, about

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, *an hundred and ten thousand,* and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that

40. — *they found things consecrated to the idols of the Jamnites,*] Whence it appeared that these Jews had been worshippers of those idols. So great was the force and contagion of superstition, whilst they dwelt amongst idolaters. *Bedwell.*

44. — *to pray for the dead.*] See the Introduction. The Romanists, who, in deference to the decision of the Council of Trent, admit the canonical authority of this book, have produced the last verses of the fourteenth chapter to countenance their notions concerning purgatory and prayers for the dead. *Dr. Gray.*

We are to make a difference here between the story that the author relates, and the author's own reflections upon it: for we ought not to make any great account of his reflections, these being only his private thoughts; and as he has the modesty to ask the reader pardon for his defects, so it is very plain that he often needs considerable allowance. What Judas did seems from the relation to be no more than this: that he, finding some things consecrated to the idols of the Jamnites about the bodies of those who were killed, concluded that to have been the cause of their death; and upon this he and all his men betook themselves to prayer, and besought God that the sin might be wholly put out of remembrance; he exhorted his people to keep themselves by that example from the like sin; and he made a collection of a sum of money, and sent it to Jerusalem, to offer a sin offering before the Lord. This agrees very well with the Jewish dispensation. It had appeared in the days of Joshua, how much guilt the sin of Achan, though but one person, had brought upon the whole congregation, Josh. chap. vii: and their law had upon another occasion prescribed a sin offering for the whole congregation, to expiate blood that was shed, when the murderer could not be discovered; that so the judgments of God might not come upon them, by reason of the cry of that blood. And by a parity of reason, Judas might have offered such an offering, to free himself and his men from the guilt which the idolatry of a few might have brought upon greater numbers: such a sacrifice as this might, according to the nature of that law, have been offered; but to offer a sin offering "for the dead" was a new thing without ground, or any intimation of any thing like it in their law. So that there is no reason to doubt, but that according to the narrative Judas offered this sin offering *for the living,* and *not for the dead.* And we are not much concerned in the opinion, which the author of the book had concerning it: for, as the book is of no authority for the establishment of any doctrine, so it is highly probable that Judas's design in the oblation was misunderstood by the historian. *Bp. Burnet.*

Before CHRIST about 163. the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that ‖ had even now been but a little refreshed, to be in subjection to the blasphemous nations.

‖ Or, *had had a little respite.*

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had commited *all* to the ‖ Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

‖ Or, *Lord.*

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

Before CHRIST about 163.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, ‖ was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

‖ Or, *rebelled.*

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it

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Chap. XIII. ver. 5. — *a tower of fifty cubits high,*] This was one of the Persian modes of punishing great criminals with death. The manner of it, as here described, appears to have been thus: An high tower was filled a great way up with ashes; the criminal being from the top thrown down headlong into them, the ashes by means of a wheel were continually stirred up and raised about him, till he was suffocated and died. *Stackhouse.*

24. — *made him principal governor from Ptolemais unto the Gerrhenians;*] From this year, before Christ 163, Josephus dates the accession of Judas Maccabeus to the principality of Judea; reckoning from thence to the death of Antigonus the last of the dynasty, which was before Christ 37, 126 years current, or 125 years complete. *Dr Hales.*

25. — *the people there were grieved for the covenants;* &c.] The cause of their grief and indignation seems to have been the peace made with the Jews, whereby the terms of the peace, which the king had made with them, appeared to be violated. *Bedwell.*

Before CHRIST about 163. went touching the king's coming and departing.

CHAP. XIV.

6 Alcimus accuseth Judas. 18 Nicanor maketh peace with Judas. 39 He seeketh to take Razis, 46 who, to escape his hands, killeth himself.

about 162. AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save *himself*, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were ‖ used solemnly in the temple: and so that day he held his peace.

‖ Or, *thought to be of the temple.*

5 Howbeit, having gotten opportunity to further his foolish enterprize, *and* being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, Before CHRIST about 162. but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen ‖ were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

‖ Or, army was come to them.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the ene-

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Chap. XIV. ver. 3. — *who had been high priest,*] Having been appointed by Antiochus Eupator, after the death of Menelaus, but not accepted by the people on account of his crimes committed against the law. *Grotius.*

4. — *of the boughs which were used solemnly in the temple:*] In the temple were many offerings, amongst them certain gardens comprising imitations in gold of various sorts of trees. *Grotius.*

16. — *the town of Dessau.*] The situation of it is not known. *Calmet.*

17. — *through the sudden silence of his enemies.*] Rather, the sudden approach of his enemies. The cause of the loss sustained by Simon was the sudden arrival of the whole army under Nicanor. *Grotius.*

21. — *and stools were set for either of them,*] Elevated seats of ivory. The same honour was wont to be paid to princes by the Roman consuls. *Grotius.*

Before CHRIST about 162. mies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and ‖ took part of this life.

Or, lived together with him.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

about 161. 30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas

† Gr. bound.

as † a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

Before CHRIST about 161.

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

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23. *Now Nicanor abode in Jerusalem, and did no hurt,* &c.] See the note on 1 Macc. vii. 46.

46. — *he thus died.*] To consider this action of Razis according to the notion which some heathens had of courage and mag-

Before CHRIST about 161.

CHAP. XV.

5 *Nicanor's blasphemy.* 8 *Judas encourageth his men by his dream.* 28 *Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days*.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful. Before CHRIST about 161.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, *This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit,* Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this *holy* sword, a *gift* from God, with the which thou *shalt wound* the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully

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nanimity, contempt of death, and love of liberty, it comes nearer to what they call true heroism, than all the great actions which history has recorded of the Greeks and Romans. Nay, the Jews themselves are willing to place this man in the number of their most illustrious martyrs; and from his example pretend, that upon certain occasions self-murder is not only allowable, but highly commendable. But had the martyrs of old thought themselves at liberty to dispose of their own lives upon any emergent danger, or apprehension of suffering, we should have read little of their being "mocked, and scourged, and tormented," and less of their being "stoned and sawn asunder," Heb. xi. 36, 37. To judge from the practice of those worthies of old, who "obtained a good report through faith," ver. 39, it was not true courage, but the want of it, or mistaken notions of it, that put Razis upon committing this barbarous cruelty on himself: it was pride, not patience, the proper virtue of a martyr, which made him fly to death, merely for refuge against those outrages, which he had not strength of mind to withstand. *Stackhouse.*

It was in this manner that Cato put an end to his life by stabbing himself, that he might not fall into the hands of his victorious enemy. But that this sort of magnanimity is not allowed nor approved by God, is well understood by all who are pious fear God, and who know that they ought to endure every and affliction, rather than have recourse to a violent and volunt death inflicted by their own hand. Razis might have fa bravely, relying upon the strength and succour of God; and have either escaped or died. But some things are recorded commended by this writer, which ought not to have an authority with the pious: of which kind is what was beha concerning prayer and expiation made for the dead. These d are to be read with judgment; nor are they all to be applied examples for the regulation of life and conduct, or to be alleg for the proof and confirmation of religion. *Bedwell.*

Chap. XV. ver. 5. — *And I also am mighty upon earth.*] Th he blasphemously makes himself and his king equal to showing that his mind was bent upon the accomplishment of h purpose: "yet he obtained not to have his wicked will done. for God overturned his impious presumption, and declared Him self the Almighty Lord. *Bedwell.*

Before CHRIST about 161. to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: *but* the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fiercenss of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language. Before CHRIST about 161.

30 And *Judas*, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

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36. — *Mardocheus' day.*] Meaning the festival of Purim. See notes at Esth. ix. 28, 29, 31, 32.

THE END OF THE APOCRYPHA.

A

COMPENDIOUS VIEW OF THE JEWISH HISTORY

DURING TWO PERIODS,

THE EVENTS OF WHICH ARE NOT RECORDED IN THE BIBLE OR THE APOCRYPHA

NAMELY,

I. *From the Death of Nehemiah to the Commencement of the History of the Maccabees;*

II. *From the Conclusion of the Maccabees to the Commencement of the Gospel History.*

ABSTRACTED FROM DR. HALES'S NEW ANALYSIS OF CHRONOLOGY.

I. *From the Death of Nehemiah to the Commencement of the History of the Maccabees.*

AFTER Nehemiah there were no more Persian governours sent to Judea. It was annexed to the province of Cœle-Syria, and the administration of Jewish affairs left to the high priests, subject however to the control of the provincial governours.

Jonathan, (or, as Josephus calls him, John,) who came from the bad stock of Eliashib, in the eighth year of his pontificate, atrociously murdered his own brother Jesus, within the sacred precincts of the sanctuary itself, jealous of his superiour interest with the Persian governour Bagoses, who intended to make him high priest. On hearing the horrible deed, Bagoses went to the temple, and when the priests attempted to hinder him from entering the sanctuary, he indignantly replied, "Am not I purer than the murdered person there?" For this he persecuted the Jews, and laid a heavy tribute on the lambs offered for burnt sacrifices, which was not remitted till the accession of Ochus to the crown of Persia, B. C. 358.

Afterwards the Jews incurred the displeasure of this prince, by joining, probably, with the revolted provinces of Phenicia and Egypt: for which he took a severe revenge, for he marched into Judea, besieged and took Jericho, and carried away a great number of captive Jews, whom he transplanted into Egypt southwards, and into Hyrcania northwards.

This severity perhaps deterred the Jews from joining Alexander the Great at first, when he invaded the Persian dominions. For they declined his overtures, and refused to send him provisions while he was engaged in the siege of Tyre. Provoked at this, he threatened to punish them. Accordingly, B. C. 332, after he had reduced Tyre, he marched towards Jerusalem with his army; but he was met at Sapha, an eminence near Jerusalem, which commanded a view of the city and temple, by a solemn procession, consisting of Jaddua the high priest dressed in his pontifical robes, attended by the priests in their proper habits, and the rest of the people in white garments, as Jaddua had been commanded, in a vision of the night. When they approached, Alexander, struck with awful respect, advanced alone to meet the high priest, saluted him first, and adored the sacred name of God, written on the front of his mitre; to the great surprise and disappointment of the Phenicians and Chaldeans, who attended the king, expecting his orders to destroy the priests, and plunder the city. While they stood amazed, suspecting that Alexander had lost his senses, Parmenio, his confidential friend, came up, and asked him the reason of his conduct. The king replied, "I adore not the high priest, but the God with whose priesthood he is honoured. When I was at Dios in Macedonia, and considering in myself how to subdue Asia, I saw in a dream such a *person*, in his present dress; who encouraged me not to delay, but to pass over with confidence; for that himself would lead my army, and give me the Persian empire. Since, therefore, I have seen no other person in such a dress as I now see him, and recollect the vision and exhortation in my dream, I think, that having undertaken this expedition by a divine mission, I shall conquer Darius, overthrow the Persian empire, and succeed in all my designs." Having spoken thus to Parmenio, he presented his right hand to the priest, and went into the city, attended by the priests; and going to the temple, he sacrificed according to the high priest's directions, and treated the pontiff and the priests with distinguished honours. The book of Daniel was then shewn unto him, in which it was foretold that one of the Greeks should overthrow the Persian empire: pleased at which, and thinking that he was the person meant, he dismissed the multitude. The day after summoning them to his presence, he desired them to ask whatever favours they chose. And, at the high priest's request, he granted them the free enjoyment of their national laws, and an exemption from tribute every seventh year. He also promised to permit the Jews in Babylon and Media to enjoy their own laws; and offered to take with him on the expedition any of the people that chose to share his fortune, promising them the free use of their own customs and laws: which induced many to join him.

This relation of Josephus is confirmed by Origen, and is perfectly credible in itself. The same spiritual high priest who revealed to Daniel the vision of the he goat, and the overthrow of the Persian empire by Alexander the Great, might also have the induced and encouraged the Macedonian himself to undertake the expedition. And surely, as an instrument of Divine chastisement he was as worthy of being favoured with Divine communication as Nebuchadnezzar or Belshazzar.

A fact of such publick notoriety as the change of Alexander's wrath suddenly into mildness, in the presence of such a *multitude* of spectators, could not have been fabricated without detection: nor could it have been more rationally accounted for than by Alexander's relation. The historian Justin seems also to allude to this transaction, where he remarks, that "Alexander was met by many kings of the East with *mitres*."

"When Alexander afterwards wanted to rebuild the temple of Belus at Babylon, and employed all his soldiers in turn to remove the rubbish, the Jews alone refused to assist in the work, and suffered many stripes for their refusal, and paid heavy fines; until the king, being struck with their firmness, pardoned and gave

them an exemption. They also, on their return home, pulled down the temples and altars that had been erected by the colonists in their land, and paid a fine for some to the satraps or governours, and received a pardon for others." This account Josephus cites from the Greek historian Hecatæus; and it tends to confirm Alexander's visit to Jerusalem, and the recruiting of his army among the Jews. Their zeal on this occasion leads us to conclude, that Jaddua was a wise and good pontiff, and that during his administration he endeavoured to uphold Nehemiah's reform.

The death of Alexander the Great, B. C. 323, was calamitous to the Jewish nation. For amidst the contests that prevailed amongst his successors, "evils were multiplied in the earth," 1 Macc. i. 9; and the Jews, lying between the two powerful kingdoms of Syria and Egypt, were alternately harassed by both.

Judea, with Cœle-Syria and Phœnicia, first fell to the lot of Laomedon, as governour. But Ptolemy Lagus, who was also surnamed Soter, governour of Egypt, soon wrested them from him; and besieged Jerusalem, which adhered to Laomedon, with a great army; and, taking advantage of the sabbath day, stormed it without any resistance from the inhabitants, B. C. 320. He treated them at first with great severity, and carried away a hundred thousand captives to Egypt, and, according to Appian, demolished their walls. But afterwards, wishing to attach a people so faithful to their governours, and so important as a barrier on his northern frontier, he restored all their former privileges under Alexander, entrusted to them the garrisoning of the most important fortresses of Egypt, Judea, and Samaria, and gave great encouragement to the Jews to settle in his new capital of Alexandria, by a wise and liberal policy.

Ptolemy retained the possession of Judea, until the ambitious and turbulent Antigonus wrested it from him in turn, B. C. 312. Upon his death in 302, Ptolemy quietly recovered and retained this important province, and by the wisdom of his government promoted the prosperity of the Jews, and gained their affection.

Judea was happy during his reign in an excellent and patriotick high priest, Simon, surnamed the Just. He repaired and fortified the city and the temple with strong and lofty walls, and made a spacious cistern or reservoir of water, "in compass as the sea," as we learn from his beautiful eulogy, the last in the book of Ecclesiasticus, chap. l. 1—21. But his greatest and most important work was the completion of the canon of the Old Testament, by the addition of the books of Ezra, Nehemiah, Chronicles, Esther, and the prophecies of Malachi. He was the last president of the great council, or Sanhedrim, among the high priests; and was succeeded in that office by Antigonus Sochæus, a man of great learning and consummate piety. His doctrines, however, were too refined and spiritualized for ordinary apprehensions; he held that God was to be served wholly from disinterested motives of pure love and reverence, founded on the contemplation of His infinite perfections, uninfluenced by the sordid expectation of reward, or servile fear of punishment. Hence they were either misunderstood or perverted by his followers; of whom was Sadok, the founder of the atheistical sect of the Sadducees.

Ptolemy Philadelphus, who succeeded his father Ptolemy Lagus, B.C. 285, was a great encourager of learning, and patron of learned men. Under his auspices was executed that excellent translation of the Old Testament into Greek, called the Septuagint, from the seventy, or seventy-two interpreters, said to have been employed therein. (See the note from Dr. Graves, subjoined to the book of Esther.) At this time Eleazar the son of Simon the Just was high priest, who furnished the king with a correct copy of the Hebrew Scriptures.

During the ensuing contentions between the kings of Syria and Egypt, which were foretold by Daniel, chap. xi. 6—9, (see the notes there,) few incidents are recorded, particularly belonging to the Jewish history. But in the reign of Ptolemy Euergetes, king of Egypt, Onias, the high priest of the Jews, the son of Eleazar, who succeeded Manasses the son of Jaddua, by his sordid avarice, and embezzlement of the tribute of twenty talents of silver, usually paid to the Egyptians, so provoked the king, that he threatened to confiscate the land of Judea, and sent a colony of soldiers to occupy it. But fortunately for the whole nation, he was appeased by the policy and address of Joseph, the high priest's nephew; who generously borrowed the money upon his own credit, paid the tribute, and so ingratiated himself at the Egyptian court, that he obtained the lucrative post of farming the king's revenues in the provinces of Cœle-Syria, Phœnicia, Samaria, and Judea.

The wars which followed between the kings of Syria and Egypt, and which form the subject of Daniel's prophecy, chap. xi. 10—29, have been already detailed at sufficient length in the notes on that passage; together with such events in the Jewish history as are connected with them. This detail brings the history of the Jews down to the persecution carried on against them by Antiochus Epiphanes; with which the books of the Maccabees properly commence, 1 Macc. i. 10; 2 Macc. iv. 7.

II. *From the Conclusion of the History of the Maccabees to the Commencement of the Gospel History.*

THE history of the Maccabees is terminated with the succession of John Hyrcanus to the high priesthood and principality of the nation, in consequence of the venerable Simon and two of his sons being treacherously assassinated at an entertainment by Simon's own son in law Ptolemy.

As soon as Hyrcanus had performed the necessary sacrifices upon his appointment to the pontificate, he marched on an expedition against Ptolemy, and besieged him in a fortress near Jericho, to which he had fled: but the siege being protracted till the next year, B. C. 135, which was a sabbatical year, it was broken up, probably for want of provisions.

Shortly after, Antiochus marched with a great army into Judea, and having ravaged the country, besieged Hyrcanus in Jerusalem, and reduced him to the last extremity, for want of provisions that year. On the approach of the feast of tabernacles, in the seventh month, about autumn, Hyrcanus applied to the king for a week's truce, during the celebration of the feast; which he not only granted, but supplied him with victims for sacrifice, and at length concluded a peace with the Jewish nation, when he had it in his power to have extirpated them, and was importuned so to do, but generously refused. However he again reduced them under the Syrian dominion, dismantled Jerusalem, and made them pay tribute for Joppa and the other towns, which they held under the grants of his predecessors.

Four years after, B. C. 131, Antiochus Sidetes marched with a great army against Phraates king of Parthia, under pretence of liberating his brother Demetrius Nicator from captivity, and was accompanied in the expedition by Hyrcanus, prince of the Jews; who returned home at the end of the year, leaving Antiochus victorious over the Parthians in three battles, which put him in possession of Babylonia, Media, and all the revolted provinces, and confined Phraates within the original limits of the Parthian kingdom. But while the Syrian army was dispersed in winter quarters, the Parthians, assisted by the natives, who had been grievously oppressed by the enemy, conspired against them, and massacred almost all of them in one day, and slew Antiochus himself, so that scarcely a man escaped to carry back the news of the catastrophe to Syria.

Upon this signal success, Phraates sent to apprehend Demetrius, whom he had released and sent back to Syria, in order to create a diversion, after having been thrice vanquished in the former campaign; but Demetrius had made such haste, that he escaped the pursuit, and again recovered his crown, B. C. 130.

After the death of Antiochus, Hyrcanus took advantage of the divisions and disturbances that ensued through the Syrian empire, not only to enlarge his territories, by seizing Madeba, Samega, and several other places in Syria, Phœnicia, and Arabia, and annexing them to his dominions; but also to render himself totally independent. For after this, neither he nor his descendants paid any tribute, service, or homage, to the kings of Syria.

Hyrcanus next invaded Samaria, and took Shechem, the chief seat of the sect of the Samaritans, and destroyed their temple on mount Gerizim, which had been built by Sanballat. However they still continued to have an altar there, on which they offer sacrifices according to the Levitical law, even to this day.

After this, B. C. 129, Hyrcanus subdued the Idumeans, and gave them the choice, either to embrace the Jewish religion, or else to quit the country, and seek a settlement elsewhere. Choosing, therefore, to relinquish their idolatry rather than their country, they became proselytes to the Jewish religion, and were thenceforth incorporated with the Jews, so as to be reputed one and the same people; and at length the name itself was lost, or absorbed in that of the Jews.

About B. C. 128, Hyrcanus sent an embassy to Rome, to renew the league made with the Romans by his father Simon; to which the senate readily consented, and decreed that the peace which they had been compelled to make with Antiochus Sidetes should be null and void; that Hyrcanus should hold Gazara, Joppa, and the other places, free of tribute or homage to the Syrians; and that the Syrian kings in future should not presume to march their armies through the Jewish territories; also that ambassadours should be sent to see all this executed. The Jewish ambassadours were also furnished with money to bear their expenses home, and letters were written to all the Roman allies and confederates in their way, to give them a safe and honourable passage through their respective countries. In return for this, the Jews sent another embassy to Rome next year, with a present of a cup and shield of gold, valued at fifty thousand gold pieces of their money, when another decree was passed by the senate confirming the former.

Demetrius, after his restoration, having by his tyranny rendered himself odious to the Syrians, many of them revolted from him, and joined an impostor, supported by Physcon, king of Egypt, as the son of Alexander Balas, who called himself Alexander Zebina, but was in reality the son of a broker at Alexandria. A battle was fought, in which Demetrius was defeated, and soon after slain, B. C. 126. To secure his conquest, Zebina made a strict alliance with John Hyrcanus, who took all the advantages of these divisions that might justly be expected from a wise prince, attentive to the interests of his people, and his own security.

During the divisions and distractions that thenceforth harassed and weakened the Syrian empire, John Hyrcanus increased in wealth and power; and about the year B. C. 110, undertook the entire reduction of Samaria, and sent his two sons, Aristobulus and Antigonus, to besiege the city, who took it next year, and totally demolished it. After this victory, Hyrcanus became master of all Judea, Galilee, and Samaria, and of several other places in the adjacent countries; thus he raised the glory of the Asmonean princes to its height, and spent the remainder of his reign respected by his neighbours, and free from foreign wars.

In the latter end of his reign, he discovered the symptoms of disaffection in the Pharisees, a proud and turbulent sect among the Jews, who boasted of superiour sanctity, and derived their name from the Hebrew verb *parash*, to "separate or set apart" for sacred uses; and envied the prosperity of Hyrcanus. Upon which he quitted their sect, and attached himself to that of the Sadducees: who probably, at that time, went no further than to deny the authority of the oral or unwritten traditions, of which the Pharisees were too fond, and for which they were afterwards reproached by our Lord Himself, as rendering the law of no effect by their vain traditions, Matt. xv. 6. For it is not to be imagined, that so pious and good a prince could have denied the resurrection and a future judgment. To the Pharisees, who courted popularity, may justly be ascribed the declension, and at length, the downfall of the state, by their continual opposition to their own princes, and afterwards to the Romans.

After he had reigned thirty years, Hyrcanus died, and Aristobulus, his eldest son, succeeded him. He first assumed the ominous title of king, which by their law was appropriated to the Messiah; for whose rights a reservation was made by the people, as we have seen, when they elected Simon their ethnarch or prince, 1 Macc. xiv. 41. He next imprisoned his mother, whom Hyrcanus had left in possession of the government, and starved her to death; and then killed his next brother Antigonus, who reigned jointly with him, upon a false suspicion of seeking his death. Finding his errour, he fell sick and died, after a reign of only one year.

Alexander Jannæus was the third son of Hyrcanus, and succeeded his brother, B. C. 105. His first act was an attempt to recover the important seaport of Ptolemais, which he besieged. But the inhabitants having applied for succour to Ptolemy Lathyrus, then reigning in Cyprus, who came to their assistance with a great army, he was forced to raise the siege; and Alexander having endeavoured to circumvent Ptolemy in a treaty of peace, while he was underhand treating with Cleopatra, queen of Egypt, his mother and his rival, Ptolemy, provoked at this duplicity of conduct, invaded the territories of Alexander, defeated him in a pitched battle, in which he lost thirty thousand men, overran the whole country, ravaging and destroying it in a grievous manner; and Alexander must have been undone, had not Cleopatra brought an army to his relief next year; which compelled Ptolemy to retreat from his territories, and at length Ptolemy, being successfully opposed by his mother, returned to Cyprus B. C. 101, foiled in all his attempts to recover the crown of Egypt out of her wicked and ambitious hands.

Alexander availed himself of this riddance, to recover several of the fortresses on his frontiers, which had been taken from him, or had revolted. But at the siege of Amathus, near Jordan, the strongest fortress in all those parts, he was surprised and defeated, with the loss of ten thousand men, by the prince of Philadelphia, whose treasures were deposited there, and sent back with loss and disgrace to Jerusalem. This was highly gratifying to the faction of the Pharisees, who alienated the affections of the people, and stirred up a bloody intestine war against him during the greater part of his turbulent reign.

This first broke out B. C. 95, in the eleventh year of his reign. Having entered the temple at Jerusalem, to officiate as high priest in the feast of tabernacles, he was insulted by the populace, and pelted with citrons while he was offering sacrifices upon the great altar; to which they added opprobrious language, intimating him to be unworthy of that sacred office. This so enraged him, that he fell upon them with his guards, and slew six thousand of them. And to prevent the like insult, he enclosed the priest's court, which contained the altar and sanctuary, with a wooden partition, excluding the approach of the people; and for the safety of his person, he employed a guard of six thousand foreign mercenaries, and endeavoured by severity, and the terrour of his executions, to allay the storm that had been raised against him by the adverse faction; but he could not quell it by such methods. And three years after, in consequence of a great defeat he received from Obodas, an Arabian king, in Gaulonitis, on the eastern side of the lake of Gennesareth, the Jews broke out into open rebellion for six years, in which, though he repeatedly defeated them, he could not subdue their refractory spirit. Wearied at length with punishing and destroying his people, he sought an accommodation, and offered to grant them any reasonable conditions they chose. With one voice they desired him to cut his throat, for they could be at peace with him on no other terms; and told him that, considering the great mischiefs he had done them, it were well that they could be reconciled to him even in his grave. They then sent for succours to Demetrius Eucherus, king of Damascus, who brought a powerful army to their assistance, and overthrew Alexander, with the loss of all his Greek mercenaries to a man, B. C. 89; and he would have been utterly ruined, had not six thousand of the Jews themselves, compassionating his distress, revolted from the Syrians, and joined him. Being a man of most undaunted spirit, and possessing great resources in himself, he continued the war with his own people after the departure of the Syrians, and at length he defeated them with great slaughter, and shut up the remainder in Bethome, which he besieged and took the year after, B. C. 86. On this occasion he was guilty of a most barbarous act of cruelty, which got him the appellation of Thracidas, or the "Thracian." He brought eight hundred of

the prisoners to Jerusalem, and there crucified them all in one order, and put their wives and children to death before their faces, so they hung dying on the crosses; while he, his wives and concubines, were feasting in view of the horrid scene, to glut their eyes with the spectacle! After this, Alexander had no more disturbance; the rebels who survived flying the country: after he had destroyed above fifty thousand of them in the course of the war.

After this, he spent three years in recovering fortresses, which had revolted during the civil war, and extended his conquests beyond Jordan. He returned to Jerusalem victorious B. C. 82, and gave himself up to luxury and drunkenness: this brought on a quartan ague, under which he languished for three years, and at length died at the siege of Ragaba, beyond Jordan, in the country of the Gerasenes.

In his last moments he advised Alexandra his queen to conceal his death until the capture of the fortress, and then, on their triumphant return to Jerusalem, he recommended her to convene the heads of the Pharisees, and offer to be guided by their counsels in the administration of the kingdom; and to lay his dead body before them, and resign it wholly to their discretion, whether to treat it with ignominy, in revenge for all the evils they had suffered from him, or otherwise; adding, that if she followed this advice, she would not only procure him an honourable funeral, but security for herself and her children. And the event justified the prediction for his funeral obsequies were more splendid than those of any of his predecessors; and Alexandra, according to his will, was quietly established in the government, B. C. 78.

And now the Pharisees, having gotten the upper hand in the state, released the prisoners, and recalled the exiles of their party, and being strengthened by this accession, they demanded justice against the advisers of the crucifixion of the eight hundred; which in fact involved all the adherents of the late king. They began with Diogenes, a chief confident of Alexander, and having cut him off, proceeded to the most obnoxious of the royalists; the queen, much against her will, acquiescing in their vindictive measures, for fear of involving the country again in a civil war; and submitting to a less evil, in order to avoid a greater.

Alexandra had two sons: the elder, Hyrcanus, who was of a quiet, indolent temper, she appointed high priest; but the younger, Aristobulus, inherited his father's spirit, and highly disapproved of his mother's proceedings. In the seventh year of her reign, B. C. 72, he came to her at the head of the royalists, seeing no end of the prosecution, and proposed, either that they should go into voluntary exile; or else, that they might be dispersed through the several garrisons of the kingdom, in order to avoid the fury of their enemies. The queen agreed to the latter proposal, and put them in possession of the fortresses, except Hyrcania, Alexandrium, and Machæra, where she kept her treasures.

Next year she sent Aristobulus with an army to attack Ptolemy Mennæus at Damascus; but he returned without doing any thing memorable in the expedition; only making use of this opportunity to secure the army to his interest.

The following year, B. C. 70, she was threatened with a formidable invasion by Tigranes, king of Armenia; to whom the Syrians, harassed by the perpetual competitions of the different royal families for the crown, had voluntarily surrendered it, B. C. 84, and put themselves under his protection. From this danger she was relieved by the Roman invasion of Armenia, which took place shortly before her death next year, B. C. 69.

After her death Hyrcanus the Second took possession of the throne, B. C. 69: but he reigned ony three months; being forced to surrender the crown and pontificate to his brother Aristobulus, under whose protection he willingly agreed to lead a private life.

But Antipater, the father of Herod the Great, an Idumean, who had been appointed by Alexander Janneus and his wife Alexandra governour of that entire province, instigated Hyrcanus to fly for refuge to Aretas, king of the Arabs, under the pretence that his brother meant to put him to death. By this prince Hyrcanus was brought back to Jerusalem with an army of fifty thousand men; where, being joined by the Jews of his own party, he compelled Aristobulus to take refuge in the temple mount, and besieged him there.

During their competition for power, the two brothers attempted to gain to their side the Roman generals, who commanded in Syria; first, Scaurus, who had been sent thither by Pompey, and afterwards Pompey himself: who, having decided in favour of Hyrcanus, and having gotten possession of the person of Aristobulus, marched with his whole army to Jerusalem; and being admitted into the city and palace by the faction of Hyrcanus, besieged the adherents of his brother in the temple mount; and, after three months' siege, took it by assault, B. C. 63.

On this occasion Pompey was guilty of violating the sanctity of the temple. For, not content with viewing the outer court, he, with his principal officers, by a sacrilegious curiosity, entered into the inner sanctuary, or Holy of Holies. And here, it has been remarked, his prosperity ended. He was ever after unsuccessful in all his undertakings, as if to punish him for this act of sacrilege against the Lord. And this the Jews resented more than their sufferings. However, he spared the sacred treasury, in which there were above two thousand talents, besides the sacred utensils, and other articles of great value, and left them for the sacred uses to which they had been devoted. The next day he restored Hyrcanus to the pontificate, and made him prince of the country, and tributary to the Romans, but forbad him to wear a crown; and dismantled the walls of Jerusalem. And he took with him Aristobulus, and his two sons, Alexander and Antigonus, and two of his daughters, to grace his triumph at Rome.

The reign of Hyrcanus, however, was disastrous throughout.

While Pompey was returning to Rome, Alexander, the elder son of Aristobulus, escaped on the way; and, returning to Judea, created fresh disturbances: but was suppressed B. C. 57, by Mark Antony, who had been sent to the relief of Hyrcanus, by Gabinius, president of Syria.

To please the Jews, Gabinius at this time made a change in the government of Judea, from regal to aristocratical. Hitherto the administration of publick affairs had been managed under the prince, by the two Sanhedrims, or councils, or courts of justice; the lesser, consisting of twenty-three persons, was instituted in every city; each of these lesser was subject to the jurisdiction and control of the great Sanhedrim of seventy-two members, sitting at Jerusalem. Gabinius suppressed both, and in their room appointed five independent tribunals at Jerusalem, Jericho, Gadara, Amathus, and Sephoris; and invested each with power to administer summary justice to all the inhabitants within their respective districts. This threw the whole power into the hands of the nobles of the land, who presided in these courts, leaving to Hyrcanus only the name of prince.

But ten years after, Julius Cesar, on his passing through Syria, after the Alexandrian war, in gratitude for the effectual assistance he had received from Antipater, the general of Hyrcanus, reinstated Hyrcanus in the principality, restored the antient form of government, and appointed Antipater procurator of Syria and Judea.

Gabinius was succeeded in the government of Syria by Crassus, B. C. 54; who, to make preparations for the Parthian war, plundered the temple at Jerusalem of all the treasures which Pompey had respected, and carried off to the amount of about two millions sterling. But this sacrilegious plunder proved the prelude to his ruin. For the following year he was defeated by the Parthians with great slaughter; and himself and his son killed.

Aristobulus, having escaped from Rome with his younger son Antigonus, excited fresh disturbances in Judea, but was defeated; and at length poisoned by Pompey's party, B. C. 49. And Alexander his son, having raised forces to assist him, was taken and put to death by orders of Pompey.

Two years after Antigonus, the surviving son, applied to Julius Cesar to be restored to his father's principality; but Cesar from regard to Antipater, rejected his petition, B. C. 47.

Antipater had now great credit with the Romans, and influence at home, and in fact governed Hyrcanus; he appointed Phasaelus, his eldest son, to be governour of Jerusalem; and Herod, his second, governour of Galilee; and took a progress with Hyrcanus through Judea, to settle the affairs of the kingdom.

Herod having exerted himself with great spirit and activity in clearing his province of robbers, or banditti, and put Hezekiah their leader, and several of his associates, to death, by his own authority, without any formal trial, excited the envy and jealousy of several of the leading Jews; who forced Hyrcanus to summon him to appear before the Sanhedrim to answer for his conduct. Herod attended the summons, and came clothed in purple, and with a numerous retinue, and brought a letter from Sextus Cesar, then president of Syria, to Hyrcanus, with express orders to acquit him, under pain of incurring his highest displeasure, which Hyrcanus was sufficiently inclined to do without this mandate. All this, however, so intimidated his accusers and the Sanhedrim, that they all sat silent; until Sameas, a man of great wisdom and integrity, had at length the courage to arraign him, not only for the crime imputed to him, but also for his arrogance and presumption in daring to appear before them, not as a criminal, but as their superiour. And he predicted, that this Herod, whom they now iniquitously spared, would execute the just judgment of God upon them all, which afterwards came to pass; for Herod afterwards put Hyrcanus and the whole Sanhedrim to death, except Pollio and Sameas, whom he spared for recommending the surrender of the city to Herod and Sosius; because "the crimes of the people were such that they could not escape him."

On this occasion, however, Hyrcanus, seeing the Sanhedrim provoked against Herod, adjourned the court till next day, and advised him to fly from the city that night, which he did, to Damascus; and was with difficulty dissuaded by his father and brother from marching with an army to Jerusalem, to avenge the insult he had received, in being summoned to clear himself before the Sanhedrim.

After Julius Cesar's return from the African war, Hyrcanus sent an embassy to him, for permission to repair the walls and fortifications of Jerusalem. Cesar not only granted this request, which Antipater immediately executed; but by a decree, confirmed Hyrcanus in his prerogatives of high priest and ethnarch; and remitted the annual tribute to be paid to the Romans every seventh or sabbatical year; and granted such further privileges and immunities to the Jews, throughout the empire, that they could hardly be said to feel the weight of the Roman yoke.

But this happy state was of short continuance. After the death of Cesar, Cassius seized the province of Syria, on which he levied heavy contributions. He assessed Judea in seven hundred talents, of which Antipater commissioned his two sons, Phasaelus and Herod, to raise one half; and Malichus, a Jew, one of the principal supporters of Hyrcanus, the remainder: who would have been put to death by Cassius for his dilatoriness, had not Hyrcanus redeemed him with a hundred talents out of his own coffers.

Malichus, and the heads of the Jewish nation, jealous that an Idumean should govern the state, soon after caused Antipater to be poisoned: but he was in turn assassinated by a party of the Roman garrison at Tyre, at Herod's *instigation*.

B. C. 42, fresh troubles broke out in Judea, between the faction of Malichus, who had gained Hyrcanus and the Roman commander Felix to their side, and the two sons of Antipater. To reconcile these differences, a marriage was set on foot between Herod, and Miriam or Mariamne, the beautiful and accomplished grandaughter of the high priest.

But the adverse faction soon found another head in Antigonus, the younger son of Aristobulus; and under pretence of restoring him to his father's throne, raised new disturbances in the state. The next year, B. C. 41, when Antony was at Daphne, near Antioch, a deputation of a hundred of the principal Jews came to complain against the sons of Antipater. Antony gave them a hearing, and asked Hyrcanus, then present, whom he thought the fittest to conduct the administration of affairs under them? To which he replied, the two brothers; induced probably by the contract of marriage between Herod and his grandaughter. Whereupon Antony, who was well disposed towards them before, made them both tetrarchs, committed the affairs of Judea to their administration, imprisoned fifteen of the deputies, and would have put them to death, had not Herod saved them by his intercession. Still not baffled, they renewed their complaints to him against the two brothers at Tyre, in a body of a thousand deputies. But Antony, considering this as an insult, and a tumult, ordered his soldiers to disperse them, who slew several, and wounded more.

But Herod soon had to encounter a more dangerous storm. B. C. 40, the Parthian general Pacorus was induced to undertake the restoration of Antigonus to his father's kingdom. Being unable to prevail by force, he had recourse to fraud; and, too cherously seized Phasaelus and Hyrcanus: but Herod, having timely intelligence, fled to Massada, the strongest fortress in the country. Hereupon the Parthians, having plundered the country, made Antigonus king, and delivered up to him Hyrcanus and Phasaelus. The latter, knowing that his death was determined on, dashed out his brains against the walls of his prison. Antigonus spared his aged uncle's life, but barbarously cut off his ears, to incapacitate him from being any longer high priest, and then sent him into exile to Seleucia in Babylonia.

In this emergency Herod sailed to Italy, to implore the assistance of Antony and the Romans, to place Aristobulus, the brother of his espoused Mariamne, on the throne of Judea. This youth was the son of Alexandra, the daughter of Hyrcanus, by Alexander, the eldest son of Aristobulus, so that he united the titles of both brothers to the crown: supposing nothing further for himself, than to govern the country under Aristobulus, in the same manner as under Hyrcanus. But Antony chose to make Herod himself king, in reward of his past services, and for the promise of a great sum of money; and by his interest with Octavian, procured from the senate, contrary to their usual policy, a decree to that effect, in the course of that same year, B. C. 40. Herod made such despatch, that he returned to Judea before the end of the year, and raising forces of every kind, foreigners as well as Jews, relieved his friends at Massada, who had been closely besieged all the while by Antigonus.

Next year, B. C. 39, Herod carried on the war against Antigonus with various success; but towards the end of it obtained a signal victory over him. The following year, B. C. 38, he besieged Jerusalem: and during the siege consummated his marriage with Mariamne, hoping that this affinity with the Asmonean family would conciliate the people to his government. Returning to the siege, he took the city by storm in the year B. C. 37, with the assistance of a Roman army, which plundered the city, and massacred the inhabitants without mercy. Antigonus, having surrendered himself, was sent in chains to Antony at Antioch; who, not long after, was prevailed upon, by the solicitations of Herod, and a large sum of money, to execute him, like a common malefactor, by the rods and axe of the lictor; intending, by this ignominious death, to which the Romans never before had subjected any crowned head, to lessen the attachment of the Jews to the Asmonean family; who, during his lifetime, could not, in general, be prevailed on to acknowledge Herod as king, by any tortures.

Such was the end of the Asmonean dynasty, after it had subsisted one hundred and twenty-six years. "A noble and illustrious house," says Josephus, "distinguished by their descent, the dignity of the pontificate, and by the great exploits of their ancestors for the nation."

To secure himself on the throne, Herod the Great began his reign by cutting off the heads of the Asmonean party; and among them, all the members of the Sanhedrim, except two; who alone had recommended the surrender of the city to Herod. In the room of Antigonus, he appointed Ananelus, an obscure priest of the pontifical family, residing among the Jews of Babylonia, to be high priest, B. C. 36. But next year, on the solicitation of Mariamne and her mother Alexandra, who complained to Cleopatra queen of Egypt, and began to engage Antony to interfere, he deposed Ananelus, and appointed Aristobulus, the brother of

Mariamne, the rightful successor to the pontificate, then a youth of only seventeen years.

Alexander soon this endeavoured to procure the crown also for her son; but being detected by Herod, was confined to the palace. Shortly formed a plot for escaping to Egypt with her son; but Herod seized them both on the road, and out of an affected modesty, pardoned both, because he dared not punish either; determined, however, to rid himself of such a dangerous competitor, whenever a convenient opportunity should offer. And the attachment of the multitude was soon publickly shown to the young prince; for at the ensuing feast of tabernacles he discharged the functions of the high priest with so much grace and dignity, and the beauty of his person was so set off by the splendour of the pontifical robes, that he charmed the whole assembly, and every tongue was loud in his praises. This raised the tyrant's jealousy to such a pitch, that he could not brook any further delay, but immediately after the festival was over took him down to his entertainment at Jericho; and after dinner, several of Herod's confederates bathing in a pond, he was persuaded to bathe also, and was drowned, and held by them so long under water, that he was destroyed. Herod expressed the greatest grief at this unfortunate accident, as he affected to consider it, and lamented his untimely fate with great pomp. But every one saw through his hypocrisy, as he was much more closely than Alexandra, who was inconsolable for the loss of her son, but for the desire of vengeance. Accordingly she acquainted Cleopatra with the treacherous murder of her son, and engaged her so effectually in her interest, that she never ceased importuning Antony to pull Herod to his account. Antony therefore cited Herod to appear before him in Syria, next year, B. C. 34. But Herod, by his wonted large presents, so mollified Antony, that nothing was done at this meeting.

This, however, gave rise to another tragedy in Herod's family. For when Herod was summoned to appear before Antony, apprehensive of the event, he left directions with his uncle Joseph, who had married his sister Salome, to put Mariamne, his beloved wife, to death, if he should be condemned; fearing lest Antony, who admired her even upon the fame of her beauty, might take her to himself, after his death. But Joseph imprudently revealed the secret to Mariamne, which exceedingly offended her and her mother Alexandra; and the latter plotted to fly for protection to a Roman legion, stationed near the city. Upon Herod's return, his sister Salome, the firebrand of her family, disclosed to him all that had happened, and malignantly accused her own husband Joseph, of too great familiarity with Mariamne, ready to sacrifice him to her hatred of the latter; who being a woman of high birth, and still higher spirit, looked down on Salome as her inferiour, and treated her with contempt: an offence not to be forgiven by a haughty and revengeful woman. Herod, though struck with jealousy, restrained himself through love to Mariamne, and questioned her in private about the charge. But she vindicated herself so fully, with all the persuasives of conscious innocence, that the king was satisfied, and asked her pardon for listening to such injurious reports; and ordering her to his levee, passed her to return it; but she presented it returned, that her conduct did not correspond with his professions, for that "if he loved her, how could he order her to be put to death, though innocent in case Antony should determine against him?" This imprudent declaration rekindled his jealousy, and convinced him that the charge was true; he flung from his arms, ordered Joseph to be put to death, without admitting him into his presence, and though his love at this time restrained his rage against Mariamne, he put her mother Alexandra into custody, as the cause of all these mischiefs.

In the year B. C. 32, Herod was commissioned by Antony, before Cleopatra, to invade Malchus, king of Arabia, who withheld from her the tribute which he had paid for some territory adjoining Egypt. But being treacherously defeated by Herod as general, he was overthrown with great slaughter, and hardly escaped himself with the remnant of his army. But the following year, having defeated the Arabians in several engagements, he compelled them to sue for peace; which he granted on his own terms, and returned in triumph to Jerusalem, having reduced the Arabians under his dominions.

After the battle of Actium, B. C. 31, Herod in vain attempted to support the cause of Antony; he thought it time therefore to look to himself, and to make his peace with Augustus on the best terms he could. Apprehensive however that he might be deposed, and Hyrcanus restored to his throne, he pretended that the poor old prince had held a treasonable correspondence with Malchus, king of Arabia, and caused him to be beheaded, after he had passed his eightieth year.

Of all the atrocious cruelties of Herod, this was marked with the highest perfidy, ingratitude, and breach of hospitality. Hyrcanus had lived in exile, for some time, at Sidonia, where he was treated with the highest respect by the king of Parthia, and honoured as their king by the Jews of Babylonia, and of the Parthian empire, who composed a body altogether more numerous and wealthy than those of Judea, and supplied him with a maintenance suitable to his rank and dignity. But on hearing of the death of Antigonus, and advancement of Herod to the throne of Judea, his love of his country prompted him to return home, and put himself under the protection of Herod, who owed to him the rise of all his fortunes, his affinity with the royal family, and even his life, when arraigned before the Sanhedrim. Herod also was anxious for his coming, in order to have him in his power, that he might, by his death, prevent his restoration to the throne, in case of a reverse of fortune. He therefore not only importuned Hyrcanus to come, but sent an embassy to Phrastes, king of Parthia, to solicit his permission. Contrary, therefore, to the advice of all his friends, Hyrcanus returned to Jerusalem, in the second year of Herod's reign; who treated him with all seeming respect; until his wicked policy tempted him to cut off his king and his benefactor, six years after.

Herod's next care, before he went to make his peace with Augustus, was to secure his own family and treasures, in case he should be unsuccessful. His mother, sister, wives, and children he placed in the strong fortress of Massada, under the care of his brother Pherorus. But Mariamne and her mother Alexandra he left in Alexandrium, under the care of Soheinus, a trusty Idumean, with orders to put them to death, if Augustus should treat him harshly, and then endeavour to secure the crown for his children.

Augustus however gave him a most favourable reception: and not only restored him his diadem, which on entering he had laid aside, but afterwards enlarged his dominions, and always treated him with more distinction and regard than any of the tributary kings of the Roman empire.

Herod however was most unhappy at home. The affections of Mariamne were still further alienated from him by the discovery of his last directions to Soheinus. She received him on his return home with sadness and coldness; and thus raised his displeasure, which she failed not to aggravate by her reserve and haughtiness. Whilst he was fluctuating between love and resentment for a year, she brought matters to a crisis, by refusing one day his proffered love, and upbraiding him with the murder of her father, (or grandfather, Hyrcanus,) and of her brother Aristobulus; and spurred on by the false accusations of Salome, he put her confidential chamberlain to the torture, who declared that her hatred towards him proceeded from what Soheinus had told her. This instantly excited his jealousy of Soheinus, who he concluded must have been too intimate with her, for that otherwise he would not have betrayed the secret. He ordered him to be immediately seized, and put to death: he also caused Mariamne to be tried, and condemned, by intimidated judges; and at the instigation of his sister Salome, fearing he might relent, executed immediately, under the alarming suggestion, that if her life was spared, it might excite a publick commotion.

While she was leading to execution, her unworthy mother Alexandra, fearing to be involved in her doom, met her on the way; reproached her with ingratitude to her husband, and that she was justly punished; and even dared to pull her by the hair. But Mariamne, without uttering a word, bore it with mixed composure, ashamed of her mother's baseness; and

out changing colour, submitted to death, retaining her noblenes of mind even to the last.

Alexandra did not long escape; for when Herod fell sick next year, B. C. 28, oppressed with the most poignant grief and remorse for the injured Mariamne's death; she laid a plot for seizing the government, but it was disclosed to Herod by the officers whose fidelity she endeavoured to corrupt, and he instantly ordered her to be put to death.

Herod was still harassed with domestick troubles. His turbulent sister Salome, having fallen out with her second husband, Costobarus the Idumean, B. C. 25, accused him to Herod of plotting with several of the Asmonean party. Herod put them all to death; but he was nevertheless disturbed with tumults and conspiracies during the remainder of his reign.

To secure himself the better, he built several strong cities and fortresses in the land. He also built a strong and magnificent palace for himself on mount Sion. But his greatest and noblest work was the rebuilding of the temple, which had gone greatly out of repair by length of time, and had also been materially injured by the civil wars.

The year after the foundation was laid, Herod went to Rome to visit Augustus, and to see his two sons by Mariamne, Alexander and Aristobulus, who had been educated there for three years past, under the immediate inspection of the emperour himself, who had them lodged in the royal palace. He was received with great honour and kindness by Augustus, and took back his sons, whose education was now complete, to Judea; and soon after married the elder to Glaphyra, the daughter of Archelaus, king of Cappadocia, and the younger to Berenice, the daughter of Salome, his sister. But the wicked Salome, notwithstanding her closer affinity, envied the young princes their merited popularity, fearing also that she might suffer for having advised their mother Mariamne's death; and she never ceased to calumniate them both to Herod, until at length his jealousy got the better of his paternal affection. For she was so base, as to alienate her own daughter's affections from her husband, [illegible] to betray his confidential [illegible] cruelty and ill treatment, which [illegible] to Herod.

To check the pride and insolence of [illegible] certainly were not sufficiently guarded in [illegible] specting their father; three years after [illegible] brought to court, B.C. 13, his eldest son [illegible] had by his first wife Doris, when he was in a [illegible] whom he had divorced on his marriage wi[illegible] this measure only provoked them to greater [illegible] more intemperate language than before. O[illegible] who was no less artful and malicious, thus [illegible] to avail himself; and took care to have them [illegible] to his father by his own emissaries; while [illegible] their cause, and endeavoured to excuse them [illegible] so as to persuade the old king that he was no [illegible] brothers than to his father: and at length he [illegible] to recommend him to Augustus as his succes[illegible] emperour's permission to leave the crown to [illegible] instance, and afterwards to the sons of Mari[illegible]

Josephus gives a full detail of all the vari[illegible] laid by Antipater and his wicked associates, [illegible] and Pheroras, the brother to Herod, to [illegible] of the unfortunate princes, which they [illegible] by a false charge that they intended to poi[illegible] Herod, in his rage, at last ordered them both [illegible] Sebaste, after he had accused, and got them [illegible] death, in a council held at Berytus, before Sa[illegible] nius, governours of Syria, B. C. 6. By the [illegible] unfortunate brothers, the noble family of the [illegible] utterly extinct; and this disastrous period, [illegible] and domestick treasons and massacres, was [illegible] sion, according to prophecy, about the birth of [illegible] Mal. iv. 5, 6.

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